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# EXPOSITION

CONTINUED UPON

the fourteenth, fifteenth, sixteenth,

seventeenth, eighteenth, and nineteenth

Chapters of the PROPHET

# EZEKIEL,

With many

USEFUL OBSERVATIONS

THEREUPON.

Delivered at severall LECTURES in London.

By WILLIAM GREENHILL.

LUKE 16. 29. 31.

*They have Moses and the Prophets, let them heare them.*

*If they heare not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

ROM. 15. 4.

*Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

L O N D O N,

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T O

The Undertakers for, and Hearers of the Expository Lectures in the City of London, and all who desire understanding in the word of God.



**W**HEN I was expounding the 17. and 19. Chapters of this Propheſie of Ezekiel, and ſaw an end put to Kingly government in Judah, ( for after Zedekiah there was no ſtrong rod to be a Scepter to rule ) my thoughts ran much upon that antient Propheſie, Gen. 49. 10. The Scepter ſhall not depart from Judah, nor a Law-giver from

between his ſecte, untill Shilo come. Concerning which, though ſome-what were then ſaid, yet I ſhall now endeavour to ſatisfie both you and my ſelfe more fully. The words ſeeme to imply a preſence of the Scepter in the hand of Judah when they were given forth; becauſe a thing cannot be ſaid to depart from any bath it not: but it was long after ere the Tribe of Judah had any Scepter. Jacob's meaning was, that the Scepter ſhould come in time to that Tribe, and when it came, it ſhould not depart; for Jacob propheſies of things to come. They were at that time in Egypt few, poore, and low; and when they were increaſed, they had no Scepter amongſt them, they were under the Egyptian Scepter, and had Egyptian Task-maſters over them. After the LORD had brought them out of Egypt by a ſtrong hand, there was a Scepter and Law-giver amongſt them; but it was Moſes who was of the Tribe of Levi, Exod. 21. 10. And after him Joſhua who was of the Tribe of Ephraim, Numb. 13. 8. 16. All that Judah had was

## The Epistle Dedicatory.

a little priority in pitching his Standard and Camp first, Numb. 2. 3. in sending the first Prince to offer at the Dedication of the Tabernacle, Num. 7. 12. In marching first from Sinai to Paran, Num. 10. 14. In having the first lot when the Land of Canaan was divided, Josh. 15. and in going up first to fight against the Canaanites, Judg. 1. 2. And when account was taken of the Genealogies, Judah carried the prebeminencie, being first numbred, 1 Chr. 2. 3. Afterwards in the days of the Judges, who bare the Scepter 339. or 362. or 370. years as the accounts of Chronologers are, or about 450. as the Apostles account is, Act. 13. 20. There were but two of the Tribe of Judah. Ochniel, Judg. 3. 9. who was of that Tribe, as appears, Josh. 15. 17. 20. 2 Chron. 4. 1. 13. and Ibsan who was of Bethlehem, Judg. 12. 8. The following Judges were of other Tribes: and when it came to Kingly power, the first set up was Saul, who was a Benjamite, 1 Sam. 9. 1, 2. The next was David of Jesse, the Bethlehemite, 1 Sam. 16. 1. It was now between 6. and 700. yeares from the time of Jacob's giving out this Prophecy, all which time it lay as dead and destitute of Regall power; which now being settled in this Tribe, continued but to the Captivity of Zedekiah, 468. as some do chronologize 473. years, as others. The first King the Jewes had, God gave them in his wrath, 1 Sam. 8. and the last hee tooke away in his fury. Judah that had been his pleasant plant, was pluckt up in fury, Ezek. 19. 12. and all the branches of that Vine pluckt off, and not one left to hold the Scepter, Jer. 22. 30. Therefore some Jewes and others deriving the word Shiloh from Shalach, render the words donec veniat mittendus, and so interpret this Prophecie of Nebuchadnezzar, who was sent of God to destroy Judea, and so the Scepter departed from Judah. But the next words in the Prophecie confute this interpretation, and unto him shall the gathering of the people be. Shiloh was he that the Nations should desire, and unto whom the people should be gathered, which never was verified in Nebuchadnezzar. The Chaldie paraphrase hath it, donec veniat Christus, till Christ come: and the Targum hath it, untill the time wherein Messiah the King shall come. Rabbi Moses Gerundensis saith, donec veniat filius ejus qui est Messias, till his soune come who is the Messiah.

Helvicus.

Galatinus, l. 4.  
c. 4. cited by  
Ananias. Lira  
in locum.

Varat. in loc.  
Martini lexicon  
in verbo  
Silo.  
Manasseh, Ben.  
Israel, q. 65. in  
Genesis.

If.

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If we take the word Scepter for Kingly power, which is certainly notes, as Psal. 45. 6. Zach. 10. 11. It may be granted that now the Scepter departed from Judah; for it's said Ezek. 20. 27. It shall be no more untill he come, whose right it is, and I will give it him; and that was Christ: from the putting down of Zedekiah and the death of his sons, none had right to Kingly power till Christ came. Now the Crown was laid aside, and laid up for his head alone, and no others. But if we take Shebet, or Shevet for a Tribe as it is Josh. 3. 12: 7. 14. Psal. 122. 4. Jacob's sense in the Prophecie is, that the Tribe of Judah should not cease, however it fared with other Tribes, till Shiloh or Christ came. Tenne of the other Tribes were carryed away Captive by Senacherib, and never returned more; but as for that of Judah, though it were carryed into Babylon, yet it was preserved there, and return'd againe to it's owne Land, with few of any other Tribe. It was that Tribe chiefly which made up the Estate and Church, and continued till Christs coming.

This sense is true, but reaches not fully the scope of Jacob in this Prophecie; which is not simply to shew the duration of the Tribes, but the peculiar Benedictions they should have: and Judah's was the Scepter, which doth not only note royall power, but any rule, dominion, or authority, as Isa. 14. 5. Ezek. 19. 11. And so that Tribe should have power, more or lesse till Shiloh came; if not Kings, yet Law-givers; if not supream, yet subordinate power. Upon the captivity of the tenne Tribes, Kingly power was onely and eminently in it for 130. yeares and upwards: and after Zedekiah's down-fall (although it lost royall dignity, which was for a lamentation to the Prophet, Ezek. 19. 14.) yet it had other Scepticall power in it. Manasseh, Ben. Israel saith, that in Babylon it had its Heads and Rulers alwayes of the seed of David.

When they returned from Babylon, Zorobabel was Governour of Judah, Hag. 1. 1. & ab illo usq; ad Machabæos nunquam defuerunt duces de Tribu Judæ, quanquam regio diadematæ propter perfas nunquam uterentur: From him to the days of the Machabees, or Assamonæans, they had rulers & Governors of that Tribe, which was 270. yeares, as Paræus observes; but Rivet makes the time shorter, affirming that the government was pones sacerdotēs levitici generis. When Alexander the great came into

Julian the Apostat said, this prophesie be-  
loaged not  
unto Christ,  
because the  
kingdom failed  
in Zedekiah.

In captivitate Ba-  
bylonica semper  
capita & prin-  
cipes suos habu-  
it ex semine.  
Davidis in  
Gen. q. 65.

Suarez, Tom. 1.  
Disput. 1. contra  
Judæos.  
Paræus in  
Gen.  
Rivet, ibid.

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into Judea, which he reckons to be but 53. yeares from the time of Zorobabel, Chronologers make it much more, at that time Josephus informs us, Jaddus was High Priest, who being then the principall Ruler, came out to meete Alexander, conducting him into the Citie and Temple. Now the High Priests were not of the Tribe of Judah, Heb. 7. 13, 14. but of Levi, and so were the Assamoneans or Maccabees, 1 Mac. 2. 1. 4. 1 Chron. 24. 7. Among whom continued the chiefe government till Herods dayes, diverse of them assuming Kingly power to themselves, as Aristobolus, Alexander, Hyrcanus, and Antigonus. Mountaigne observes, that after the Captivity they were under the Persians, Alexander, the Macedonian Princes of the Lagidæ and Seleucidæ dynes, till the Maccabees freed them for a time, and last of all they were under the Romanes: Yet during these trouble some times, they were governed by their owne Lawes and Countrey customes. They had their Ethnarchs, Toparchs, High Priests, Rulers, Princes, & sometimes Kings of their owne; Jewes and Israelites, though not of David, nor of Judah. To help in this streight, it's affirmed that the Assamoneans were by the mothers side of Judah, and so therein the dignity of the Tribe was preserved: But it doth not appeare by Scriptures, that the Females were of that Tribe, neither were they to marry out of their Tribes, especially women inheritrices to their Parents, they were tyed to marry in their own Tribe, ne confunderentur hæreditates. And ordinary women might not bare rule among the Jewes, though Deborah a Prophetesse once did; besides, the mothers lyne amongst them was not reckoned: and the Talmud faith, he is the end of the Familie, who hath no masculine issue. We cannot then make it out this way, that the Scepter departed not from Judah, nor a Law-giver from between his feete till Shiloh came.

Some therefore which is the better way, referre it to the Sannædrim, which was quasi supremus senatus, as the highest judicatorie and royall councill. This Sannædrim remained in the captivity, and continued to the dayes of Christ, & was either taken from them by Herod, or at least the power of judging and sentencing to death was taken out of it by him. Therefore said the Jewes, Joh. 18. 31. It is not lawfull for us to put any man to death. In former times they might, but now they were deprived of that power.

The

Joseph Antiq.  
l. 11. c. ult.

Joseph. Antiq.  
l. 12. c. 8.

Acts & monuments of the Church.

Materna stirps non venit in censum sceptri.

Rivet in Gen.

Suarez,  
Tom. 1. Disp.  
1. contra Judæos, Sect. 1. p. 6.

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*The difficulty here is to make it out, that those made up the Sanhedrim were of the Tribe of Judah. It's not necessary that all should be of it; if the major part were, that sufficeth to prebeminence the Tribe.*

*At first the men of the Sanhedrim were chosen out of all the Tribes; but when ten Tribes fell off, it could not be, they being under Jeroboam and other Kings who were against Judah; & much lesse could it be, when those 10. Tribes were carryed away, and returned no more. The Babylonish captivity therefore being ended when the Common-wealth of the Jewes was restored, and consisted most of the Tribe of Judah; It's more then probable, that the Sanhedrim was most of that Tribe, which in Scripture account was but one before; for the Lord told Solomon he would give one Tribe to his soune, 1 K. 11. 13. & Ch. 12. 20. There was none that followed the house of David, but the Tribe of Judah only: and 2 K. 17. 18. The Lord was very angry with Israel, and removed them out of his sight, there was none left but the Tribe of Judah only. Benjamine did follow Rehoboam; but there is little or no mention made of it, quia non fuit integra sicut tribus Juda. It was not intire as the Tribe of Judah, whose dignity and excellency was such as made that inconsiderable. The Levites also say, the Annotations upon 1 King. 11. were no distinct Tribe; when they were cast out by Jeroboam, they left their Suburbs and possessions, and came to Judah & Jerusalem, 2 Chr. 11. 13, 14. When therefore the return came from captivity, it was Judah the Lord look'd chiefly upon; the rest were either reduced to that Tribe, or as inconsiderable then as before the captivity. Judah made up the bulke and body of their Common-wealth, & the governing power if not altogether, yet must needs be mostly in it. Manasseh Ben. Israel saith, that in the times of the Assaenians, Prince Jehuda erat caput senatus Israelitici nuncupati Sanhedrin. A Prince of Judah was chiefe in the great Council call'd the Sanhedrim, which continued till Herods dayes, and such was the power of it, that Herod himself was call'd before it; for which, when he obtained the Kingdom, he put them all to death, except one Sameas, as Josephus reports in his 14. Booke of the Antiquities of the Jewes, Ch. 17. In this sense not only were there Rulers and Governors of the Jewish nation till Christ came, as some do cary*

Suarez ubi  
ane.

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it, but even of the Tribe of Judah. For now in Herods dayes did Shilo come, Christ was born; Mat. 2. 1. The Scepter was departing when Pompey brought Judea under the Romans, and the power of it more weakned when it was made a Province afterward, but it fully departed not, till Titus overthrew the Citie, and ruin'd the whole Common-wealth of the Jewes, before which time Christ was to come and enter into his Kingdom, taking the Crown to him selfe, being his right (which he did, and changed it into a spiritual Kingdom, so raising up the Tabernacle of David which was fallen) and then shortly after was the Tribe of Judah and Jewish State utterly ruined.

In this Propheisie you see the faithfulness of the Lord making good his truths notwithstanding all dark & contradictory appearances; his power also in raising up Kingdoms, and pulling them down again, in changing forms of government at his pleasure, and bringing them to nothing: You may also see how blind the Jewes are, who have many shifts to put off this propheisie from Christ; or being convinced that it is a cleare propheisie of the Messiah, affirm it's not yet fulfilled, saying, there be Rulers of the Tribe of Judah to this day about Babylon and that a Prince was seen at Bagdet, riding in a Chariot, where were a multitude of Jewes crying facite locum filio Davidis make way for the forme of David. It's true, there be Jewes in the world, but they have no Scepter, no Kingdom, there is no mention or vestigium of any such thing in the world saith Suarez. Suppose it were so, that in Asia the greater, or beyond the mountains of Cordilliere in America they had a Kingdom & Scepter, yet this was nothing to Jacob's propheisie, which speaks of Canaan; where Judah should have rule and power till Shiloh came. Let those therefore who have seen this Propheisie fulfilled, felt the power, and enjoyed the blessings of the Messiah, pray that the face of the covering cast over all people, and the vail spread over all nations may be destroyed, that so Jewes and Gentiles may behold him who is the desire of Nations, that unto him may be the gathering of the people, and that all Saints, especially themselves, may be enabled through his grace to improve all mercies and the ensuing truths to his glory, which is the earnest desire of him who is

Yours in the work of the Lord,

The 11. month, the  
27. day, 1650.

W. G.



AN EXPOSITION upon more  
Chapters of EZEKIEL.

CHAPTER XIV.

1. *Then came certain of the Elders of Israel unto mee, and sate before mee.*
2. *And the Word of the Lord came unto mee: saying;*
3. *Sonne of Man, these men have set up their idolls in their heart, and put the stumbling block of their iniquitie before their face; should I be inquired of at all by them?*
4. *Therefore speake unto them, and say unto them; Thus saith the Lord God; Every man of the house of Israel that setteth up his idolls in his heart, and putteth the stumbling block of his iniquitie before his face, and cometh to the Prophet, I the Lord will answer him that cometh according to the multitude of his idolls.*
5. *Thar I may take the house of Israel in their own heart, because they are all estranged from mee through their idolls.*



N the 12<sup>th</sup> Chapter our Prophet treated of the King and his Nobles, their sins and judgements: in the 13<sup>th</sup> of false Prophets and Prophetesses, and how the Lord would punish them; here of the Elders and body of the people, and what sore plagues should befall them.

There be three parts of this Chapter.

1. A conference of God with hypocriticall Elders, and false Prophets, to the 12<sup>th</sup> verse.

B

2. A

2. A threatning of sore judgements against a sinning Land; from the 12. to the 22.
3. A respiting of some from those judgements, from v. 22. to the end.

In the first part, viz. that of it which concerns the Elders; you have

1. The occasion of it, that is, the coming of these Elders to the Prophet, v. 1.
2. Gods complaint of them, v. 3.
3. A charge to the Prophet what answer to give unto these men, from the 3. to the end of the 8. verse.

*Then came certain of the Elders of Israel.*

After *Ezekiel* had declar'd the minde of God against *Zedekiah*, the Princes, the false Prophets and Prophetesses, who drew many to full practises, and especially to trust in vaine divinations; some of the Elders of *Israel* thought in themselves to goe to *Ezekiel* and heare what he would say; he hath cryd downe all other Prophets, and thinks himselfe the onely true Prophet; come let us goe to his house, and hearken what he will prophesie unto us.

*Elders of Israel.*

These men are call'd Elders, not onely because they were aged, but because they were in some place of authoritie, which required men grave in age and counsell. *Jer.* 26. 17. *Then rose up certain Elders of the Land, and spake unto all the assembly of people.* These were such Elders. Its questioned whether these Elders were Elders of those in *Babylon*, or of those in *Jerusalem*. The most Interpreters agree that they were of the Elders of *Judah* in *Babylon*: *Chap.* 8. 1. its said; *The Elders of Judah sate before the Prophet*: and *Jer.* 29. 1. tells you that there were Elders carried away captive. But judicious & learned *Junius* is of another mind, who thinks these Elders were Embassadors sent from *Zedekiah* into *Babylon* to treat of State-affaires between him and *Nebuchadnezzar*, as *Jer.* 51. 59. *Seraiah* went with *Zedekiah* into *Babylon* in the 4<sup>th</sup> yeare of his reigne: its no where extant that *Zedekiah* ever went into

into *Babylon* till he was carried thither, and that was in the 11<sup>th</sup> year: the meaning then of the words is, he went in the behalfe of *Zedekiah*, so its in the margent, and being a quiet Prince, endeavoured to keepe a peaceable correspondencie between *Zedekiah* and *Nebuchadnezzar*: so in *Jer.* 29. 3. *Elsab* and *Gemariah* were sent by *Zedekiah* unto *Nebuchadnezzar* King of *Babylon*; its ordinary for Kings to send Embassadors to other States, and especially when a part of their people live in that State, as here, and when they send, its some, or diverse of the Elders and Nobles that are sent; and of these, certain came to the Prophet; its likely some of those were formerly brought hither, might accompany them, & the judgements spoken of in the Chapter concernd those belonged to *Judea* rather then those captives in *Babylon*.

The Elders of *Israel* in *Jerusalem* were greatly corrupted with idolatry, *Chap.* 8. 11, 12.

*Sate before mee.*

To converse with the Prophet about the great affaires of the King and Kingdome. They were in freights, full of doubts and feares, and came to seele the Prophet, to inquire of him what would be the event of things; its like they had no good tydings from *Nebuchadnezzar*, they would try what was to be had from God: or thus, they had heard what the false Prophets and Prophetesses had said, how they concurred in their Prophecies, and now they would try *Ezekiel*, whether he prophesied the same, or differing things. And so came not to him *animo sincero*, but fallaciouly, if what he had said had lik'd them, then they would have affirm'd he was of the same judgement the false Prophets were, if otherwise, that he was a lying and false Prophet, that he and *Jeremie* were singular, dissenting in their Prophecies from all the other Prophets.

*Observ.* 1. When the true Prophets detect and disparage those are false, then those adhere to them are offended at it, & seek advantages against them; as here the Elders of *Israel* came to *Ezekiel*, they could not beare it that he had said their Prophets were foolish, followed their own spirits, play'd the Foxes, were liars, seducers, daubed with untimpered mortar, that they and their Prophecies should perish, for the Lord

was against them. Great persons will take part with false Prophets, and appeare for them, and seeke to intrap those have discovered them. When *Micaiah* discovered the false Prophets, 1 *Kings* 22. 22, 23. then *Abab* appear'd for them; and commands *Micaiah* to be imprisond, fed with bread and water of affliction, 26, 27. verse.

*Obs. 2.* Many professe love to the true Prophets, and to Religion yet are false-hearted to both; these Elders of *Israel* came to the Prophet, sare before him, pretended to learne & obey, but their intentions look'd another way. Not all who seeme religious, frequent the solempne Assemblies, and heare the Word from the mouths of the Prophets, are truly godly: *Ezek.* 33. 31, 32. faith God of the people; *They sit before thee, as my people, and they heare thy words, but they will not doe them; for with their mouth they shew much love, but their heart goeth after their covetousnesse. And loe thou art to them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they heare thy words, but they doe them not.* This people were as glad to heare *Ezekiel* Prophecie, as men to heare musicke, and songs, at marriages or feasts, and yet their hearts were unsound; see *Isa.* 29. 13. 58. 2, 3, 4, 5. *Jer.* 7. 9, 10. 11. where you may finde their professions were pious, but their spirits and practises impious; profession is easie in all sorts, Elders, and Elders of *Israel* can doe that, but the practise of what men professe is difficult; men rest in formes of godlinesse, and deny the power, 2 *Tim.* 3. 5.

*Observe from the second Verse.*

That much of the Scripture hath been given out upon sinfull occasions: when these Elders came to the Prophet, the word of the Lord came unto him, and he gaue it out to them and us. Mens sins have open'd the windows of heaven for much divine light to shine into the world: the Prophecie of *Haggai*, was occasioned by the neglect to build Gods house, as you may read in the first Chapter, 2, 3, 4, &c. *Nini-vehs* sin drew out the Prophecie of *Jonah*, Chap. 1. 1, 2. *Dauids* murther and adultery were occasions of some, if not of all the Penitentiall Psalmes: The Levite cutting his Concu-

bin

bine, who was forc'd to death, into twelve pieces, and sending her into all the coast of *Israel*, occasion'd some part of the Book of *Judges* to be written. The Gospel of *John*, its conceiv'd by the learn'd, was written by the occasion of *Cerintus*, *Ebion*, and some others, who did deny the divine nature of Christ; therefore in the beginning, viz. Chap. 1. he speaks much of his God-head, Son-ship, and Eternal Generation. It was the disorders, divisions, scandalls, and corruptions, which set *Paul* on worke to write his two Epistles to the *Corinthians*, as you may observe throughout the Epistle. The doctrine of false teachers amongst the *Galatians*, gave birth to that Epistle, Chap. 1. 6. and in severall parts of the Epistle it clearly appeares. The danger of the *Jewes* forsaking their professing of Christianitie, and revolting to Mosaicall Ceremonies, open'd the doores for the Epistle to the *Hebrewes* to enter into the world. The faultinesse of the Angels in the Churches, made way for the severall Epistles to be writ and sent unto them.

## V E R. 3.

*Sonne of Man, these men have set up their idolls in their hearts, &c.*

**H**ere is first Gods complaint of them: and that

1. Of their hypocrisie.

2. Of their idolatry; which is the argument he proves their hypocrisie by. Thus, those that set up idolls in their hearts, and put the stumbling blocks of their iniquitie before their faces, and come to inquire of mee, they deale hypocritically with mee; but these men doe so.

2. Gods indignation against them for these sins, Should I be inquired of at all by them?

*Have set up their idolls in their heart.*

The Hebrew is, *Have made their idolls to ascend upon their heart*; The Septuagint is, *They have put their thoughts upon their hearts*. *Castalio*. Their dunghill gods are for a delight to these men. *Fr*. These men have put their idolls in their

על לבם  
גדל ייהם  
העור

עורו עורו דא

παροχμαρα

αυτων εν τα

καρδιας αυτων

Hominibus istis

sui stercorei di

vi cordi sunt.

Ces hommes ci

ont mis leurs

idoles en leurs

coeurs.

Shindl: penta-  
glott.

their heart, or as its in the margent of the French, Have subjected their hearts to idolls. The word for idolls **נְלוֹלִים** is from **נָלַל** filth, dung, which defiles, and therefore is rendred by some *stercora*, by the Vulgar *immundities*; so metaphorically is applyed to idolls, because as dung is offensive to the eye, being an excrement, and to the smell being unfavoury, so idolls are offensive unto God: this word you had before, Chap. 8. 18. where it was opened unto you. If one should now for the sense of these words tell you they had the pictures of their idolls at their hearts, it may be, you would not altogether condemne it, for it suits with the Hebrew, *they made their idolls to ascend upon their hearts*. And such a practise the Scripture seemes to hold forth, *Hos. 2. 2. Let her put away her adulteries from between her breasts*; that is, such pictures shee had of her idolls hanging at her breast: so that in *Jer. 17. 1.* may be understood, *The sin of Judah is graven upon the table of their heart*, they had a table, in the forme of a heart, hanging at their breast, in which was ingraven the effigies of their idoll god; and that which adds some strength to this is the 20. verse of the former Chapter, *Shall a man make gods unto himselfe*? If this be part of the meaning, yet, I conceive, not all.

*They set up their idolls in their heart*; that is,

1. They gave them entertainment in their hearts, and made them the Temples and Altars for them, before, they set them in Gods house, *Jer. 7. 30.* to pollute that; now they set them in their own hearts, to pollute them; they minded and affected them, they were much in their thoughts and affections, and had the strength and supremacy of them; and so judicious Calvin interprets the place; he saith, they were so addicted to superstition, that their idolls & rites about them had made deepe impressions upon their hearts, and had the command of their thoughts & affections. *Psalm. 62. 10. If riches increase, set not your heart upon them*, that is, doe not minde and affect them, let not them sway, command your thoughts or affections, but here their idolls were set up in their hearts, and their hearts were set upon their idolls.

Summu gradū  
obtinere in ipso  
tuo cordibus.

2. They purposed to honour them with *Dulia* and *Latria*  
serve



service and worship, and to continue in their idolatry; when the Calves were set up at *Dan* and *Beihel*, it was for to worship them; when *Amaziah* set up the *Edomites* gods, he bowed downe to them, *2 Chron.* 25. 14. and the setting these up in their hearts, notes their intention to persist in their way of worship.

3. They resolv'd not to part with them; what men set up in their hearts, they count as their gods, they will be at any cost to maintaine them, venture their credit, limbs, lives, foules, in defence of them. You know how *Micah* was affected when the *Danites* tooke away his idoll gods; you must remember they were set up in his heart aswell as in his house, and therefore he gets men together, pursues the *Danites*, and ventures his life to recover them. When any thing becomes an idoll in the heart, as covetousnesse, wantonnesse, ceremonie, any way of false worship, any foolish or blasphemous opinion, its no easie matter to get downe that idoll.

*And put the stumbling block of their iniquitie before their face.*

The Hebrew for stumbling block is from a word signifies to fall, to dash against any thing, or person, so as to receive hurt, or doe hurt. The Septuagint is, *They have set the torment or punishment of their iniquity before them: Casual: their detrimental evill.* This stumbling block of their iniquitie was their idolls, which while they affected, respected, revered, they fell into idolatrie, causd many others to doe so; and therefore are calld *the stumbling blocks of their iniquitie*, they stumbled at these, fell from God upon these, and so wounded themselves. *Zeeph. 1. 3.* idolls are cald stumbling blockes.

The putting them before their faces or eyes notes.

1. Delight in them; for usually wee see such things before our eyes as are pleasing. *Psal. 26. 3. Thy loving kindnesse is before mine eyes*: So wives and children are cald *the desire of mens eyes*, Ezek. 24. 16. 25. because they are pleasing and delightfull; such were their idolls unto these Elders of Israel, and diverse others: hence is that phrase, Ezek. 6. 9. *Your eyes goe a whoring after your idolls*: that look how men are taken with a beautifull woman, so, &c.

Judg. 18.

**מכשול** *impin-*  
**כשיל** *gere* cadere pe-  
dibus offendere  
offensione[m] pra-  
bere.

τὴν πόλιν  
τῶν ἀδελφῶν  
ἀπὸ ἐθνεῶν,  
detrimentosum  
crimen.

They were  
the occasion  
of their sins,  
and so causa  
vel unica, vel  
maxima ruina  
tam florentis  
reipublicæ.  
Prad.

2. In-



2. *Insatiableness* in that practise, they intend to looke constantly upon them, as not being satisfied with one, two, or some few acts, but they must have them ever in their eyes. *Pro. 27. 20. The eyes of man are never satisfied; the eyes and hearts of idolaters are never satisfied. Ezek. 16. 28. Jerusalem is said to be insatiable: and Chap. 23. 11. Abolibab, which was Jerusalem, was corrupt and inordinate in her love, that was to idolls.*

*Should I be inquired of at all by them?*

*Nunquid requir-  
endo requiror  
eis? or Inter-  
rogando Inter-  
rogor.*

Hebrew is, am I inquired by inquiring, or am I asked by asking? doe they not dissemble? *Ezekiel* doest thou thinke they are in good earnest now they are come, sit before thee, and make as if they would hearken to what counsell should be given? No, no, be not deceiv'd, they have idolls in their hearts, and before their eyes, and what ever pretences they have, all is fancied, and false. The words are an interrogation, discovering and reprovng their hypocrisie and impudencie, that dare come to the Lord to inquire of him; *Should I be inquired, &c.* doe they thinke I will minde them, give them any comfortable answer, farre be it from mee.

*Obs. 1.* That God takes notice of heart-idolatrie, not only what idolls are in Temples, in his worship, what innovations, corruptions, superstitions be there, but also what idolls are in mens bosomes.

*Obs. 2.* Where superstition and idolatrie once get interest, they are not easily remov'd. These Elders of *Israel* had turn'd aside from the true God, and fell to idolatrie in *Jerusalem*, Chap. 8. 11. and now being come into *Babylon*, they brought their idolls with them in their hearts; neither change of Countrey, nor company, did prevaile with their hearts, to let goe their idolls, they saw many of their Brethren in captivitie for that sinne, they heard *Ezekiel* Prophesie against their practises, and those upheld them in it, they understood *Nebuchadnezzar* had no good will to them, yet the idolls remaine firme and settled in their hearts: when idolls get into *Bethel*, Gods house, its a great difficultie to get them out,  
but

but when gotten into the heart, they become immoveable, you may as soone pluck out their hearts, as pluck out their idolls. The Papiſts hold faſt their images and idolatrous practiſes to this day, notwithstanding all the judgements of God have been upon them. Acts of Authoritie may take downe Monuments of ſuperſtition, remove out of the publique worſhip, ceremonies, pictures, idolls; but can they remove them out of mens hearts? its not the power of man, change of place, company, or duties will doe it, till the Lord ſpeake to the heart with a ſtrong hand, the idoll got in, will ſtand; mens affections and corruptions are very tenacious of them.

3. Idolls ſet up in the heart, or elſewhere, prove ruine to the authors and fautors of them; the Text calls them *ſtumbling blocks*, by them they fell into ſinne, and that brought ruine upon them: Idolatry hath ſnar'd and ruin'd many. When *Gideon* made and ſet up an Ephod in the Citie, and in his heart, it became a ſnare to him and to his houſe, *Judg.* 8. 27. ſo *Pſal.* 106. 36. *They ſerved idolls*, and they were a ſnare unto them; it was their idolatry which brought their captivity; and there is no idoll in ſecret or publique, but is cauſe of ruine; idolls in worſhip bring deſtruction upon Churches and States; idolls in heart bring deſtruction upon ſoules.

4. Men are active to their own deſtruction, they ſet up their idolls in their own hearts, and put the *ſtumbling block* of their iniquitie before their face. Mens deſtructions are from themſelves: *Jeroboam* ſet the calves in *Dan* and *Bethel*, *1 King.* 12. 29. He made *Prieſts* of the loweſt of the people; and what ſaith the Text; *This thing became ſin unto the houſe of Jeroboam, even to cut it off, and to deſtroy it from off the face of the earth*, Chap. 13. 34. Hence God told them, *Hos.* 13. 9. that they had deſtroyed themſelves; they ſet up the Calves at *Dan* and *Bethel*, and practiſed ſuch things as brought totall deſtruction upon them. *Prov.* 5. 22. *His own iniquities ſhall take the wicked himſelfe; and he ſhall be holden with the cords of his finnes*.

5. However, hypocriſie may eſcape the eyes of men, yet

it cannot escape the eye of God; these Elders carried it faire with the Prophet, but the Lord saw their hypocriticall and deceitfull hearts, and discovered them unto the Prophet; Gods eye is a piercing eye, and can discerne hypocrisie how deeply soever it be hid. The Scribes and Pharisees had their hypocrisie hid under long garments, long prayers, much zeale, and yet Christ saw it, and made it knowne: *Mat. 23. Woe unto you Scribes, &c.* What ever pretences men make, what ever they practise outwardly, if the heart be not cleare, if they goe after covetousnesse, whoredome, idolls, &c. its hypocrisie, seene of God, and shall be detected. *Prov. 15. 3. The eyes of the Lord are in every place, beholding the good and the evil; He knows the secret counsells and plottings of men.*

6. When hypocrites sue unto God, they may rather expect wrath then mercy, these men came for counsell and comfort; but what saith the Lord; *Should I be inquired of at all by them?* They have no warrant to come at mee with hypocriticall hearts, with idolatrous spirits, and if they doe, should I graunt their requests? No, no, I will manifest my dislike of them, answer them in wrath, according to the multitude of their idolls; for bread I will give them stones; for fish Serpents. Would they have counsell from mee, I will give them up to their own devices, and leave them to seduction by their own thoughts and lusts. *Hos. 8. 13. They sacrifice flesh for the sacrifice of mine offerings, but the Lord accepts them not: Now will he remember their iniquitie, and visit their sinnes.* They came hypocritically to God, expected acceptation when they sacrificed, but the Lord at that time remembered their sinnes, and in stead of a gracious answer, they had a grievous judgement. Hence saith the Lord in *Isa. 66. 3. He that killeth an Oxe is as if he slew a man, and he that sacrificeth a Lamb, as if he cut off a dogs neck; he that offereth an oblation, as if he offered swines blood; he that burneth incense, as if he blest'd an idoll.* What is the reason of this? why, *They have chosen their own wayes, and their soule delighteth in their abomination;* they have their idolls in their hearts, they are hypocrites, and come to mee, thinking to have favour of mee, and mercie from mee. They shall heare such things as they would not heare.

heare. *Abah* consulted with *Michaiab* about regaining *Ramoth Gilead*, not out of conscience to obey, but that he might have him speake things sutable to his heart, but he heard that displeased him.

7. God will give such answer to hypocriticall heart-idolaters, as shall snare them; *I will answer them* come to inquire of mee according to the multitude of their idolls, that I may take the house of *Israel* in their own heart, in their own thoughts and devices. Their tongues aske for mercy, but their hearts call for judgement; there is hypocrisie and idolatry in their hearts, and suitable thereunto shall be my answer. God answers such in justice, and sends them strong delusions to beleieve lyes, 2 Thef. 2. 11. And to ripen their damnation, they bring matter of damnation in their hearts, and God seales it up.

*Quest.* How are they said to be taken in their hearts when God doth not answer their desires or hopes, but gives out what is contrary there unto?

*Ans.* 1. When God answers not such men after their desires and expectations, they frett and rage against God, as if he dealt not well with them, and so God takes them in their heart, and discovers them to the world.

2. God threatening judgements, takes the hearts of sinners with feare, which holds them in dreadfull bondage night and day; *famine, plague, sword, and noysome Beasts, Captivitie*, were threatened: and Chap. 12. 13. God calls his judgements, *nets, snares*.

3. He convinces them that they doe not honour him by their false worship, but are guiltie of those things do greatly offend him, they thinke he sees not their idolls, because shut up within in their hearts.

8. Idolatry of what kinde soever is a grievous sinne, it estranges from God, they are estranged from mee through their idolls. Mans happinesse lyes in his nearnesse to God, union with him, and fruition of him; now idolatry, though onely heart-idolatry, estranges, divides, separates from God, and that is the great misery of the creature. They left the infinite, all-sufficient, living, onely good and wise God,

*Dij's sterco-  
reis.*

for dunghill gods that had nothing in them, that could doe nothing for them, that brought a curse upon them & theirs. *Jer. 19. 3, 4. Behold ! I will bring evill upon this place, the which who soever heareth, his eares shall tingle, because they have forsaken mee, and have estranged this place, and have burnt incense in it to other gods. They first estranged themselves from God, then estranged the place of his worship. And then God dealt strangely by them, he brought destruction upon them : People may thinke themselves happie that they have communion with God in sacrifice and worship, but if there be any idolls within or without, they are strangers unto God, and God is a stranger unto them, and strange judgements are in readinesse for them.*

9. Note here the right way of coming unto God to inquire of him; if you would have a gracious answer, you must come with hearts free from idolls, with pure hearts. *Psal. 66. 18. If I regard iniquitie in my heart, God will not heare my prayer ; it wee come with sin in our hearts, (sin approv'd, countenanced, delighted in ), God will meet us with wrath in his hand, therefore the Scripture oft tells us of this dutie; how wee should come to God. Heb. 10. 22. Let us draw neare with a true heart. 1 Tim. 2. 8. Let us lift up holy hands without wrath and doubting; there must be no wrath nor doubting in your hearts. James 4. 8. Draw nigh to God, but how ? cleanse your hands yee sinners, and purifie your hearts you double minded. Inwardly they must be cleansed, and outwardly reformed, lives and spirits must be suitable unto God.*

### V E R. 6.

*Therefore say unto the house of Israel, thus saith the Lord God, Repeni, and turne your selves from your idolls, and turne away your faces from all your abominations.*

**T**His Verse is part of the charge given the Prophet, which he was to deliver to the house of Israel, and in it is a command, or an exhortation to repentance, which is laid downe.

In

1. In generall; Repent.

2. More specially.

1. Turne your selves from your idolls.

2. Turne away your faces from all your abominations.

Repent.

שוב from שׁוּב reverti, to returne, implying a going back from what a man had done; the Septuagint is, turne yee too, and turne from, turne to the Lord from your idolls. Castal. Redite & avertite: Fr: retournez vous. The Greekes have two words by which they expresse the nature of repentance; one is μεταμέλειν, which is to be carefull, anxious, sollicitous after a thing done, Ita ut in animo oriatur displicentia qua quis rem factam infectam esse exoptat; and so μεταμέλεια is that wee call penitentie. The other word is μετανοεῖν mentem & consilium in melius mutare ab ἀνοία dementia & μετά post, it being the correction of mens folly & returning ad sanam mentem, and μετάνοια is that wee terme respicientia, a growing wise againe: Some expresse it by postmentatio, an after mind, an amendment of the mind. One of these, respects the change of the will, the other the change of the minde. Some Divines referre μετάνοια to Legall repentance, and μετανοεῖν to Evangelicall. The Hebrew word for repentance is תשובה from the Word in my Text, and notes a returning, converting from one thing to another, from sin to God. 1 King. 8. 35. If they pray towards this place, and confesse thy Name, and turne from their sinne when thou afflictest them, then heare thou in Heaven.

Quest. Is not repentance the work and gift of God? if so how is it that man is commanded to repent?

Answer. Repentance is of the Lord, Acts 11. 18. God granted repentance to the Gentiles unto life. 2 Tim. 2. 25. Ministers must weekly instruct those that oppose, if God peradventure will give them repentance. Its also the gift of Christ, Acts 5. 31. He is exalted to be a Prince and Saviour, to give repentance to Israel: yet God commands man to repent.

. Because man may doe something that he may repent, as first seriously consider the nature of his sin, what circumstances

stances its cloath'd with, what aggravations it admits, how crimson and skarlet it is, against what light, mercies, means, engagements, &c. apprehension of sin under false notions of profit or pleasure, induceth to it, and consideration of sin in its owne nature, helps to repent of it, and abhorre it. Did men lay to heart what wrong the infinite holy blessed God hath by sinne, what mercies it keeps from them, how greatly it doth defile them, what miseries and mischiefs it brings upon them, what a weight of divine wrath hangs over their heads, it would have some operation upon their hearts.

2. They may confesse them before God; *Josh. 7. 19. Give glory to God, and make confession unto him. Prov. 28. 13. Who so confesseth and forsaketh, shall have mercie. 1 Joh. 1. 9. If wee confesse our sinnes, &c.*

3. God gives what he commands; *Chap. 11. 19. he had promised to take the stony heart out of their flesh, and to give them a heart of flesh, and therefore here might command them to repent. Mark. 1. 15. Repent and beleve the Gospel;* neither of these were in their power, they might as well create new heavens and new earths, as doe these acts, but God gives and workes them both in the hearts of whom he pleases, *2 Tim. 2. 25. Phil. 1. 29. Neither repentance nor faith,* are naturall or any acquired habits by the industry and acts of men, but they are the efficacious worke of the Spirit in and upon the heart: God and Christ doe work repentance by the Spirit, and therefore its attributed unto them, and denied to be in the power of man. *2 Cor. 3. 5. Wee are not sufficient of our selves to thinke any thing as of our selves. Phil. 2. 17. Its God that workes both to will and to doe of his good pleasure.* Commands argue not power and free will in man to repent.

There is an Use of these.

1. In regard of God.

2. Of Man.

1. In regard of God.

1. To manifest what the Lord may justly require; the hands of men, if they sin unjustly, he may justly call for repentance.

2. To



2. To cleare himselfe, that it is not his fault if men cannot doe what they are cald upon for. The creditor may call for his debt of that man who is fallen into extreame poverty through his own sinne.

3. To set before us the corruption and impotency of our nature, by the Law wee come to the knowledge, not of our power, but our impotency. *Rom. 3. 20. By the Law comes the knowledge of sin.*

4. To advise us to looke out for helpe elſewhere, therefore where you have commands in one place of Scripture, you have promiſes in ſome other part.

2. In regard of Man.

1. That he may be more thoroughly ſenſible of the wretched corruption of his nature, and bewaile it more fully.

2. That he may be ſtirr'd up more effectually to beg of God that which he commands, for God commands nothing but that which is of great weight and advantage for man.

3. That wicked men may be inexcusable. *Job. 15. 22. If I had not come and ſpoken unto them, they had not had ſinne, but now they have no cloake for their ſinne.*

*Obſer. 1.* Repentance is a turning from ſin to God, ſin turnes men from God, draws the ſoule into wayes that lead unto death. *James 1. 14. A man is drawne away of his owne luſt; drawne away from God, from his worſhip, truths, rules; but when repentance comes, he turnes back againe, he changes his thoughts, his minde, his will, he beſeebles, abhorres himſelfe for what he hath done, and ſo comes to God againe from whom he departed: the Prodigall was drawne away from his fathers houſe through his own luſt, and laid a long time in looſeneſſe and wantonneſſe; at laſt he chang'd his judgement, counſells, purpoſes, and returning to himſelfe, returnes to his father, *Luk. 15. 17. When he came to himſelfe, he ſaid, I will ariſe and goe to my father, and ſay, father, I have ſinned againſt heaven and before thee, &c.* *in cor & in mente, in ſeipſum reverſus, ad cor, ad mentem. Syrus ad animum ſuum, he was without himſelfe, &c.* Sinners are ſaid to be mad, *Pſal. 102. 8. They that are mad againſt me: and Paul when he was in his courſe of ſinning, ſaith, he was exceedingly mad: Act. 26.**

11. and Balaams sin is cald *madnesse*, 2 Pet. 2. 16. Repentance brings a man to his right wits, he becomes wise, and turnes from his folly and madnesse: its cald a turning of men from darknesse to light, and from the power of Satan unto God, *Act. 26.* 18. Sin is darknesse, and when men sin they know not what they doe; its the power of Satan holds them under his government; but repentance inlightens and sets at libertie, so that men see and walke from under Satan unto God. *Vers.* 20. Repentance and turning to God are put together, they are the same, but its not any turning, but a turning of the judgement, so that men judge otherwise of God, of his Lawes, wayes, of sinne, of themselves, then before, a turning of the will and affections, so that they are carried wholly and fully unto God. *Joel 2.* 12. *Turne you unto mee, even with all your heart*: if it be with a piece, its partiall, its hypocriticall, its deceitfull.

2. Repentance is a continued act; the word *repent*, implies the continuation of it. Some have thought it one act, and that's sufficient for a mans sin, but repentance is a grace, and must have its daily operation as well as other graces; if faith, love, patience, humilitie, must continue, repentance must doe so likewise: where a spring breakes forth, its alwayes flowing: this is the spring of the soule, when God once smites the rockie heart, the water will flow: sincere repentants can no moore content themselves with one act of repentance, then with one act of faith, they oft iterate and renew their repentance. Hence is it that the Lord would not have us forget our old sinnes, but to thinke of them and mourne for them. *Deut. 9.* 7. *Remember and forget not, how thou provokedst the Lord thy God to wrath in the Wildernesse.* *Psal. 25.* 7. *Remember not the sins of my youth, nor my transgressions.* *1 Cor. 15.* 9. *I am the least of the Apostles, that am not meet to be cald an Apostle, because I persecuted the Church of God.* *Ezek. 16.* 62, 63. *I will establish my Covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done.*

3. Sinners should stirre up themselves, and doe the utmost lyes in their power to further their turning unto God; turne your selves from your idolls *הַשִּׁיבֵנוּ* *facite converti*; use all arguments you can to cause your hearts to turne from idolls, and from other sinfull wayes. Consider

1. That they are seperated from the Lord; *Isa. 59. 2. Your iniquities have seperated between you and your God, and your sinnes have hid his face from you that he will not heare*: for a woman to be seperated from her husband that is gracious, loving, and to joyne her selfe to some rogue, is grievous; so here are too sad effects of it, they have nothing of Gods face, nor of Gods care.

2. That mans life is short, and the pleasures of sin but for a season; let a man all his life enjoy them, yet they end then, and man may be cut off before he is aware of it. *Mat. 25. 13. Watch, for yee know neither the houre, nor the day, wherein the Sonne of man cometh.*

3. The daily treasuring up of wrath, and danger of finall impenitency: *Rom. 2. 4. Thou treasurest up wrath unto thy selfe against the day of wrath.* Its a seale of condemnation.

4. The condemnings of a mans own heart and conscience; *There is no peace to the wicked, but they are like unto the troubled Sea, when it cannot rest*; as *Isa. 57. 20, 21.*

5. Absolute necessitie of repenting and turning unto God; *Luk. 13. 3. Except yee repent, yee shall all perish.*

6. The love of Christ, in laying downe his life, shedding his blood, suffering such hard things as he did: *Zach. 12. 10. They shall looke upon mee whom they have pierced, &c.*

7. That its acceptable unto the Lord, he would not else call for it, as here, nor make such promises unto it; as *1 King. 8. 48, 49, 50. If they will returne to God with all their heart and soule, he will heare their prayers, maintaine their cause, forgive their sinnes, and have compassion on them.* Its acceptable to the Angels; repentance makes them rejoyce.

4. True repentance and turning to the Lord, doth manifest it selfe in the effects and fruits of it; it hath meet fruit, *Mat. 3. 8. worthy fruit*; *Luk. 3. 8. Now here are three effects thereof in these words.*

D

1. When

1. When the soule is truly turnd to God, it seeks to turne others, its not content that it selfe is come to God, but would have many come to him. *Vehasibbu, facite converti*, make your selves, make others to convert.

2. It dispenses with no sin, it saith not, Lord be mercifull to mee in this, but turnes from all abominations; from every idoll, the most darling sin shall then goe to it. *Hos. 14. 8. Ephraim shall say, What have I to doe any more with idolls.*

3. It avoyds the occasions of sinne, and appearances of evill: *Turne away your faces from all your abominations*: if you should looke upon idolls, they will indanger you, stirre up the old corruptions. Hence *Solomon* counsels men not to looke upon the wine, *Prov. 23. 31.* when its red, and gives his colour in the Cup: Not to enter into the path of the wicked, *Chap. 4. 14.*

### V E R. 7, 8.

*For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth him selfe from mee, and sets up his idolls in his heart, and putteth the stumbling block of his iniquitie before his face, and cometh to a Prophet to inquire of him concerning mee, I the Lord will answer him by my selfe. And I will set my face against that man, and will make him a signe and a Proverbe, and I will cut him off from the midst of my people, and yee shall know that I am the Lord.*

**I**N the foregoing verse he exhorted them to repentance, and to turne from their idolls and abominations; and here in these verses he backs it with reasons: thus if yee will not repent, but persist in your idolatry and sinfull practises, I will answer you by my selfe, and I will set my face against you, &c.

*Every one of the house of Israel.*

The Hebrew is, *ish, ish, man, man*; of the house of Israel, that is, every man of Israel that forsakes me to follow idolls, I will doe so and so by.

*The*

*The stranger that sojourns in Israel.*

Heb. גֵּר which the Septu. render *Profelyte*, of the Profelytes that sojourn. Those came from the Gentiles, and imbraced the Jewish Religion; they were Profelytes. There were two sorts of Profelytes; one sort was cald גֵּר כְּרִית the Profelyte of the Covenant; and these were to be circumcised, and to keepe the Law: another sort was cald גֵּר שֶׂעִיר the Profelyte of the Gate, from *Deut.* 14. 29. these were not circumcised, neither received the Law of *Moses*, but the seven Precepts of *Noah*; one of which was, *Ut non colerent idola*; if therefore they should come with idolls in their hearts, God would answer them.

ἐκ τῶν ἑθνῶν  
αὐτῶν τῶν  
προσκαίτων ἑθνῶν.

*And separateth himselfe from mee.*

God had taken the Jews to be his people, and some of the Gentiles came in to joyne with them, yet these separated themselves from God to goe to idolls; like a Woman that leaves her husband, and follows other men, *Hof.* 9. 10. When men leave the Law of God, and his pure worship, then they separate from God.

Of setting up idolls in the heart, and putting the stumbling block of iniquitie before their face, wee have spoken in the fourth verse.

*And cometh to a Prophet to inquire of him concerning mee.*

In the fourth verse, its said, *and cometh to the Prophet*; then he adds; *to inquire of him*. It was an ordinary thing for this people upon occasions to goe to the Prophets; *Exod.* 18. 15. *The people came to Moses, who was a Prophet, to inquire of God. They went to the Seer,* 1 Sam. 9. 9. *to inquire*: so 2 King. 8. 8. *Benhadad sends to Elishab the Prophet, to inquire of him. Zedekiah sent againe and againe to Jeremie, to inquire of the Lord for him,* Jer. 21. 2. 37. 7. When they came to the Prophets, or sent to them, it was to know the minde of the Lord in their streights, undertakings, desires, and doubts.

*I the Lord will answer him by my selfe.*

The Hebrew runs thus; *I the Lord, it shall be answered to him*

*in mee, I will not let any answer him but my selfe.* God spake himselfe to Moses, Numb. 12. 7, 8. which was an argument of great love, and good will; and sometimes its an argument of wrath and displeasure, when he will not speake by others but by himselfe; as here, I will not answer him by the Prophet, whom he intreats to inquire for him, but by my selfe, whom he despises, by setting up idolls in his heart. I will answer him not with words but deeds, not with mercies, but with judgements; as the next verse imports. God would not vouchsafe their questions they propounded any answer at all, but he would goe on in his judgements; not be inquired of by them, but answer them according to the multitude of their idolls.

## V E R. 8.

*I will set my face against that man.*

Heb. is, *panim faces*, the plurall for the singul: this phrase is frequent in Scripture. The Targum expounds it, anger, which appears in the face, and face is oft put for the wrath and anger of God: Jer. 3. 12. *I will not suffer my anger to fall upon you*: Heb. is, *my faces* פנים Lam. 4. 16. *The anger of the Lord hath divided them*: Heb. is, *the face of the Lord*. Psal. 21. 9. *Thou shalt make them as a fiery Oven in the time of thine anger*: Heb. is, *in time of thy face*; that is, when the wrath is in thy face, thou wilt consume them as stubble in an Oven. So 1 Pet. 3. 12. *The face of the Lord is upon them that doe evill*; that is, the anger, wrath, and furie of God is against such: so then to set the face against a man, is to manifest himselfe to be an enemy to that man, to persist in that enmitie, and to act accordingly. You may see it in those Scriptures where this phrase is mentioned: Levit. 17. 10. *I will set my face against that soule which eateth blond, and will cut him off from among his people*. Chap. 26. 17. *I will set my face against you, and you shall be shaine before your enemies*. Jer. 21. 10. *I have set my face against this Citie for evill, and it shall be given into the hand of the King of Babylon, and he shall burne it with fire*. You see when God sets his face against any person or thing, he is an enemy unto them, and gives not over his enmity, till he hath ruin'd them, and therefore it followes here.

*I will*

*I will make him a signe.*

His punishment shall not be easie or common, but exemplary: the Vulgar is, *in exemplum*; such judgements would God bring upon them, as that others should be astonish'd at them. *Deut. 28. 37. Thou shalt become an astonishment, a Proverb, and a by-word among all Nations.*

*A Proverb.*

God would so deale with these men, as that they should be talkt on every where: *Jer. 24. 9. Zedekiah, the Princes, and residue of Jerusalem, God would remove them into all Kingdomes of the Earth for their hurt, to be a Reproach, a Proverb, a Taunt, and a Curse in all places.* Their punishment should be Proverbiall. Calvin observes that *Masbal* signifieth *disgrace*, so that they shall not onely be matter of talke to the people, but their names shall be infamous.

*And I will cut him off from the midst of my people.*

God would not onely make him a signe and talke to others; that were no great matter, but destroy him, *cut him off*: The Scripture oft speakes of cutting off men, its not alwayes meant by death, but thought to be some censure whereby they were deprived of the priviledges of Gods people; but sundry times its spoken of Gods cutting men off by death: *Levit. 17. 10. Chap. 20. 3, 4, 5, 6.* And its certaine, where God is said to set his face against any, and then speaks of cutting off from his people, that there its to be understood of cutting off by death, as in this place, they should be cut off from his people, both by temporall and eternall death.

*And yee shall know that I am the Lord.*

Hypocrites pretend they are godly, they converse with the Prophets, aske counsell of God; but yet they contemne the true Prophets, and the power of godlinesse, they will chuse their own wayes. Therefore saith God, *Yee shall know that I am the Lord*; you set up idolls in your hearts, make gods of them, but I will my selfe deale with you for them, and punish you severely.

*Obf. 1.*



*Obs. 1.* That when men leave God, and his wayes, then they fall to idolatrous and other sinfull practises, they separated themselves from God, and set up idolls in their hearts: when once corruption hath taken off the heart from the Lord, who is an infinite good, then it cleaves to any creature, any dunghill god, and desires that; *Hos. 9. 10. They went to Baalpeor, and separated themselves unto that shame: it was a shamefull idoll, yet having left God, they could imbrace it: and Hos. 4. 10, 11, 12. They have left off to take heed to the Lord; Whoredome, wine, and new wine, take away the heart; they aske counsell at their stocks, and their staffe declareth unto them. Jer. 2. 13. They forsooke God the fountaine of living waters, and then hewed themselves Cisterns that could hold no water. It was therefore good Counsell the Apostle gave, Heb. 3. 12. Take heed lest there be in any of you an evill heart of unbelieve, in departing from the living God. Through unbelieve men separate from God, and that is the principle of all disobedience, and lets the heart loose unto any creature, to every sinne.*

2. Men exceeding sinfull may put on a face of holinesse, these men who were idolaters, come to the Prophet, inquire of God by him, as if they were pious men, intended to know the minde of God, and doe what he would have done. This was counterfeited holinesse, they had idolls in their hearts, and meant to keepe them there. *Saul* was sometimes among the Prophets; The Devill seems an Angel of light, and wicked vile men appeare Saints, *2 Tim. 3. 5. Having a forme of godlinesse.* The worst of men may make a cloake of Religion; Antichrist sits in the Temple, *2 Thes. 2. 4. Simon Magus* beleeving, is baptized, and wonders at the miracles *Philip* wrought, *Act. 8. 13.*

3. Looke what men are in coming unto God, the like shall they finde him unto them; they came to the Prophet fallaciouly, and God would not answer them by the Prophet, but by himselfe; he knew how to deale with them, he knew their hearts, and so what was fittest to be said or done unto them. *Psal. 18. 25, 26. With the mercifull thou wilt shew thy selfe mercifull; with an upright man, thou wilt shew thy selfe upright;*

upright; with the pure, thou wilt shew thy selfe pure; and with the froward, thou wilt shew thy selfe froward, or wrestle with them: so Levit. 26. 23, 24. If yee will walke contrary to mee, I will walke contrary to you. If a people come humbly unto God, and sue for mercy, he will save them; but if their hearts swell, rise within them, he will bring downe their high looks, P<sup>sal.</sup> 18. 27. As God finds men; so he will proceed with them; so he dealt with Pharaoh.

4. God will proceed impartially with every man, be he Jew or Gentile, all is one to God; Every one of the house of Israel, or of the stranger that sojourneth in Israel, &c. God neither accepts nor respects persons, Gal. 2. 6. Act. 10. 34. If a Jew be guiltie, he shall have an answer suitable; so if a Gentile be faulty, his Gentilisme shall not excuse him. Let mens conditions, nations, qualities, degrees, be what they will, it matters not, if they come to God with idolls in their hearts, the greatest shall speed no better then the meanest; the Jew no better then the Stranger.

5. Men set up idolls in their hearts, and God sets his face against them, he becomes an adversary unto them, looks severely upon them, speakes terribly unto them, and works powerfully against them. They had set their faces and hearts upon idolls for evill, and God sets his face and heart against them for evill, and is resolv'd to ruine them. Jer. 44. 11. Behold, I will set my face against you for evill, and to cut off all Judah. To have God set his face against a people is very sad.

There be severall sins mention'd in Scripture, for which God sets his face against men, offering their seed to Molech, Levit. 20. 2, 3. despising of his Statutes, and breaking his Covenant, Levit. 26. 15. 17. idolatric and hypocrisie here in the Text.

6. When Gods face is against a people, his judgements upon them will be exemplary, he will make them signes and Proverbs in the world. Jer. 19. 8. I will make this Citie desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. Chap. 18. 16. Every one that passeth by, shall wagge his head at it. Chap. 42. 18.

*Yee shall be an execration, and an astonishment, and a curse, and a reproach. Mens names are deare unto them, but God will blast their names, make them to be a Taunt and Proverbe, Jer. 29. 22. It was a Proverbe among them; The Lord make thee like Zedekiah and Ahab, whom the King of Babylon roasted in the fire. And when they wished hurt to any, they used this speech; God make them a reproach among all Nations, Ezek. 5. 14, 15. And when this is done, God cuts them off from the land of the living in that condition.*

7. The end of Gods setting his face against sinners, and proceeding severely with them, is, that they may acknowledge his justice and power over them.

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V E R S. 9.

*And if the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.*

**F**alse Prophets were both in *Judea*, and in *Babylon*, and the people had often recourse unto them. They spake pleasing things, they told them were in *Judea* that *Nebuchadnezzar* should never subdue and carry them captives, as he had done *Jeckoniah*, and some others with him; yea, they told them that those in *Babylon* should shortly returne; these were vaine, false, and deceitfull Prophecies, and Divine Providence ordered it so, and therefore God saith here; *If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet, &c.*

In the verse you have,

1. A Supposition.
2. An Assertion.
3. A Threatning.

For the Supposition, the false Prophets (for of them he speakes) were deceived in what they spake to the people: *Zedekiah*, and the rest of the Prophets which bad *Ahab* to goe  
up

up to Ramoth Gilead, and prosper, were deceiv'd, 1 Kings 22. Hananiah and Shelemiah made that people trust in a lye, Jer. 28. 15. 29. 31. They were deceiv'd in their Prophets, and deceive others; the things they spake came not to passe.

*If a Prophet be deceived.*

Heb. Originall word is פתה which being taken in the ill part, as here, notes a turning of the heart to that; *Quod est præter rationem veritatis & prudentiæ.* Septu. is; *προφήτης ἐὰν πλανηθῇ* si errabit: The Vulgar; *Cum erraverit.* פתה' pybal, i. c. phutich. futur: *Pisc:* turns thus; *Persuaderi se passus fuerit*, by those idolaters and hypocrites which came to aske counsell of him, and desired to have answer sutable to their own wills, (as *Ahab* of his Prophets) or by his own corruption; for a man may be seduced in himselfe by himselfe: *James* 1. 14. *Every man is tempted, when he is drawne away of his owne lust;* his lust is in him; by his lust he is inticed, seduced, and this seduction is voluntary, by his own act and will. So that in himselfe is the true efficient cause of his seduction. Jer. 14. 14.

*I the Lord have deceived that Prophet.*

Heres the assertion: These words sound very harsh, and no man durst have attributed them unto the Lord, had not he himselfe said so: Wee must inquire into the sense of these, how God is said to deceive a Prophet that speaks falsely.

To say God declar'd him to be deceiv'd, or permitted him to be deceiv'd, comes not up to the expresseion here; *I have deceiv'd that,* &c. פתתי its active and notes action. This wee must lay downe that God neither is, nor can be the author of sinne; for then he must act against some rule; Gods will, which is ever most holy, just, and wise, is his rule; and its unreasonable impious, to thinke, that God should worke or doe any thing against his own will: yet God wills sin, not as good, but so farre as he intends, and is able to worke good out of it, and bring about his glory by it. Mr. Baynes, and some other hold, there is an efficacy of God reaching to the beginning of sinne, though not to the essence of sinne: and its no more then some Jesuits ac-

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know-

knowledge, who maintaine a deadly quarrell against *Calvin*, for making God the author of sinne, when he saith for substance no more then they. *A Lapid*: saith, Gods permission of sin is an action, otherwise no sin could be : *Quia deus ad deceptionem, uti ad quemlibet actum peccati, generali suo concursu physice concurrere & cooperari debet, sine hoc enim dei concursu nil effici nil produci potest.* He saith further, this permission is efficacious, and certainly *ponit effectum*. He instanteth in a Greyhound which a man lets loose to pursue the haire, and sets the dog upon the haire; so God lets Satan loose upon men, and so is active to the beginning of sinne. 1 King. 22. 20. *The Lord said, who shall perswade Ahab that he may goe up and fall at Ramoth Gilead? One said on this manner, another on that manner.* Vers. 21. *There came forth a Spirit and said, I will perswade him.* And Vers. 22. *The Lord saith unto him, wherewith? I will goe forth and be a lying Spirit in the mouth of all his Prophets; and he said, thou shalt perswade him and prevaile also. Goe forth and doe so.* Here is some concurrence of God to the deception of these Prophets: and God might have said of them as here; *I have deceiv'd these Prophets.*

The words; *I have deceiv'd*, are to be taken as a judicall act of God, who dealing with them as delinquents, punisheth them with this speciall judgement of seduction; they were idolatrous and hypocriticall, and God punished those sins with others, and so accidentally was the efficient cause of their deception. God finding those men false and forward to deceive, hearkening to their own hearts, and following their own spirits. *Ezech. 13. 2, 3.* *He gave them up and over to vaine visions and lying divinations; which was one punishment, and to perdition, which was another punishment following thereupon. Have you a minde to be Prophets, to prophesie lyes, yee shall be so.*

*Quest.* Jer. 20. 7. saith *Jeremie* a true Prophet; *O Lord, thou hast deceiv'd mee, and I was deceiv'd; thou art stronger then I, and hast prevailed.* What doth God deceive true Prophets?

*Answer.* The deception here is no sinfull deception, he had no vaine visions, no lying divinations, what ever he prophesied was truth, from the God of truth, and came to passe:

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The meaning here is this; *Jeremie* was discontented, that he saw so little fruit of his Ministry, that he found such opposition; that he was daily in derision and mocked of every one; and therefore saith; *O Lord, thou hast deceived mee*, in making me a Prophet; I look'd for other things then I finde, but I am deceiv'd, and thou hast done it: I was unwilling to be a Prophet, objected against it, Chap. 1. 6. but thou laidst thy charge upon mee, overpoweredst mee, and prevailedst against mee, making mee great promises, which yet I see not perform'd, *vers. 7, 8, 18, 19.*

2. The words may be read thus; *Thou hast perswaded mee, and I was perswaded*; for when its taken in the better sense, it notes to *perswade*.

*Quest. Isa. Chap. 63. 17. O Lord, why hast thou made us to erre from thy wayes? and hardened our hearts from thy feare.* Did God make the Prophet and People to erre? did he harden their hearts?

*Ans. 1.* The Prophet speakes in the name of the people, not of himselfe, he did not erre from the way of God, but reprov'd the people for it.

2. God did this in judgement to the people, who affected false Prophets, and chose their own wayes, *Isa. 66. 3.* and delighted in their abominations, therefore God denied them his Spirit, and left them to their own spirits; he in judgement gave them up to their own wayes, and to hardnesse of heart; and this was not sinfull in the Lord. *Psal. 81. 11, 12.* *My people would not hearken unto my voice, and Israel would none of mee; so I gave them up unto their own hearts lust: and, they walked in their own counsells.*

*I will stretch out my hand upon him.*

God hath no hand to stretch out, he is without all parts, the words are metaphoricall, taken from the practise of men, who stretch out their hands to doe this or that. *Gen. 22. 10. Abraham stretch'd forth his hand to slay his sonne.* *Jeroboam* put forth his hand to lay hold upon the Prophet had prophesied against his Altar, *1 King. 13. 4.* So God would put forth his power to punish such a Prophet.

*Quest.* If God deceiv'd him, how can he in justice punish or destroy that Prophet?

*Ans.* 1. The false Prophet did what ever he did freely, he was not forced by any power or act of God, his seduction was principally from himselfe; and it was his owne fault that he was deceiv'd, that he deceiv'd others.

2. A man may serve Providence, and yet sin against the Law of God: the secret Providence of God had ordred it that this people should be seduced by false Prophets, yet God in his Word had forbid false Prophets and Propheties, *Deut.* 13. And because men are to looke at what is written, not what is secret and hidden, therefore if they violate the Law, God may justly punish thereupon. *Act.* 4. 27, 28. *Herod, Pilate, Judas,* and the Jews, they did to Christ whatsoever God had determined to be done, yet were they not without sin, nor without punishment, because they transgressed the rule given them.

*Obser.* 1. The Lord in his infinite wisdom and justice doth make a punishment of sin, and punish one sin with another: Besides corporall judgements he hath spirituall; if the Prophet be deceiv'd, *Is the Lord have deceiv'd him,* I have laid this judgement upon him, that he should be deceiv'd, led into errors, and deceive others; this he hath deserv'd at my hands, and this punishment in just judgement I inflict upon him. The Scriptures hold out frequently this way of Gods proceedings with sinners; his punishing of one sin with another; *2 Chron.* 25. 17, 18, 19, 20. *Amaziah* provokes *Joash* to warre, he dissuades him from it; but *Amaziah* would not heare; For it came of God that he might deliver them into the bands of their enemies, because they sought after the gods of *Edom*. *Jer.* 4. 10. Then said I, ah Lord God, thou hast greatly deceived this people and *Jerusalem*, saying, yee shall have peace, whereas the sword reacheth unto the soule. They were desirous of Prophets that might speake pleasing things unto them; they regarded not *Jeremie*, and *Ezekiel*; and God in judgement lets them have such Prophets which cryed peace, peace, and gave them over to beleeve their lies; and this made *Jeremie* say; Thou hast greatly deceiv'd, &c. *Rom.* 1. 25,



26. They changed the truth of God into a lie; worshipped and served the creature more then the Creator: for this cause God gave them up unto vile affections: and vers. 28. Over to a reprobate minde. 2 Thes. 2. 10, 11. Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusion, that they should beleieve a lie.

2. God will deale severely with false Prophets; I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. He would make him Exemplary to all. Hamaniah was a false Prophet, and deceiv'd many: therefore said God; Behold, I will cut thee from off the face of the Earth, and that quickly, this yeare thou shalt dye. God would not stay long from cutting him off. Jer. 28. 15, 16. Shemaiah was another false Prophet, and God would destroy him and his seed; he should not have a man to dwell among that people, Jer. 29.

## V E R. 10.

*And they shall beare the punishment of their iniquitie: the punishment of the Prophet shall be even as the punishment of him that seeketh unto him.*

**T**Here being false Prophets among this people, they gave eare to them, resorted unto them, tooke counsell of them; and here God tells Ezekiel, that not onely the false Prophets should be punished for deceiving the people, but even they that by seeking to those Prophets were deceived by them.

The Hebrew is thus; *They shall beare their iniquitie; as the iniquitie of him that seeks is, so shall be the iniquitie of the Prophet.* Where you have punishment, the Originall is iniquitie. This phrase is much in holy Writt, to beare iniquitie, and is put for bearing of punishment, which iniquitie doth cause. Levit. 5. 1. 17. Chap. 20. 17. 19. *They uncover the nakednesse of their kin, shall beare their iniquitie; that is, their punishment for it.* This phrase is applied to Christ; Isa. 53. 11. *He shall beare*

beare their iniquitie ; which the fift verſe calls, *wounding, bruifing, chaſtiſement, ſtripes*. Paul hath the like phraſe, *Gal. 5. 10.* He that troubleth you ſhall beare his judgement ; he ſhall have his puniſhment what ever he be.

*The puniſhment of the Prophet, ſhall be even as the puniſhment of him that ſeeketh unto him.*

It may ſeeme hence, that there is an equalitie in their ſin, and in the puniſhment ; but ſins and puniſhment doe differ in Scripture. *Matth. 5. 22.* Whoſoever is angry with his brother without a cauſe, ſhall be in danger of the <sup>a</sup> judgement: and whoſoever ſhall ſay, *Racha*, ſhall be in danger of the <sup>b</sup> Counſell: but whoſoever ſhall ſay, thou foolle, ſhall be in danger of <sup>c</sup> Hell fire. Here are diverſe degrees of ſin, and diverſe degrees of puniſhment. *Mat. 12. 45.* The laſt eſtate of that man is worſe then the firſt : worſe for ſin, worſe for puniſhment. *Job. 19. 11.* Hee that delivered mee unto thee hath the greater ſin : His ſin that betrayed Chriſt, was greater then Pilates, and anſwerable ſhould be his puniſhment. *Jer. 7. 26.* They did worſe then their fathers : ſo ſhould have worſe puniſhment then they. God appointed puniſhment to be inflicted according to the nature of the ſin. *Deut. 25. 2.* If the wicked man be worthy to be beaten, the Judge ſhall cauſe him to lie downe, and to be beaten before his face according to his fault. *Rev. 18. 7.* How much ſhee hath glorified her ſelfe, and lived deliciously, ſo much torment and ſorrow give her. By theſe Scriptures you ſee that all ſins are not equall, neither all puniſhment, and that God doth proportion puniſhments to the nature of ſins. Wee are not here to conclude an equalitie of puniſhments upon the falſe Prophet, and thoſe that came unto him ; for certainly his ſin in deceiving the people, pretending viſions and divinations from heaven, that he was ſent of God, &c. was greater then the peoples : *even as*, notes the qualitie and realitie of the puniſhment, not the degree.

*Obſ. 1.* The fruit or reward of ſin is burdensome, *They ſhall beare their iniquitie* ; that is, the fruit and effect of it ; it lights and lies heavie upon the authors of it : guilt is a heavie burden for a ſoule to beare ; it made a Prophet cry out,  
*Pſal.*

<sup>a</sup>This refers to the Judicatorie of 23.

<sup>b</sup>The Sanhedrim which conſiſted of 71.

<sup>c</sup>Anathema, w<sup>ch</sup> was the higheſt puniſhment.

*Psal. 51. 14. Deliver mee from bloud-guiltinesse, O God, thou God of my salvation: Guilt lay like a mountaine of lead upon him: so any punishment for sin is weightie; if God send a plague, a famine, or sword, are they not heaue? when God brought tydings to David that one of those judgements must be upon him for numbring the people, he was in a great streight, 2 Sam. 24. 14. And Psal. 38. 2, 3, 4, 5. Thine arrowes stick fast in mee, and thy hand presseth mee soare; there is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinne: for mine iniquities are gone over my head, as an heaue burden they are too heaue for mee: my wounds stinck, and are corrupt, because of my foolishnesse. He had sin'd, and found the burden of sinne wonderfull grievous. The Church saith, Lam. 3. 7. He hath made my ebaine heaue; sin had brought an iron heaue chaine upon her. Sin brings shame, and that is a burden. Ezek. 16. 54. That thou mayest beare thine own shame. It brings sorrows, feares, paines, losse, death, damnation, and all these are grievous. Ezek. 18. 20. its said, The wickednesse of the wicked shall be upon him; it shall be a burden upon him.*

2. To seeke unto false Prophets, is a thing punishable before God; *The punishment of the Prophet shall be as the punishment of him that seeks unto him.* Men thinke its nothing to consult with a wicked Prophet, but God will not so passe it over, he counts it a great sin, and will lay upon him a proportionable burden; if Prophets be not sent of God, if they give out erroneous and false things, if they be wicked in their lives, its a dangerous thing to have recourse to them, God is against those Prophets, and those depend upon them. *Jer. 23. 32. I am against such Prophets, saith God there, and they shall not profit this people at all; they thought by consulting with them, that they should gaine much, and its true, they gain'd the displeasure of God, they brought exemplary judgements upon themselves. God had commanded them not to hearken to such Prophets, vers. 16. as spake a vision out of their owne heart, and not out of the mouth of the Lord; yea, he had commanded such Prophets to be put to death, Dent. 13. 5. for them, therefore to con-*

sult

sult with these Prophets, to follow their counsells, and doe what they appointed; leaving the true Prophets, discountenancing and discouraging them, was a high provocation of God, and punished answerably. *Ahab* sought unto the false Prophets, but God remembred it, and visited it upon his head. If God will punish those seeke to false Prophets, surely he will not spare those seeke unto Witches, Sorcerers, Astrologers, and Star-gazers, nor those seeke unto another god. *Psal. 16. 4. Their sorrowes shall be multiplied.*

## V E R. II.

*That the house of Israel may goe no more astray from mee, neither be polluted any more with all their transgressions: but that they may be my people, and I may be their God, saith the Lord God.*

**T**His Verse shewes the end why the Lord would punish the false Prophets, and those consulted with him, viz. to prevent the peoples sinning against him by idolatry and other unlawfull practises. When they should see God cutting off their Prophets, and those had hearkened to them, this would breed feare in them, and put a stand to their sinfull wayes, cause them to returne, and continue in the wayes of God.

*House of Israel.*

By these wee are to understand the godly, those were elected, the spirituall *Israelites*, not all after the flesh; for the false Prophets, and those clave to them were so of the house of *Israel*: When God visited with great judgements, he ever reserved some, that so his Covenant which he had made with *Abraham* might not faile; and they were the spirituall *Israelites*, not the carnall, who went no more astray.

*May goe no more astray.*

**וְלֹא יִשְׁתָּוּ** non errent from **הָרָעָה** to erre, to wander;  
*Septuag.* **ἐν τῇ ἀρετῇ**; its a metaphor borrowed from cat-  
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le which wander out of the right way, as *Mattih. 18. 12. If a man have an hundred Sheepe, and one of them be gone astray. Exod. 23. 4. If thou meet thine Enemies Oxe or Ass going astray. And is applyed unto man; 2 Pet. 2. 15. Which have forsaken the right way, and are gone astray, following the way of Balaam. Here they had left the way of God, and followed lying Prophets.*

No more.

*Quest.* Doe the godly being once redeem'd goe astray no more? *David* went astray oft, and the Apostle saith, *In many things wee sinne all, James 3. 2.*

*Ans.* Gods end in punishing the wicked, is to keepe him from straying at all, as a Parent when he corrects the child for lying, would have it lye no more, though through that corruption is in it, it lye often.

2. That they goe no more astray from him in that way, and manner they did before, no more to false Gods, and false worshipping; they goe not astray, *pernitioso errore.*

From me,

The Hebr. is **מֵאַחֲרַי** a post me from after me: a *sequendo me Jun. Pol. ab eundo post me Pisc.* Gods People are to follow him: but by hearkning to false Prophets, and the inticement of their owne hearts; they are turned aside from following God.

Neither be polluted any more.

**לֹא יִטְמָא** Sept. *iva μὴ μιανώσται*, ut non contaminentur, French *Ne soit plus souiller*, that they may no more be soyled; the originall word **טָמָא** is to pollute, defile, be uncleane; and some of the learned think the word *tamino* and *contamino* are from this word, and it is contrary to **טָהַר** which is to be cleane, innocent; and *purus a sordibus.*

*Avenarius  
Mercer.*

With all their transgressions.

Or prevarications, the word **פֶּשַׁע** notes not any transgression, but such an one, as hath much of the will init;  
F joyned

joyned with Pride and malice, and therefore is rendred *defectio, rebellio*, Pal. 5. 10. *Cast them out in the multitude of their transgressions, for they have rebelled against thee.* They were transgressions which had sedition and rebellion in them. Job. 34. 37. *He addeth Rebellion unto his sinne.* עֲשָׂהוּ רִבּוּת the vulgar hath it *blasphemiam*.

*But that they may be my People, and I &c.* Heb. *is, and they shall be to me for a People, and I will be to them for a God.*

They were Gods people before, in Covenant, circumcised, had the Temple, sacrifices, &c. God speakes thus, to shew they had made a defection from him, forfeited all, deserved to be rejected, and had by their sins bred a great strangeness between him and themselves; for they had corrupted his worship, violated his Lawes, rejected his Prophets, polluted his Name and Temple, forsaken him, and followed after strange Gods, and so done what was in them, to be none of Gods People: but if they would awaken out of their spiritual slumber, consider, repent, and turne to him, he would manifest his faithfulness, and loving kindnesse unto them, *They should be his People, &c.* The like words you had in the 11. ch. 20. *They shall be my People, and I will be their God.*

*Obser. 1.* From the coherence with the two former Verses.

That God makes use of ill meanes to accomplish good ends; he lets errors, and strange opinions, seducing Doctrines prevaile with false Prophets and People, that so they suffering proportionably for their evill, his People may be kept from such wayes and ends: he in judgement sent strong delusions to the Prophets and People, which they venting and embracing, he punished them, that so the house of *Israell* might not go any more astray from him.

There is no Creature so poisonous, but God makes use of it to some good end; and there is no Prophet or Teacher so corrupt, no opinions so damnable or blasphemous, but the Lord by his infinite power, orders and workes it to some good end. 1 Cor. 11. 19. *There must be Heresies among you, that they which are approved, may be made manifest among you.*  
God

God makes use of Heresies, Sects and Scismes, to discover who are found, who not : when it is a time of warre, men of valour and Counsell are made knowne. *Deut. 13. 3.* When a false Prophet rose up amongst them, the Lord tells them it was to prove them, whither they did love the Lord, his Truthes, would hold them fast and follow him; or whither they would be led aside with erroneous doctrines, and follow seducing Teachers.

2. By judgements upon the wicked, God intends the good of his ; he will destroy the seducing Prophet, and seduced People, that the House of *Israel* may goe no more astray from him, that those were godly People might awake out of their secure slumber, consider what they had done, repent of it, and never doe the like ; when the Prophets of *Baal* were slaine, then the People were freed from their haltings between God and *Baal*, and clave to the Lord. *Psal. 9. 16.* *The Lord is knowne by the judgement he executeth,* when he layes his hand upon sinners, Saints tremble, consider his power, Majesty, greatnesse, the nature of his judgements, and so judge themselves, and remove out of the way, what ever may provoke. *Psal. 119. 119, 120.* *Thou puttest away all the wicked of the earth like drosse, therefore I love thy Testimonies, my flesh trembleth for feare of thee, and I am afraid of thy judgements.* When God by his fiery judgements, seperated the drosse from the gold, the wicked from the ungodly, *David* trembled, consider'd the law of God more thoughtly, and lov'd his testimonies, so *Isai. 26. 9.* *When thy judgements are in the earth, the Inhabitants of the World will learne righteousness,* *Isaiah* knew that it was the mind of God, in his judgement to advantage his by them, and therefore saith, *the Inhabitants of the Earth ; that is, the godly Inhabitants Will learne righteousness, they will see the cvill of sume hate it.*

3. Gods owne People are apt to goe astray ; that the house of *Israel* may goe no more astray, they had gone astray and were in danger to doe it againe. They are like Sheepe, and no creature apter to wander out of the right way, then that *Psal. 119. 176.* *David* confesseth he had gone astray like



a lost Sheepe, a Sheepe that hath lost the Fold, and lost the way. *Adam* who was the *Ramme* in the head of the flock, he went astray in eating the forbidden fruit, and the whole flock of mankind, have ever since followed him. *Psal.* 58. 3. *The wicked goe astray as soone as they be borne, even from the belly,* as the Hebrew is, and *I say* speaking in the name of the better fort, faith, chap. 53. 6. *All wee like Sheepe have gone astray, we have turn'd every one to his owne way.* One hath a way of pride; another of wantonnesse; a third hath a way of covetousnesse, &c. *Tee were as Sheepe going astray, but now are returned* &c. A Sheepe is,

1. A foolish Creature.

2. Subject to many diseases.

3. Obvious to much danger.

4. Aptest to leave the good pathes, and good Pastures. The foolish *Galathians* were ready to embrace another Gospel, and to admit circumcision. *Peter* and *Barnabas* stepped awry, when they dissembled with the *Jewes*. *David*, its said, *Turned aside in the matter of Uriah the Hittite* 1 Kings 15. 15. *And the People quickly turned aside out of the way of God.* Deut. 9. 12.

4. When Gods People are once gone astray, they would never returne of themselves, if God should let them alone in their wrong wayes; he must reduce them by his owne hand, and keepe them in the right way, by his owne power; a Sheepe wanders further and further, and thinks not of returning; *David* when he had left the way of God, turn'd aside to *Bathshebah*, he goes further, he makes *Uriah* drunke, plots his death, rejoyces at it, takes the Widdow to be his Wife, and never considers all this time, that he is out of the way of God, and had not *Nathan* been sent to him, to tell him how he had wandred, he had not returned; so *Peter* denies his Master once, twice, thrice; and had not *Christ* looked upon him, he might have deny'd him for ever. This appears in the Parable of the lost Sheepe, the Sheppard stayes not for Sheeps returning, but goes into the mountains, and seekes that is gone astray.

Matth. 18. 12.

5. God would have his People to keepe close to him, to follow

follow him, to walke with him, that they may no more goe astray from after me. To go after God, is to worship him in his owne way, to have him in our eye, to doe things in order to him, to follow his directions, commands, to observe his operations in the world, to leane upon him for counsell, comfort, assistance, safety and blessings, to submit to his will, to receive what he reveales, following on to know God, and to get further communion with him. God would have his People to doe thus, *Hosea 11. 10. They shall walke after the Lord.* He would goe before them, and they should follow him. They should not goe after other gods, after their owne eyes, hearts, inventions, but after him. God commends *David* for his following him, *1 Kings 14. 8.* he sets him there before *Jeroboam*, and condemns him by his example. *Thou hast not been as my Servant David, who kept my commandements, and who followed me with all his heart, to doe that only which was right in mine eyes.* He went not from after God but followed him closely, and its very pleasing to God when his People doe so. *Elijah* knew it well, and therefore said to the People. *1 Kings 18. 21. If the Lord be God, follow him, doe not leave him to goe after any other.*

God sheweth mercy not only to little sinners, but great ones, they were polluted with all their transgressions, with all their rebellious seditions : yet being the House of *Israel*, his select ones, he would pardon their sins, though of an high nature ; God is rich and great in mercy, and no sinns can exceed his mercy, he would passe by their pollutions and transgressions, account them his People, and be their God, their sins should not obstruct his grace. *Isai. 1. 18. Though their sins be as red as Scarlet, they shall be white as snow, though they be red like as Crimson, they shall be as wooll.* Scarlet and Crimson are of a deepe die ; silke and wooll doe hold those colours firmly ; you cannot wash nor weare them out, neither nature nor art can reduce them to their pristin condition ; but let soules be dyed, and stained with sins most deeply, with the deepest and vilest sins, yet God can take out that hellish die and tincture, he can make them white as Snow, pure as wooll undyed. The wooll in those Countreyes was exceeding

exceeding white, *Psal.* 147. 16. He giveth snow-like wooll, and *Daniel* 7. 9. it is call'd Pure wooll, in regard of the whitenesse, *Revel.* 1. 14. the whitenesse of wooll and snow are put together, *His haire were white like wooll, as white as snow.* Now let a mans sinne be willfull murder, which is very great, and his soule be dipt in blood, yet God can, and doth take away such sins, and make white againe. *Psal* 51. 7. *Wash me saith David,* whose soule had a double die, one of uncleannesse, another of murder, and *I shall be whiter than snow.* *Manasses* sins were exceeding great, yet the grace of God surmounted them all, and they were swallowed up in a Sea of Mercy. *Luk.* 7. 37. it is said, *A Woman that was a sinner came to Christ.* Was this such a matter to be recorded in holy writ? Are not all men and women sinners? Yes, but the word sinner, notes a notorious sinner, she was such a great and knowne sinner, that the *Pharisees* wondred at Christ, that he should suffer her to touch him, verse 35. 8. *Her sins were many,* ver. 47. Yet mercy was reached out to her, ver. 48. *Thy sins are forgiven thee.*

7. Sin is a polluting thing; Neither be polluted any more. *Matth.* 15. 19, 20. Christ reckons up sinns there, and saith, *These are they which defile a man;* τα κοιναῖτα τοῦ ἀνθρώπου; they make common, which in Scripture sence, is to defile, to prophane, to make uncleane; so *Peter* expounds it, *Act.* 10. 14. *I have never eaten any thing common nor uncleane,* κοινὸν ἢ ἀκαθάρτον, and *Eraf.* renders the word κοινὸν *Matth.* 15. 11. *impurum reddere,* its sinne, and sinne only which makes impure creatures; therefore in Scripture it is compared to blood, *Ezek.* 16. 6. to mire and dirt. *Isa.* 57. 20. *to vomit,* 2 *Pet.* 2. 22. to filth, *Isa.* 4. 4. yea more, it is put in the abstract, and call'd filthinesse, *Prov.* 30. 12. 2 *Cor.* 7. 1. κομισμος that defiles both flesh and spirit 2 *Pet.* 2. 20. τα μιάσματα τῷ κόσμῳ, *Philicians* say, that *miasmata* are *seminaria luis pestilentialis* in aere corrupto, those spreadings or seminaries of the pestilence in a corrupt aire; you know in a pestilence the aire is infected, & that infection in the aire spreads, and falling upon Subjects capable if it, infects and kills them: so pollutions in the world, are pestilentiall, they spread, infect, and kill many. Seeing sinne

sinne is such a polluting thing, let us hasten to the fountain set open for sinne and uncleannesse, let us get our souls washed in the blood of Christ, Heb. 9. 14. that blood will purge, yea, purge out any spots, all defilements, 1 Job. 1. 7. Revel. 7. 14. they had *Washed their robes and made them white, in the blood of the Lambe*, blood makes red, but the blood of the Lambe makes white, takes away all sinne, and makes innocent.

## V E R S. 12. &amp;c.

12. *The Word of the Lord came againe to me, saying.*
13. *Sonne of man, when the Land sinneth against me, by trespassing grievously, then will I stretch out mine hand upon it, and will break the staffe of bread thereof, and will send famine upon it, and will cut off man and beast from it.*
14. *Though these three men, Noah, Daniel, and Job were in it, they should deliver but their owne soules by their righteousness saith the Lord God.*
15. *If I cause noysome beasts to passe through the Land, and they spoyle it, so that it be desolate that no man may passe through, because of the Beasts.*
16. *Though these three men were in it, as I live, saith the Lord God, they shall deliver neither Sons nor Daughters, they only shall be delivered, but the Land shall be desolate.*
17. *Or if I bring a Sword upon that Land, and say, Sword goe through the Land; so that I cut off Man and Beast from it.*
18. *Though these three men were in it, as I live saith the Lord God, they shall deliver neither Sons nor Daughters, but they only shall be delivered themselves.*
19. *Or if I send a Pestilence upon that Land, and powre out my furie upon it in blood, and cut off from it man and beast.*
20. *Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither Sonne nor Daughter: they shall but deliver their owne soules by their righteousness.*

12. For thus saith the Lord God, how much more when I send my sore judgements upon Hierusalem, the sword and the famine, and noysome beasts, and the pestilence, to cut off from it man and beast.

**T**Hese words are the second part of the Chapter, wherein.

1. The Lord shewes what he will doe with a sinning People, he will send judgement after judgement, and here are foure laid downe

1. *Famine*, in the 13. verse.

2. *Noysome beasts* in the 15.

3. *A sword*, in the 17.

4. *The Pestilence* in the 19.

And all these are threatned against *Jerusalem*, ver. 21.

2. That he will not hearken unto the intercession of any, be they never so righteous, powerfull in prayer, in the behalfe of such a People.

13. ver. By trespassing grievously.

**למעל מעל** *prevaricando prevaricationem*. *Maal* signifieth in generall, any disloyalty of inferiours towards superiours; yet especially it notes those sins which are against the Lord, his Covenant, and holy things; as here, they had forsaken God, broken the Covenant, set up Idols in the Temple, worshipped the Sun, &c. These were grievous sins, and therefore *Piscator* renders the word, *prevaricando perfide*; by sinning treacherously: the doubling of the word notes the affection to, delight, and continuance in sinne, they were obstinate.

Of breaking the staffe of bread, and famine, hath been spoken in the 4. and 5. chapter; God breakes the staffe of bread, when he either takes away the virtue of it, that it doth not nourish, but men pine away and come to nothing: or when he takes away the bread it self, so that there is not sufficient to nourish. This the Lord doth, by sending unseasonable weather, by too much drought, too much raine, by Frosts, Haile, Mildews, Blastings, Caterpillers, locusts,

locusts, &c. And these are the hand of God stretched out, to breake the staffe of bread.

15. ver. *Now some Beasts to passe through the Land.*

Some would understand by these Beasts, the *Babylonians* who spoyled the Land, and laid all desolate; and if we should doe so, it were not much amisse; for wee doe not find that any wild beasts were sent as a judgement upon the *Jews*, before their going into captivity; yet because he speaks here of distinct judgements, and that which is to be exemplary for all, we shall take it literally as the rest are. It was threatned in *Moses Law*, that evill beasts should be sent amongst them. *Levit. 26. 22. I will send wild beasts amongst you, which shall rob you of your Children, destroy your Cattell; make you few in number, and your high wayes shall be desolate.* And it was made good; *The Lord sent fiery Serpents amongst them, which stung and destroyed many of them. Numb. 21. 6. Beares which slew their Children. 2 Kings 2. 24. Lyons which slew the men. Chap. 17. 25, 26. and Josh. 24. 12. By the Hornet God drove out the two Kings of the Amorites.* And it is probable, that when the *Chaldeans* came, many who fled into woods, mountaines, and by-ways, were wounded and slaine by wild Beasts.

17. *If I bring a Sword upon that Land.*

Sword is put for warre. *Jer. 4. 10. The sword reacheth unto the soule, Chap. 25. 29. I will call for a sword upon all the Inhabitants of the earth, that is a warre; and so in this place, God would bring in an enemy, arm'd with the Sword, and other military instruments, and they should make grievous work amongst them. Of the misery of warre, formerly hath been spoken.*

19. ver. *If I send a Fertilence upon that Land.*

Hebrew is, רכר from רכר to speake; because in this judgement the Lord speaks aloud. Its a soare judgement, and because it is amongst us, I shall speake something of it. *Philbertus Marchinus* calls it *bellum divinum*; this judgement is

more immediatly from God, and hath lesse of man and second causes in it, than others; and therefore when the murraine and plague was upon the Cattell, *Exod. 9. 3.* There was no hand of *Moses* or *Aaron* in bringing it in, as in other judgements, and *Pf. 91. 5.* It is cal'd an Arrow, not of mans, but Gods shooting, God shoots it into Cities, and Families, by wayes undiscernable unto us.

Lib. 4. chap.  
10.

De addit: re-  
rum caus.

That there are second causes of it, wedoe not wholly deny, but assert they are fewer, and hard to be found out; it puzzles the learned Phylitians to expresse clearely what are the causes of it, some referre it to the indisposition of the aire, by drynesse and heate; some to malignant, and occult qualities in the aire, or the body, or in the dyet men feed upon; some to corruption in the blood; some to hunger; some to surfet: but as *Senertus*, *Qualis sit pestilentialis veneni natura, & quæ ejus in qualibet pestilenti constitutione differentia, nemo hactenus satis explicavit.* So *Fern.* *Quicquid asseratur, omnis pestilentie causa & delinascens est causa, & aliunde quam ex primis qualitatibus, aut ex putredine perfecta*

Gods hand is seene much in this noysome disease, some pestilences kill cattell, and not men, some kill men, and not cattell, some kill one sort of men, and not others, some kill women and not men, and some men and not women, some kill young, and not old people, some the strong and healthfull, and not the weake and sickly, some the rich, not the poore, some the poore and not the rich, as the learned have observed.

Ensch. in  
Chronico.

This judgement, the plague, and pestilence, spreads farre; it flies up and downe by night and day, it devoures multitudes suddenly; in *Dauids* time 70000. were consumed by it in three dayes. *2 Sam. 24. 15.* In *Vespasians* dayes, at *Rome*, there dyed 10000. a day, for many dayes together, and in the yeare 1345. it was so generall through the Christian world, that it destroyed half mankinde; and in this City, thousands have dyed in one week, and how suddenly men dye of it, is knowne unto many of you; some within few dayes, yea some within few houres.

The great cause of this judgement is sinne. You may observe



serve in Scripture some sins, which brought in the plague or pestilence, 2 Sam. 24. Davids heart was lifted up, and he confided in the number of his People, and hereupon was the plague sent, when Persons in place have loftie spirits and pride themselves, in what they have, they make way for this judgement; so oppression of Gods People, Pharaoh would not let the *Israelites* have libertie, but hold them under; therefore the Murraine and plague of boyles came upon the Cattell and People, *Exod.* 9. When people sinne grievously, then God is ready to send in the arrows of Pestilence. Doe not many sinne greatly, by pride in their Apparell, by excesse in their feasting, and pompe in the funerals of their friends, by their bitternesse against those differ from them: when the plague was much in *France*, especially at *Lyons*, about 1629. the Propapists judg'd *Calvinisme* to be cause: those Sectaries and Hereticks were tolerated; therefore *Marchinus* a *Florentine*, in his booke *De bello divino*, tells his *Italian* friends, that the Lords end in that plague, was to root out *Calvianisme*.

*An powre out my furie upon it in bloud.*

To put this for bloud corrupted in the body by the plague, sounds harsh, wee may take it for death, *Ezek.* 3. 18. *He shall dye in his iniquity, but his bloud will I require at thy hand, that is, his death.*

14. ver. *Though these three men, Noah, Daniel, and Job were in it, they &c.*

To speake something of each of these, *Noah* *Gen.* 6. 9. *Was a just man, and perfect in his generation*, there was none like unto him in the world, in his dayes; and he walked with God, he had great familiaritie with him; his justice, sincerity, and piety, were eminent. His name signifies Rest or comfort, *Gen.* 5. 29. *Lamech* call'd his name *Noah*, saying, *this same shall comfort us concerning our worke and toyle of our hands, because of the ground which the Lord hath cursed.* Surely he was a great comfort both to God and man, being so holy as he was. Its conceived *Lamech* was a Prophet, or at least uttered these words by a Propheticall streine, intimating there-

by, that Noah should be a Type of Christ, and so he was in building the *Arke*, and offering sacrifice, which was a sweet savour in the nostrils of God, and made him say, he would curse the earth no more for mans sake. *Gen.* 8. 21. 22. He was also a Preacher of righteousness, *2 Pet.* 2. 5. And the man with whom God made a speciall Covenant, and gave the Rainebow for a signe thereof, *Gen.* 9. 9. 13. yet if this man should pray for them, God would not heare.

*Daniel.*

He was a holy man, and would not defile himselfe with the Portion of the Kings meate and drinke, *Dan.* 1. 8. And he was a man of great wisdom, *Ezek.* 28. 3. *Wiser than Daniel*, men that had great insight into things, who knew secrets and mysteries were paraleld with *Daniel*, or preferred before him, but *Daniel* was the *Standard*. *Daniel* was alive at this time, and young, as will appeare, if you consider this time: *Ezekiel* spak these words, in the sixth yeare of *Jehoia-chins* captivity, if you compare the 1. *Chap.* 2. vers. with the 20. *Chap.* 1. ver. where he speakes of the fifth, and seventh yeare; so that this was the time betwene, and *Dan.* 1. 1. 6. Its evident that *Daniel* was carried into captivity, the third yeare of the reign of *Jehoia-kim* father to *Jehoiachin*: so that now *Daniel* had been 14. yeares in *Babylon*, eight yeares of *Jehoiakims* reigne, for he reigned 11. yeares, *2 Chron.* 36. 5. and six of *Jehoiachins* captivity: So that the learned think *Daniel* was not above 13. yeares of age, when he came into *Babylon*; therefore is it that the King spake to *Ashpenaz* to bring of the Children of *Israel*, and of the Kings seed, and of the Princes, whereof *Daniel* was one; and now at this time, when *Ezekiel* rankt him with *Noah* and *Job*, about 27. Surely *Daniel* was a choyce man, of singular wisdom, and holinesse, whom the spirit of God would thus joyne with *Noah* and *Job*, such great worthies in their dayes. He was a man, much given to prayer *Dan.* 6. 10. *Three times a day, he prayed in his Chamber, with his face towards Jerusalem;* and that when it lay upon the hazard of his life. His prayer and fasting are mentioned, *Chap.* 9. 3. and 10. 2, 3.

*Job*

## Job,

The Lord gives him this testimony, that he was *Perfect and upright, one that feared God, and eschewed evil*; he was much in offering *sacrifice*, for himselfe and Family, *Job* 1. 1. 5. he was a man of much *faith*, great *patience*, *Job* 13. 15. 14. 14. *James* 5. 11. he was acceptable with God, and prevaild for his friends in prayer. ch. 42. 8, 9. if these 3. men were in a Land that hath grievously sinned, they should not deliver it.

Some make great inquiry why these three men should be mentioned, rather then others, and they give in their answer;

1. Its thought they are named, for that they could not divert Gods wrath by their holinesse and prayers, from the people of their times. *Noah* could not keepe off the flood, nor *Job* the sad things befell himselfe and his, nor *Daniel* the captivity.

2. Others thinke they are named, because they freed others in eminent danger in their times; *Noah* sav'd his Family from the flood, *Job* prayed for his Friends, and they were spared. *Daniel* preserved the Magicians and wife men. But rather they are named, because they were men of great holinesse, exercised with great tryalls, and so the more fervent in prayer: and what if these men, who were so acceptable to me, had so much interest in me, and often prevailed with mee should pray for you, yet they should doe nothing for your deliverance by their prayers.

These were men in great afflictions, and affliction is the whetstone of prayer, the bellows to blow up that fire. *David* when he fled from *Abolom*, then he cryed unto the Lord, and he heard him, *Psal.* 3. 4. *Jonas* when he was in the *Whales* belly prayed fervently, *Jon.* 2. 2. I cryed by reason of mine affliction unto the Lord, and he heard me. Surely *Noah* when the flood came, powred out a flood of teares in prayer; and *Job*, when Gods hand was so hard upon him, cryed aloud unto God: and *Daniel* among the *Lyons*; yet such was the case here, that if these three men were amongst them, they should doe them no good.

*Noah* in the flood; *Job* on the Dunghill; *Daniel* in the Den.

16. 18. 20. *They shall deliver neither Sons nor Daughters.*

Children are very deare to Parents, they come out of their loynes are part of them, even the bowells; and holy Parents would strive hard in prayer with God for them, are so deare unto them, they would invent arguments (for love is inventive) to move the Lord to spare them: yet if they should bring the strongest arguments, that nature, reason, or grace could finde out, faith God, *They should deliver neither Sonns nor Daughters*, from any one of the judgements.

14. 20. ver. *They shall deliver but their owne soules by their righteousness.*

You must not think hence, that their holinesse or righteousness merited deliverance of themselves: Mans goodness is nothing to God; all he can doe is debt, and the best he doth is imperfect, no motive of Gods will; deliverance, salvation are acts of grace and favour *Ephes. 2. 8. By grace are ye saved, and that not of yourselves, it is the gift of God, not of works, least any should boast.* God hath out of his free grace promised to doe great things for his Elect, for the godly: and when he doth ought for them, it is not because they deserve it, or because they are godly, but because he hath promised. Many promises are made to godlinesse, *1 Tim. 4. 8. Bodily exercise profiteth little, but godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come. Psal. 50. 15. Call upon me in the day of trouble, I will deliver thee, not without calling, yet not for calling but for his promise sake.*

*Quest.* If these three men *Noah, Daniel, and Job*, who were so eminent in holinesse, so fervent in prayer, should not by their prayers and piety deliver any, to what end should we desire the prayers of any in our dayes, when they are neither so holy nor effectually in prayer as these men were, is it not altogether in vaine to crave the prayers of others, whatever our condition be?

*Ans.* 1. If God revealed our estate to be desperate, and that

that he would not heare any praying for us here, then it were in vaine for us to request any to sollicite the Lord on our behalfe, 1. *John* 5. 16. If a man have sin'd a sinne unto death, any prayer made for him by whomsoever, is to no purpose; *I say not that you should pray for it*, for the pardon of it, who ever should intreat you to doe it.

2. We have divine warrant for the practise of it. 1. *Sam.* 12. 19. *All the People said unto Samuell, pray for thy Servants unto the Lord thy God, that wee dye not*, and 1. *Thetial.* 5. 25. *Brethren (saith Paul) pray for us.* *Ephes.* 6. 18, 19. he intreats them to pray for all the Saints, and for him. *James* 5. 14. *Is any sick among you? let him call for the Elders of the Church, and let them pray over him: and then ver. 15. The prayer of faith shall save the sick, and the Lord shall raise him up.* *Est.* 4. 16. She would have all the *Jewes* gathered together, that were in *Shushan*, to fast and pray for her.

*Quest.* 2. Had these three men met together, and agreed to pray for this People, would God have denyed them? Doth not Christ say, *Matth.* 18. 19. *If two of you shall agree on earth, as touching any thing that they shall aske, it shall be done for them of my Father which is in Heaven.*

*Answer.* If two, three, or more agree to aske any thing, it must be in faith, *Matth.* 21. 22. according to Gods will, 1. *Job.* 5. 14. which could not here have been, for God had declared his minde otherwise, and so they could neither in faith, nor according to his Will, have prayed; they would never have agreed together, to aske a thing contrary to his mind.

*Obser.* 1. That Lands may sinne grievously against God, provoke him greatly: so did the *Jewes*, *Ezek.* 7. 23. their Land was full of bloudy crimes, their City full of blacknesse, they had variety of abominations, ch. 8. 4. *Hos.* 12. 14. *Ephraim* provoked him to anger most bitterly, *Isai.* 63. 10. they rebelled and vexed his holy spirit, hereupon you finde *Lament.* 1. 8. *Jerusalem* hath grievously sinned, and *Amos* 5. 12. I know the mighty sins, they did mightily provoke, presse, and wearie God. See one place, in *Jer.* 2. 10, 11. *Pass over the Isles of Chittim, and see, and send unto Kedar, and con-*

*sider.*

sider diligently, and see if there be such a thing. Hath a Nation changed their gods, which are yet no Gods? but my People have changed their glory for that which doth not profit. Be astonished O ye Heavens at this, and be yee horribly affraid, be ye very desolate saith the Lord.

2. God hath variety of judgements to punish a sinning People, he can stretch out his hand, bring in a famine, the noysome beasts, the sword, and pestilence; when men have grievous sinns, God hath fore judgements for them; reade the 28. of *Deut.* and 26. of *Levit.* Let Lands be never so full of People and Cattell, let their Townes and Cities be never so well fortified, God can quickly cut off man and beast, and lay all desolate. *Cardanus* in his eight booke *De varietate*, ch. 45. reckons up 7. judgements of a grievous nature, that doe befall the sonnes of men, three more besides those here in our Prophet.

1. Earth-quakes, which sometimes are very grievous, and shake downe whole Townes.

2. Inundations, when waters breake out and drowne up whole Countries.

3. Winds, which doe great mischief, both at Sea and Land: and those we have here mentioned, how grievous are they. In famines, parties have eate their owne flesh, and Mothers their owne Children. Wild beasts fill all full of feares, that none dare looke out of doores, or travell the high-ways. The sword hath made fore worke in *Germany*, *Ireland*, and *England* of late dayes. The Plague is amongst us, and what it will doe ere it leave us, is unknowne; wee that have escaped the sword, it may be are numbred out for the plague. O let us repent of our former and present sinns, pride in apparrell, excesse in dyet, pompe in funeralls, bitter divisions, unchristian carriages one towards another, unthankfulnesse for mercies, our unworthy walking of the Gospell, and take heed of all sinne for the future.

3. Whatever the judgement be upon a sinning Land, and people, God is the author of it, acts in, and orders it. *I will stretch out my hand, and breake the staffe of bread.* ver. 13. *If I cause*

cause may some beasts to passe through the Land. ver. 15. If I bring a sword upon that Land. ver. 17. If I send a pestilence. ver. 19. These judgements come not casually, they are by divine power and providence; if man or beast fall by them, its God cuts them off, if the wild beasts come here and there, its God causes them to goe those wayes; he gives Commission to the sword, and saith, goe through the Land, it could not enter without God, much lesse goe through a Kingdome, without warrant from him; if the plague wander up and downe in a Land, skip from street to street, from Family to Family; if it slay thousands, and ten thousands, the Lord bids it, orders it to do so: Therefore we should looke at Gods hand in all judgements, quietly submit to his stroake, and humble our selves under his mighty hand. *I will stretch out my hand and breake, &c.* Shall Gods hand be stretched out, and we not take notice of it, its argument of a prophane spirit not to doe it; *Isai. 26. 11. Lord when thy hand is lifted up, they will not see, but they shall see and feelee to their destruction.*

4. The sinnes of a Land or People may be so great and grievous, that the Lord will shew them no mercy, but proceed irrevocably to their destruction, what meanes soever be used for their helpe; you have sin'd so against me, saith the Lord, that though *Noah, Daniel, and Job* were here, men of renowne for their piety and prayers, though they should singlie or joynly powre out their hearts before me, use all their interest in me for you, yet should they doe no good; they should not change my thoughts, my heart, in the least degree, they should not obtaine at my hands, to abate ought of my furie; all the judgements intended should come, not one of them should be withheld; *Jer. 15. 1, 2. Though Moses & Samuell stood before me, yet my mind could not be towards this People.* *Moses* was the man of God, *Psal. 90.* title; the man of Gods choyce, love, honouring, the man of his counsell, that did his worke, that rul'd his people; the man that was so potent in prayer, that he held Gods hands, and kept him from destroying the Progenitors of this people here spoken of, and brought God to repent of the evill he thought to do

As I live saith  
the Lord, &c.  
verse 18.

H

unto



unto them; *Exod. 32. 14.* and *Samuel* was a man, had the care and heart of God very much, when he cryed for *Israell* God heard him, *1 Sam. 7. 9.* yet if these two men stood before him, and mediating for these people, should produce their strong arguments as of old, Gods minde could not be towards them, but he would say as it there followes; *Cast them out of my sight & let them go forth, such as are for death to death such as are for the sword to the sword such as are for the famine, to the famine, such as are for the captivity to the captivity; and I will appoint over them foure kinds saith the Lord, the sword to slay, the Dog to teare, and the fowles of the Heaven, and the Beasts of the earth to devour.* Their sin was so high, that the prayers of the holy, yea the holiest men would doe them no good. *Jeremie* was a praying and a weeping man, much affected with the condition of this People, *Jer. 9. 1, 2. 14. 7, 8, 9.* and was much in prayer for them, but God was so farre from hearing him for them, that he forbad him to pray for them, chap. 7. 16. *Pray not thou for this People, neither lift up cry nor prayer for them, neither make intercession to me, for I will not heare thee.* So in chap. 14. 11. *Pray not for this People for their goods; as if the Lord had said, Jeremie, I know thou wilt be praying, wearie and weare out thy selfe, but pray not for their good, if thou wilt pray for their destruction, that I would hasten in my judgements upon them. I will heare thee so praying, otherwise not.*

Quest.

Ans.

But what if they prayed themselves?

It followes in the next verse, *When they fast, I will not heare their cry, and when they offer burnt offrings as an oblation, I will not accept them, but I will consume them by the sword famine and pestilence.* In *James 5. 16.* you finde the effectuall fervent prayer of a righteous man availeth much; if of one righteous man, surely the working prayers of many righteous men should doe more, you have six mentioned in *Ezekiel* and *Jeremiah*; *Noah, Daniel, Job, Moses, Samuel,* and *Jeremiah* himselfe, yet if all these should make the most fervent prayers that ever were made, God would not heare, but proceed in his intended judgements against this People. Their finnes had such malignity in them, as that they out-cried the

the prayers of all the righteous, yea the very mercies of God.

5. Righteousnes is advantage to men in times of common calamity, *Noah, Daniel, Job*, were righteous persons, and if they had been in the Land or Citie, when these soare judgements were come upon it, they should have been delivered, vers. 14, 16, 18. 20. though their righteousness could not profit others, yet it should profit themselves; *Prov. 11. 4. Riches profit not in the day of wrath, but righteousness delivereth from death*: and vers. 6. *The righteousness of the upright shall deliver them*. When men are holy, praying, upright men, God hath a speciall care of them in times of danger, *Noah* when the flood came, he had an Arke to be secure in, when *Sodome* was destroyed, *Lot* was pul'd out by an Angel.

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V E R. 22, 23.

22. *Yet behold, therein shall be left a remnant, that shall be brought forth, both Sonnes and Daughters, behold they shall come forth unto you, and yee shall see their way and their doings: and yee shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.*
23. *And they shall comfort you, when yee see their wayes and their doings, and yee shall know that I have not done without cause, all that I have done in it saith the Lord.*

**T**Hese two verses are the third part of the chapter, and conteine a respiting of some from the judgements there mentioned; you have here,

1. A gracious promise of preserving a remnant; *Therein shall be left a remnant.*
2. A Declaration what should bee done with that Remnant, *They shall bee brought forth, and come to Babylon.*

3. The Events following hereupon, and they are these.

1. They should see their wayes and doings, what the judgements upon Jerusalem, and their deliverance from them, wrought in them.

2. Be comforted,

1. Touching Gods dealings with Jerusalem, *And yee shall be comforted concerning the evill, &c.*

2. Inlargement of their comfort from the sight of their Brethrens wayes and practises, *and they shall comfort you when you see, &c.*

3. Acknowledgement of the equity of Gods dealing so with Jerusalem.

There were sundrie things which fadded the hearts of the Captives in *Babylon* much.

1. That God should so forget his Covenant made with *Abraham, Isaac, and Jacob*, and his oath to *David*, *Psal.* 89. 28, 29, 30, 31, 32, 33, 34, 35, 36. as to root out their seed from the Land of the living.

2. That they had hearkned to the voice of *Jeremie* and yeelded themselves up into the hands of *Nebuchadnezar*, who had brought them thither; whereas their Brethren still inhabited Jerusalem, had the benefit of the Temple, and possessed their lands and habitations in *Judea*, themselves being destitute of all.

3. That the Temple, Citie, and pleasant Land, should be laid wast, by such soare judgements brought upon them at once, as *famine, wilde beast, sword, and pestilence.*

Against these sad apprehensions the Lord here layes in comfort. And

For the first, he tels them there shall be left a remnant, that God will be mindfull of his Covenant and oath, that he will preserve a seed from the loynes of their fathers, have a Church and number to worship him.

For the second, he certifies them that those escaped should be brought forth unto them in *Babylon*, and so, they should not have cause any more to complaine, that they had listned to *Jeremie*, and were brought into *Babylon*, for by this meanes, they had escaped the soare judgements their breth-

ren met withall, and by this time were well accommodated in *Babylon*, and fitted in some measure, to entertain their desolate brethren, and should see the judgements threatned by *Jeremie*, accomplished fully, and what mercy it was they were brought hither beforehand.

For the third, that all should be laid wast, he assures them, that he hath had just cause for it, that he hath not in his furie done ought unadvisedly to be repented of, but considered the cause throughly, viz. the grievousnesse of their sins, which deserv'd to the full, all that he had done, and more; *Therefore saith, ye shall know that I have not done without cause all that I have done in it.* What ever I have done against the Temple, Citie Land, and People, I had such cause for it, as will stop your mouthes for ever; what if my judgements have been soare upon them? yet there is this good come by them they acknowledge me just and righteous, are asham'd of, and mourne for their wayes, and will tell you, when they come, amongst you, that in the midst of wrath they have met with mercie; *For they shall comfort you, when you see their waies and doings.*

*Their wayes.*

Some understand hereby, their former course of life at *Jerusalem*, which they should still walke in, which when the others should see, they should be comforted in the heavie hand of God upon them. Others understand by their wayes, that sad course of life they should lead in *Babylon*: the primitive captives thought them happy who were at *Jerusalem*, and themselves the most miserable; but now when they should see them in captivity with themselves, and suffering as hard, if not harder things then themselves, the *Babylonish* yoke would seeme easier. Consorts in misery are comforts to each other.

*Junius* interprets their wayes and doings of the confession of their finnes, and repentance; the soare and heavie judgements of God, convinc'd them of the greatnesse of their finnes, caus'd them being now stript of all, and in the hands of a potent and barbarous enimie, to confesse their iniqui-

καὶ οὖν πάλιν  
τοῖς πᾶσι  
παρηγορίαν

Solamen miseris  
socios habuisse  
doloris.

ty and repent of their former wayes and doings, and that induceth me, to close with this Exposition in those words; *They shall comfort you, when yee see their wayes and doings.* Thus though we have met with grievous judgements, have lost Citie, Temple, Country, all; are become captives like yourselves, yet God is just in all he hath done, he hath made good the word of his servant *Jeremiah* and *Ezekiel*, brought us to you, but withall, he hath broken our hearts for our sinnes, made us to abhorre and loath our former wayes and doings, so that we must say in wrath, he hath remembred mercie, and recompenced all our temporall losses, with spirituall advantages, and this was a comfort to the hearts of the former Captives, when they saw their wayes changed. Doubtlesse the first captives were a great comfort unto them, when they came into *Babylon* naked, and spoyled of all, and when they had told them of the severe judgements befell them, how that some did eate their own children, &c. certainly they were astonished at it, but when they told them what good they had gotten, by the dealings of God with them, they were comforted againe.

*Obser.* 1. When Gods judgements are soarest, yet then he shewes mercy to some, when God brought his foure soare judgements upon *Jerusalem*; viz. the sword, famine, noy-some Beast, and pestilence; yet a remnant is preserved, each judgement devoured its number, hundreds, thousands, and ten thousands; but all those judgements destroyed not all the People; God had some elect ones amongst them, and the election obtaines mercy, and together with them, some others. The Lord never powred out his wrath so fully, as that no drams of mercy were mingled with it. In the flood of wrath which drown'd the world, were drops of mercy which sav'd *Noah*. In the Brimstone and fire, which burnt up *Sodome* and *Gomorah*, were sparkes of divine love, to deliver *Lot*; he ever hath in wrath remembred mercy, and will do it to the end, the world shall not have advantage to charge him with crueltie, had none been spared, they might have said so; a remnant is left, and the mouth of iniquity is stop't.

2. The Lord will satisfie and comfort the hearts of his against the evill and scandall that comes by any of his judgements; when *Jerusalem* was destroy'd, the Jewes rooted out and carryed to *Babylon* what joy was there in the Nations? what reproachings of the Jewes? where now is their God? what now is become of their holy City and Temple, are not all laid wast, &c? at these things the Jewes hearts in *Babylon*, were grieved, offended, therefore the Lord tels them, *They shall be comforted concerning all the evill he hath brought upon Jerusalem*, they shall know the grearneffe of their sinnes, which mov'd him to doe so, they shall know the fruit of his judgements, how they have caus'd those brought unto them, to confesse their sinnes, to repent of their wayes, and turn to the Lord.

3. That the Lord is righteous and just in his judgements, *I have not done without cause, all that I have done in Hierusalem*, he cut not off man or beast without cause, its the Devils designe to doe so, therefore saith God, *Job 2. 3. Thou movest me against him, to destroy him without cause, but God would not doe it*; what ever he doth, he hath great cause for; he is the only & infinitely wise God, and doth all things upon the height of reason. Their sinns were such as impeach't his honour, corrupted his worship, brake the Covenant, questioned his providence, violated justice, and conform'd them to the heathen, he had cause enough therefore to destroy them, and doe what he did, namely, to vinicate his honour, worship, covenant, providence, justice, and to shew that his People, if they will sinne with the world, must suffer grievous things for it, *Jer. 22. 8, 9.* when the Nations should passe by the City and say, *Wherefore hath the Lord done thus unto this great Citie*; God will have the cause knowne, then they shall answer, *Because they have forsaken the Covenant of the Lord their God, and worshipped other gods and served them*: and chap. 19. 13. God saith he would make *Jerusalem as Tophet* (that is, fill it with blood, and the bodies of slaine men) and why would he doe so; *Because of all the Houses upon whose rooves they have burnt incense unto all the Host of heaven, and have powred out drinke offrings unto other gods.*

4. Men shall know in due time the equity of Gods judgements, *And ye shall know that I have not done ought without cause.* Gods judgements are a great depth, *Psal. 36.* 6. men cannot found or measure them, the nature of them, the suddenness and severitie of them; the frequencie and continuance of them, doe puzzle men, and especially the causes of them, which are hidden from the eyes of most. *Jobs* friends mistook the cause of Gods dealing so sharply with *Job*, but afterwards they understood it; they in *Babylon*, and others, were astonished at the soare judgements of God, but God let them know the cause of it, and so they were brought to justifie God, *1 Kings 9.* 7, 8, 9. *I will cut off Israel, out of the Land which I have given them, and this House which I have hallowed, for my name, will I cast out of my sight, and Israel shall be a Proverb, and a by-word, among all people, and at this House which is high, every one that passeth by it shall be astonished, and shall hisse, and they shall say, why hath the Lord done thus unto this Land, and to this House: and they shall answer, because they forsooke the Lord their God, tooke hold upon other Gods, worshipped and served them, therefore hath the Lord brought upon them all this evill.* God proclaimes the cause of his severe judgements, that so men may see the equity of them, that he is righteous in all his wayes, and holy in all his works; *Psal. 145.* 17. when we heare of the bloudy doings have been in *Germany* so long, and of those in *Ireland*, we are amazed, wonder what is the cause, that God proceeds so severely with them; there is cause sufficient for it, and if we know it not, God wil in his time cleare himself, and make it knowne to us.





## C H A P. 15.

1. *And the word of the Lord came unto me, saying.*
2. *Sonne of man what is the Vine tree more than any tree or than a branch which is among the Trees of the Forrest?*
3. *Shall wood be taken thereof, to doe any worke? or will men take a pinne of it to hang any Vessel thereon?*
4. *Behold it is cast into the fire for fewell, the fire devoureth both the ends of it, and the midst of it is burnt, is it meet for any worke*
5. *Behold when it was whole it was meet for no worke: how much lesse shall it be meet yet for any worke, when the fire hath devoured it and it is burned.*
6. *Therefore thus saith the Lord; God as the Vine-Tree, among the Trees of the Forrest, which I have given to the fire for fewell, so will I give the Inhabitants of Jerusalem.*
7. *And I will set my face against them, they shall goe out from one fire, and another fire shall devoure them, and ye shall know that I am the Lord, when I set my face against them.*
8. *And I will make the Land desolate because they have committed a trespass saith the Lord.*



**I**N this short chapter, under the similitude of an uselesse and fruitlesse Vine-Tree, is set forth the condition of the Inhabitants of Jerusalem, that is fit for nothing but the fire, and so are they fit only for judgement.

1. The Similitude is propounded in the 2. verse, and illustrated in the 3, 4, and 5. verses.

I

2. The

2. The Apodosis and Application of it, to the men of *Jerusalem*, is in the 6, 7, 8. verses.

3. The authority of this prophesie in the first verse, *And the word of the Lord came unto me saying*. The Prophet did not form this parable or take it up from others, or by observation, but he had it from the Lord.

God often in Scripture calls *Israel* a Vine, and his Vinyard, *Psal.* 80. 8. 14, 15. *Isai.* 3. 14, 27. 2. *Jer.* 12. 10. *Ezek.* 17. 6. *And they were a noble Vine.* *Jer.* 2. 21. *A choice Vine,* *Isai.* 5. 2. *Agoodly Vine.* *Ezek.* 17. 8. but because it was now become a degenerate plant of a strange Vine. *Jer.* 2. 21. *An emptie Vine.* *Hos.* 10. 1. or *Brought forth wild grapes*, therefore the Lord likens the *Jewes* here to the wood of a fruitlesse Vine.

Wee shall a little shew you wherein the *Jewes*, who were the Church of God, resembled the Vine.

1. Vines are few in respect of other Trees, so were the *Jewes* in respect of other people, *Deut.* 7. 7. *They were the fewest of all people.*

2. Vines are planted by hill sides, by houses, in gardens, orchards, &c. & the *Jewes* were planted in the *choicest Land*; *Hos.* 9. 13. *In a pleasant place; In a very fruitfull hill* *Isai.* 5. 1. *The Vine was brought out of Egypt, it was a chosen Vine, and was planted.* *Psal.* 80. 8. but where? in a good Land. *Deut.* 8. 7. even *A Land of brookes, fountains, springs, valleyes, hills, in a Land flowing with milke and honey, the glory of all Lauds,* *Ezek.* 20. 6. therefore cal'd *A branch of his owne planting,* *Isa.* 60. 21. *Planted with his right hand,* *Psal.* 80. 15.

3. Vines are weake, must have props and supports to uphold them, God dealt so by the *Jewes*, *Deut.* 1. 31. *In the Wilderness the Lord thy God did beare thee, as a man doth beare his Sonne, in all the way that yee went.* Children are weake, and must be carryed in the Armes, and so God did carry them, *Deut.* 33. 27. *The Eternall God is thy refuge, and underneath are the everlasting Armes.*

4. Fruitfull, no Tree so fruitfull as the Vine, *Psal.* 138. 3. its cal'd *The fruitfull Vine*, its fruitfull in branches, and fruitfull in clusters; the *Jewes* were as fruitfull a Nation as any

any, Deut. 10. 22. *Thy Fathers went downe into Egypt, with 70. persons, and now the Lord thy God hath made thee as the Stars of Heaven for multitude; in a naturall way they were very fruitfull.*

5. It spreads much, so the Jewes, who were Gods Vine, Psal. 80. 9, 10, 11. the Psalmist saith there, of this Vine, that *It filled the Land, covered the hills with its shadow, sent out her boughes unto the Sea, and her branches unto the River, and they spread farre.*

6. Its pleasant and delightfull, such were the Jewes, Isai. 5. 7. *The Vinyard of the Lord of Hosts is the House of Israel, and the men of Judah his pleasant plant, the Hebrew is, his plant of pleasures.*

1. Kings 4. 25.  
Dwelt safely  
under their  
Vines.

7. Most paines required about Vines of any plants or trees; much digging, dressing, pruning, supporting, fencing is needfull; The Jewes had much paines or cost bestowed upon them, Isai. 5. 4. *What could have been done more to my Vinyard, that I have not done in it?* Other Trees are little looked after, but the Vine must have speciall care, Job. 1. 5. 2. the Husband-man observes every branch, the fruitfull and unfruitfull, Amos 3. 2. *You have I known of all the families, &c.*

Verf. 2. *What is the Vine Tree more then any Tree?*

The Hebrew is, עץ הגפן *the wood of the Vine*; so the Sept. *ξύλον τῆς ἀμπέλης*: so the French, *du bois de la Vigne*: the word עץ signifies mostly a living Tree, as Gen. 1. 11. *Let the earth bring forth the fruit-Tree* Psal. 1. 3. *Like a Tree planed by the Rivers of waters*, yet sometimes it notes, the Trunke & body of a Tree cut downe, as in Deut. *Ye shall serve gods, the worke of mens hands, wood and stone.* Some would understand it here of the Vine-Tree, dead and cut downe, but that needs not, its more suitable to Scripture, to take it for a fruitles Vine-Tree, neither dead nor cut downe, but as if dead and cut downe; and what is such a Vine more then other Trees? its not only lower, weaker, more bunched, wreathed, unsightly than they, but its of lesse use than any of the Trees of the Forrest; they serve to make Temples, pallaces, houses, ships, muscal and martiall instruments, and tooles, for many uses, but for

the Vine-Tree, it serves not for any such use. By the interrogation, he sets out the unusefulness of it; its so farre from being equall to the Trees of the Forrest, as that its not comparable to a branch of one of those Trees. Take one arme or branch of an Oake, Elme, or Ash, it would be of more use to the Joyner or Carpenter, than the wood of a thousand Vines.

Therefore it followes,

Verf. 3. *Shall wood be taken thereof to doe any worke?*

This is a great derogation from the Vine, the wood of it is not fit for any worke; the wood of other Trees is fit for varietie of services within doors and without, this for none. The Hebrew is, *ad faciendum ipsum in opus*, to make it into worke, its not fit to make a pinne of, which is a small thing, and for small uses, as to hang a cloake, hatt, or band on; *Will men take a pinne of it to hang a Vessel thereon?* no, no, they will not, they know its unfit to hang the least thing on it.

Verf. 4. *Behold its cast into the fire for fewell.*

Here he sheweth what its fittest for, viz, *The fire*, neither is it the best fewell for that, for the branches of Vines, cut and bound up, if they be reserved any considerable time, *ne quidem igni fovendo apti sunt.*

*The fire devoureth both the ends of it, and the midst of it is burnt.*

The rootes and tops, namely the branches, they are only for the fire, and quickly consum'd in it, and whereas you may think the body which is the middle part may be good for something, its otherwise, the middest of it that you think strongest, soundest, most usefull, burnes like the rest, and you cannot make ought of it: other Trees when the rootes and tops are burnt, their bodies are improved, to severall great and good purposes: the Vine-Tree is wholly combustible matter, and only for the fire. Some referre the ends to the 10. Tribes, and

and those carryed away under *Jeboiachin*, the middelt to those that remained at *Jerusalem*.

*Is it meet for any worke?*

Hebr. is, הִצִּלָּה *Nunquid prosperabitur, will it prosper to worke? it will breake in pieces, deceive a mans expectation, come to nought and his labour will be in vaine.*

Verf. 5. *When it was whole it was meet for no worke,  
how much lesse shall it be meet yet for any worke  
when the fire hath devoured it.*

*Sancti*: thinks that their Vines at this time were much wasted, for the *Caldeans* had been twice there, in *Jeboiakims* and *Jeboiachins* time, and where Armies come, they spoyle the Countries, pull downe buildings, cut up Trees, teare the Vines in pieces, and lay the Vinyards open to wast; they had almost ruin'd the metaphoricall Vine the Jewes: as therefore the Vine neither whole nor burnt, was meet for any domesticke or State Service; so this Jewish People neither in their prosperitie or adversitie neither before the *Caldeans* afflicted, them nor since, have been servicable to God or his Church.

Verf. 7. *Set my face against them;*

See Chapter 14. 8. Concerning these words.

*They shall goe out from one fire and another fire  
shall devoure them.*

By fire is meant affliction, judgements, *Psal. 66. 12. We went through fire and water,* and there be sundrie resemblances betweene them.

1. Fire is dreadfull to mens thoughts, fire of *Sodome*, and fire of Hell how terrible, if you see a ship on fire, &c. So judgements, afflictions are exceeding terrible to the apprehensions of many; the Sword how sad did it make the hearts of many before it was drawne, &c. the plague now is terrible to your thoughts.

2. Its painefull, and so are the judgements of God, they put a Land into travaile, *Isai. 26.* when the judgements of God.

God were abroad, what saith the Prophet, v. 17. *Like as a woman with Child that draweth neare the time of her delivery, is in paine, and cryeth out in her pangs: so have wee been in thy sight O Lord. Gods judgements breed terrible pangs, in those are under them.*

3. Fire inlightens the eyes, and judgements inlighten mens understandings, *vexatio dat intellectum*, Hof. 5. 15. *In their affliction they will seeke me early; then they will see the nature of their sinnes, the danger of their lives, the great need they have of mercy, and therefore will seeke me early: hence it is that God saith so oft after judgements threatned, They shall know that I am the Lord.*

4. It refines, so doe the judgements of the Lord, Zach. 13. 9. *I will bring them through the fire, and refine them as silver is refined.* The Babylonish Furnace, purged out their Idolatry, Isai. 1. 25. *I will turne my hand upon thee, and purely purge away thy dross, and take away all thy Tume.* When God takes away his hand of mercie from a Nation, and turns his hand of judgement upon it, then he purges, &c.

5. It consumes, and so doe his judgements, Psal. 21. 9. *Thou shalt make them as a fiery Oven, in the time of thine anger, the Lord shall swallow them up in his wrath, and the fire shall devoure them.* Famine devoured its thousands, &c.

The scope of the words is, that they should have judgment after judgement, if they escaped one, they should fall into another, untill they were consum'd.

Verf. 8. *Because they have committed a trespassse.*

Hebrew is, *מעל מעל* *prevaricati sunt prevaricationem*, he meanes not one trespassse only, but its a singular put for a plural, and is cleared by that, Chap. 14. 13. *If a Land sinne against me by trespasssing grievously, למעל מעל* there is little difference in the words, and those here might have been so rendered, *They have trespassed grievously.*

Obfer. 1. The Ministers of God have warrant to use Parables, similitudes, in their teaching of the people, God himselfe doth it here, he brings in a parable of the Vine-Tree, and

and allegorizeth upon it, and the Scripture is frequent in parables and allegories. Christ was much in parables; they help memory, if familiar and knowne, they convince more fully then plaine speeches.

2. That men are apt to glory & confide in the priviledges they have, *What is the Vine-Tree more then any Tree?* the Jewes because they were Gods Vine, Gods people, thought themselves better then any, then all other, that they should never be cut downe and destroyd; what are not wee Gods Vine, his pleasant plant? hath he not made a hedge about us, done much for us? will he pluck up the hedge and lay us wast? No man would ever destroy his owne Vine, and Vinyard, and shall we thinke God will deale so by his? The Jewes dotcd upon their priviledges, that they were *Abrahams* seed, they had the Temple, that they were a plant of Gods planting; and its incident to most, to adhere to, and confide in some priviledges they have; but whence had they, or any, their priviledges? if they were the people of God, his Vine, the Lord chose them, they chose not him, he planted them, and pleased to call them his Vine, and Vinyard, what ever excellencie or priviledge they had, it was from his free grace and good Pleasure, neither they nor we can merit, or purchase ought at the hands of God; let us not glorie in priviledges, in carnall excellencies, have any confidence in the flesh, but remember the more priviledges we have, the stronger obligation is upon us, to admire free grace, and to honour the God of our mercies.

3. The Lord knowes what all Trees are, the Vine-Tree in the Vineyard, and the Trees of the Forrest, the Cedars of *Lebanon*, the Oakes of *Bashan*, and shrubs of the *Wildernesse*, he knowes the goodlinesse or meannesse, the tallnesse or lownesse, the weaknesse or strength, the fruitfulnessse or unfruitfulnessse, the usefulnessse or unusefulnessse of every Tree: he knew what Trees the Jewes were, and what Trees the Gentiles were, which Tree was fit for the fire, and which fit for other services; he knowes eve y mans nature, qualities, operations, uses and ends.

4. Trees in the Forrest and *Wildernesse*, may be of better use.



use than Trees in the Orchard and Vineyard, wild Trees may exceed those are planted, *What is the Vine-Tree, to a branch among the Trees of the Forrest, shall wood be taken thereof to doe any worke?* Will it serve for a pinne to hang a hat on? no, other trees you may take the wood and Timber of, and imploy many wayes. The Heathens that were Trees of the Forrest, had more good in them, than the Jewes who were his Vine; they did more service to the world, they were more just, diligent, faithfull, bountifull, pittifull than the Jewes, they were fitter for Temple-worke than the other: and is it not so now? are not many Forrest-Trees better than us Christians?

Exod. 15. 17.  
Psal. 44. 2.

5. People degenerating from the condition they were set in, lose their esteeme and favour; this people of the Jewes was a noble Vine, a choice Vine, a good Vine; but now it was become a degenerate plant of a strange Vine, Jer. 2. 21. *I had plantd thee a noble Vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange Vine unto me?* they were become like Sodome and Gomorrah, Isai. 1. 10. *Heare the word of the Lord, ye rulers of Sodome, give eare unto the Law of our God ye people of Gomorrah,* now their Vine was of the Vine of Sodome and of the fields of Gomorrah, now their grapes were of gall, and their clusters were bitter, Deut. 32. 32. and why so? Isai. 1. 4. they were a sinfull Nation, a people laden with iniquitie, a seed of evill doers, children that were corrupters, they had forsaken the Lord, his Ordinances, Truths, worship; they had changed their glorie, and wandred after Idols, Jer. 2. 11. 20. they oppressed in the Gates, the Citie and Land were full of violence, and bloody crimes, Ezek. 7. 23. and hereupon they lost their favour with God, and esteeme they had of him, so that he came to abhorre them, Psal. 78. 59. *He greatly abhorred Israel, forsook them, delivered them into captivitie, and into the enemies hand;* vers. 61. *Because they degenerated so, God branded them with disgraceful titles, as a Rebellious Nation, impudent children,* Ezek. 2. 3. 4. *Hypocriticall,* Isai. 10. 6. *Lying,* Isai. 30. 9. *Reprobate silver,* Jer. 6. 30. *Sonnes of the sorceresse, seed of the Adulterer,* Isai. 57. 3. *Soothsayers,* Isai. 2. 6. *Supplanters, slanderers,* Jer. 9. 4.

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*An assembly of treacherous men, vers. 2. A homeborne slave, Jer. 2. 14. Thornes and briars, Isai. 2. 17. Naughty figs, Jer. 24. 8. A Garden without water, Isai. 1. 30. Scorpions, Ezek. 2. 6. A generation of Vipers, Matth. 3. 7. When this Vine lost its sweetness, it lost the interest it had in the heart of God, and the more it degenerated, the more distastfull and reproachfull it became. Degeneracie from God and his wayes, is a provoking sinne, God had done more for his people, than any people in the world, he had given them such a Land, such Ordinances, Lawes, priviledges, as none else had; and now for them to forsake God, was a grievous trespassse, they violated many bands of love, they brake the covenant of their God, and did secretly accuse God, as not being so good as he had promised to be unto them, therefore Mich. 6. 3. O my people what have I done unto thee, and wherein have I wearied thee? testifie against me. I brought thee out of the Land of Egypt, and redeemed thee out of the house of servants, &c.*

Its good for us therefore to keepe close to God, not to admit of any undervaluing or discouraging thoughts of God and his wayes, let not your hearts draw you back from God, Heb. 10. 38. *If any man draw backe, my soule shall have no pleasure in him.* Drawing back, is the way to perdition, Heb. 3. 12. *Take heed therefore, least there be at any time, in any of you, a heart of unbelieve, to depart from the living God: if you would be honourable and fruitfull, you must cleave fully to God and keep close to him, and his wayes, Joh. 15. 4. The Branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee except you abide in me.*

6. That people which is fruitlesse, and uselesse is determined of God to destruction, The Vine Tree being barren and of no use, was given and cast into the fire, and so should the Inhabitants of Jerusalem, for they were neither fruitfull nor usefull.

1. Not fruitfull, Hos. 10. 1. *Israel is an emptie Vine, he bringeth forth fruit unto himselfe,* this seemeth a contradiction, that Israel should be cald an emptie Vine, and yet bring forth fruit, but it is not, the fruit was selvishe fruit, and that is as no fruit in Gods account, it brought forth branches,

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leaves,

leaves, and wild grapes, but God reckon'd not these for fruit: their Idolatrie, superstition, oppression, violence, and injustice, were wild grapes, their hypocrisie, formall professions, carnall confidences, their fastings and sacrificings, were leavie things, they had no fruit unto holinesse, and righteousnesse, their worshipp was not pure, Lawes were not executed, so that they were unfruitfull towards God and Man.

The evill of fruitlesseenesse lyes in this,

1. A Vine or people that are fruitlesse, deceive Gods expectation, *Isai. 5. 4. I looked that it should bring forth grapes, and it brought forth wild grapes: God had taken great paines, been at great cost with his people, waited long for grapes, and when all came to all, there were only wild grapes, vers. 7. I looked for judgement, but behold oppression, for righteousnesse, but behold a cry.*

2. It offends God to have such Trees in his Vineyard, People that bring forth nothing but wild grapes, cursed Fruit. How grievous was it to God, that there was no justice in the Land, *Jer. 5. 11. Runne to and fro through the streets of Jerusalem, if there be any, that executeth judgement, that seeketh the truth, and I will pardon it. Isai. 5. 3. Judge betweene me and my Vineyard.* it argues, God was troubled: though they had no good fruit, yet they had evill fruit too much, such as offended, his eyes, his eares, his tast, therefore *Isa. 1. 5. I will hide mine eyes from you, yea when you make many prayers, I will not heare: and the grapes they bare, were fowre grapes, distastfull unto the Lord.*

3. Fruitlesseenesse is a reproach to God, who is the Husbandman of the Vineyard, as if he were not skilfull, or negligent, and did not what was fitting, to make the Vine to beare, and therefore *Isai. 5. 3, 4. Judge between me and my Vineyard, what could I have done more: I have done all is fitting, for a prudent and industrious Vine-dresser to doe, and my Vine is a reproach to me; when men till their Land, sow it with the best seed, and it brings forth nothing but Thistles, Nettles, or weeds, its a reproach to the owner: if other people had had that paines taken with them, those meanes and mercies,*

*Matth. 7. 16.*

mercies bestowed upon them which the Jewes had, they would have brought forth fruit unto repentance.

4. Fruitlesse ones are a burthen to God, to the godly, and to the place where they grow.

1. To God who speaking of this People, *Isai. 1. 24.* Saith, *Ab I will ease me of mine Adversaries*, they were a mighty burthen unto him. *Amos 2. 13.* *Behold I am pressed under you, as a cart is pressed that is full of sheaves.*

2. To the godly; *Lots righteous soule was vexed with the Sodomites*, *2 Pet. 2. 7.* they were a Vine that brought forth nothing good. *David* sighed and said, *Woe is me, &c.* such hinder the liberties, and sad the Spirits of those are truly good.

3. The place where they grow, *Luk. 13. 7.* The barren fig-tree must be cut downe, and why? it cumberes the ground, keeps out others which might be set up in the place, sucks up the moysture and fatnes of the earth, overshaddows and prejudiceth the plants are neare.

5. Such are slighted, look'd upon as worthlesse, inconsiderable; take a Vine or Tree hath no fruit, its not regarded: its not the leaves or branches, but the fruit makes it esteemed, its not a leavie profession, but a fruitfull conversation makes people to be esteemed. *Mark. 14. 3.* A woman bestowes a box of precious oyntment upon Christs head, some envied at it, but Christ said she had wrought a good worke, and this begate such an high esteeme of her, in the heart of Christ, that to honour her, he said, the fact should never be forgotten, but where ever the Gospell should be preached in the world, that she had done should be spoken of, for a memoriall of her, *vers. 9.* she was a Tree bare good fruit, and was honour'd for it, but fruitlesse Trees are not minded, not valued; take a man that doth no good, we say he is an idle, an emptie man.

6. Fruitlesseenesse declares a man to be an evil man, a Tree is knowne by its fruit, if it have good fruit its a good Tree, if ill, its an ill Tree, but what if it have no fruit? you cannot say, its neither good nor bad, God hath no such Trees, in his garden; in that it hath no fruit, its an ill Tree; a barren Tree cannot be good; when Christ found

no fruit upon the Tree, he dealt with it as with an evill Tree.

7. That is fruitlesse, is neare to a curse, *Matth. 21. 19.* when Christ saw a fig-tree without figs, what said he to it? *Let no fruit grow on thee hence forward for ever, and presently the fig-Tree withered away, Heb. 6. 8.* The ground that brings forth bryars and thornes, not hearbs meet for the dressers, is rejected and nigh unto cursing, *Prov. 10. 7.* The name of the wicked shall rot, Wicked men are fruitlesse, and God will curse their names, *Esaie, Jeroboam, Judas.*

If a Vine be fruitlesse, God will take away what he hath bestowed, and undoe what he hath done, *Isai. 5. 5.* I will tell you what I will doe to my Vineyard, I will take away the hedge thereof, and it shall be eaten up; and break downe the wall thereof, and it shall be trodden downe. The hedge and wall were Gods protection, and defence of them; now because the Vine had no good fruit, was an empty Vine, the Lord would preserve them no longer, but expose them to spoyle and ruine, God made a Law concerning fruitfull Trees, that they should be preserved *Dent. 20. 19.* and God himselfe is careful of fruitfull Trees and Vines that bring forth good grapes, *Isai. 65. 8.* As the new wine is found in the cluster, & one saith, destroy it not, for a blessing is in it, so will I doe for my Servants sake. If Gods Trees, Vines be fruitfull, God will preserve them, prohibit others to wrong them, *Psal. 105. 15.* Touch not mine anointed, and doe my Prophets no harme. *Cant. 2. 5.* Take us the Foxes, the little Foxes that spoyle the Vines, for our Vines have tender grapes. When the Vines doe beare good clusters and wine, the Lord is carefull to preserve them, he is a hedge and wall unto them, but when they are barren, or bring forth sowre grapes, he will protect and blesse no longer, he will undoe what he hath done, take away what he hath bestowed, *Matth. 21. 43.* The Kingdom of God shall be taken from you, and given to a Nation, bringing forth the fruits thereof; the Jewes had the Title to be Gods People, the Gospell was presented to them, both should be taken away, and be bestowed upon the Gentiles, who would bring forth the fruits thereof: severall Kingdomes have severall fruits, and the fruits of God Kingdome, are the fruits of the Spirit.

9. Fruit

9. Fruitles Trees must be cut down or pluck'd up, *Luke 3. 7. Cut it downe. Matth. 3. 10. Now the Axe is laid unto the root of the Tree.* The Jewes were a fruitlesse Vine-Tree, and when Christ came, he laid the Axe to the root, and quickly they were cut downe, and sometimes he puls them up by the rootes, *Jud. 12. Trees whose fruit withereth without fruit, twice dead, pluckt up by the rootes;* Fruitlesse Trees are twice dead, dead in the body and branches, and dead in the root, dead by nature, and dead by their Apostacie, from that Profession they made, and these God plucks up by the roots, there shall nothing of them remaine.

2. They were not useful: as the Vine-Tree, if fruitles, it must be cut down, or pluckt up, it is unserviceable for any work, to make a pinne of, other Trees when they are growing or cut downe, serve for divers uses at Sea and Land, this people were come to such a passe, as that they were unfit for any use, *Jeremiah* tels you they were like naughty Figgs, that could not be eaten, *Chap. 24. 8.* and like the girdle he hid in the banke of *Euphrates*, *Chap. 3. 7.* which was marred and profitable for nothing, you know what Christ saith of salt, when it hath lost its savour its good for nothing, but to be cast out and trodden under foote, *Matth. 5. 13.* so the Vine-Tree when it hath lost its fruitfulness, its clusters, and wine, with which it cheared God & man, its good for nothing but to be cast into the fire, such a Vine-Tree were the Jewes, *Jer. 4. 22. My people is foolish, they have not knowene me, they are sottish Children, and they have none understanding, they are wise to doe evill, but to doe good they have no knowledge.*

Let *England*, *London* looke to it, we have been the Vine and Vineyard of the Lord, he hath made a hedge and wall about us, he hath of late digged us and pruned us, he looks for fruit, good fruit, the power of godlines, not the forme, through reformation not a halfe one, justice, not oppression, love, not bitternes, taking off burdens, not laying them on, countenancing of the Saints, not reproaching, &c. if we be found without such fruit, or having ill fruit, the Axe is sharpening, we shall be cut downe, and cast into the fire like the Inhabitants of *Jerusalem*; let us now then after such warnings,

nings, such mercies and deliverances from the wild beasts and Boares, bring forth fruit meet for repentance, meet for the Gospell, meet for all that God hath done for us.

1. We have been neare cutting downe like the Fig-Tree, *Luke 13. 6, 7, 8, 9. A man had a Fig-Tree, planted in his Vineyard and came three yeares to see what fruit it had, and there was none, either no figgs, or naughty figgs, and then he said to the Dresseur cut it downe, but the dresseur interceding, prevail'd for another yeare. Lord let it alone this yeare also, if it beare fruit, well, if not, then cut it downe: so here, &c.*

2. God hath bestowed upon, and done great things for us, he hath taken us out of the Romish *Ægypt*, and planted us in *Canaan, A Land that flowes with milke and honey*; he hath given us the glorious and everlasting Gospell, which many other Nations have not, in it he hath given us, exceeding great and precious promises, with it pardon of sinne, the spirit, Christ himself, all; to us Heaven is opened, we have visions of God, dewes, showrs and sun-shine, to make us fruitfull; he hath done for us wonderfull things; hath he not fenced and walled us about with his protection; defending us from enemies without and within, so that neither Lyon nor Leopard, Boare nor Beare, Wolfe nor Fox, Jesuites, Papists, Malignants, have been able to devoure us? hath he not delivered us from the greatest dangers, most devellish devices and plots, and out of many deaths? hath he not destroyed the Serpents and Scorpions? that stung us, or driven them into holes, made their Hosts *To fall, as a lease falleth from the Vine, and as a falling Figg, from the Fig-Tree. Isai. 34. 4.* Hath he not pluck'd up most of the Thornes and bryars that grew in his Vinyard, and remov'd the stones of stumbling out of the Ecclesiastick and civill Estate? hath he not turn'd curses into blessings, wise counsels into foolish results, and by weak hands wrought glorious effects for us? hath he not disappointed the expectations of our enemies, when they have been high, puzzeling the wit of Hell, non-plussing the powers of darknesse, causing their Designes to dash out their owne braines, and to promote those they were intended to ruine.

3. God



3. God blesses and prospers a People that is fruitfull in good, Genesis 49. 22. *Joseph is a fruitfull bough, even a fruitfull bough by a well, whose branches ruine over the wall*, of him came two Tribes Ephraim and Manasses, and how did he prosper in Egypt? to what a height and greatnesse did he grow? he was the only man in all the Land, Gen. 41. 44. Its said of the man is fruitfull, that *he shall prosper whatsoever he doth*. Psal. 1. 3. Moses exhorted the People to obedience, upon this ground, Deut. 29. 9, *Keep the words of this Covenant and do them, that ye may prosper in all that ye do*. When men are obedient unto the Will of God, and so fruitfull, it pleaseth the Lord to blesse them; the Jewes were the terrour of Nations, whilest they worshiped God in his owne wayes, and executed justice in their Gates, 2 Cron. 32. 30. *Hezekiah prospered in all his workes*, he abounded in doing good, and prospered accordingly, if you bring forth sweet grapes and pleasant fruit, you shall prosper in your families, shops, journeyes, worship, &c.

4. All Creatures are fruitfull one way or other, the earth is so plentiful in fruit bearing, that as it is the Mother of all living, so its the maintainer of them. What is there growes upon the face of the earth, which is altogether fruitlesse, and doth not contribute something to the good of man, and glory of its Creator? Clouds are the bottles of heaven, and being carryed over the quarters of the earth, they emptie there silver drops to enrich the earth. The heavens yeild us their light and influence, and move constantly to doe us service; that old Servant of the world the Sunne, is not yet wearie of sending downe her beames to warme us, and all other creatures: hath God made the heavens and earth usefull and fruitfull for man, and all the fish, fowle, beasts, birds, plants in them? and shall man be barren? it was a reproach for a woman in Israel to be so, and surely for a Christian it is a great reproach to be so.

5. Its the appointment of the Lord Christ, that those are his should be fruitfull, John 15. 16. *I have chosen you and ordained you, that you should goe and bring forth fruit: that they should preach, pray, convert soules, worke miracles, plant Churches,*

Churches, set up his Kingdome, &c. and now if Christ hath chosen you to any places, in the Family, Citie, Church or State, he hath ordained that you should bring forth fruit, he would not have a Parent fruitlesse in the Familie, nor a Magistrate in the Citie.

6. Its an honour to God to be fruitfull; when a Vine is full of goodly clusters, what a credit, what a chearing is it to the Vinedresser? when the ground yeilds great increase, its an honour to the Husbandman; when Trees are loaden with fruit, the Gardiner glories in it, come looke upon this Tree; when the Ewes beare Twins, its the Shepherds honour: and so when Christians are fruitfull, its the honour and glorie of God, *Job. 15. 8. Herein is my Father glorified, that ye beare much fruit.* When Christians are fruitfull, it provokes others, to praise the name of the Lord, *Matth. 5. 16. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heaven.*

7. Fruitfulnesse is delightfome to God and Man, *Hos. 14. 5, 6. God would be dew to Israel, he should grow, his beauty should be as the Olive-Tree, (the beauty of the Olive-Tree, is to be full of Olives) And his smell as Lebanon; Lebanon was full of sweet Trees and fragrant flowers, and fill'd all the parts thereabouts with a sweet smell: so should Israel be fruitfull, and yeild a sweet savour to God in Heaven, and men on earth, Jud. 9. 13. The Vine cheared God and Man with its pleasant and sweet smelling wine. God in that it was offered in the free-wil-offering, for a sweet savour unto God, Numb. 15. 3, 5: Man, Psal. 104. 15. Wine makes glad his heart: so fruitfulness in Christians hath a sweet savour, delights Heaven and Earth. The Philippians fruitfulness was An odour of a sweet smell, a sacrifice acceptable unto God, Phil. 4. 18. so prayers and praie are as incense and musick unto him. Psal. 141. 2. Heb. 13. 15. The Corinthian bountie and fruitfulness so delighted Paul, that he boasted of them, 2 Cor. 9. 2. The savour of it extended farre, and made many to glorifie God on their behalf, vers. 13. be fruitfull then that you may please delight, God and Man, and leave a good sent behind you.*

8. It

8. Its the glorie of any to be fruitfull.

9. Christ is comming to see what fruit is upon his Vine-Trees, *Heb. 10. 37. Yet a little while, and he that shall come, will come, and will not tarrie*, and when he comes, if there be ill fruit, or no fruit upon them, he will not only curse those Trees, but burne those Trees, for his comming will be in flames offire, *2 Thess. 1. 8.* The Inhabitants of Jerusalem were not spared because Barren, and the Inhabitants of London will not be spared if found Barren, if you be fruitfull he will transplant you and you shall be Trees of righteousnesse in the Heavenly paradise for ever.

*Obs. 7.* When Gods face is against a people, he will follow that people with judgement after judgement, till they be consum'd: *I will set my face against them, they shall goe out from one fire, and another fire shall devoure them.* If they escaped the famine, the plague should take hold of them, if that did not the sword should, if that faild, the wild beasts should devour them, if by them they dyed not, captivity should be their ruine; when God is wrath, he hath fiery judgements for the wicked, and if he scorch them in one fire a little, pull them out like brands, he will throw them into another fire, if he burne them a little more in that, and pull them out againe, at last, he will throw them into a devouring consuming fire; *The wrath of a King is as a Messenger of death. Pro. 16. 14.* but the wrath of God is as death itself, it pursues sinners, till they are burnt to Ashes; wicked men are apt to thinke, that when they are got out of some one fire affliction they are safe, but another is preparing for them; *Nebuchadnezzar* had twice before been in their Land, carryed away *Jeboiakim* and *Jeboiachin* at severall times, and now he was ready to come again, and after a long siege, he tooke the Citie, and carryed away many to *Babylon*: those were left, he set *Gedaliah* over them, whom *Ishmael* with many other slew, this *Ishmael* presently after was put to flight by *Jehanan*, who also going into *Aegypt*, contrary to the counsell of *Jeremie*, is slaine there with diverse others by the Babylonians, as *Jer. 41. 42. 43. 44.* relates.

8. The sins of the Inhabitants brings desolation upon a  
L Land,

Land, *I will make the Land desolate because they have committed a Trespasse.* Canaan was a pleasant and fruitfull Land, a very Paradise, but because they committed a Trespasse, corrupted Gods worship, and oppressed the People, therefore God layed waste, the Land even his own Vineyard, he pluckt away the fence, broke downe the wall, and let in those wild beasts, beares, boares, and foxes; the Babylonians who toare the Vine in peices, and rooted it wholly up, and laid all desolate; before they came, the Land was as the Garden of Eden, but they left it a desolate Wildernesse. And where the Vines grew, there were bryars and Thornes, *Isai. 7. 23.* yea all the Land should become bryars and thornes, *vers. 24.* so Chap. 32. 13. *Upon the Land of my people, shall come up Thornes and Bryars, yea upon all the Houses of joy, in the joyous Citie. Psal. 107. 4.* The Lord tunes a fruitfull Land into barrenes, for the wickednes of them that dwell therein.

If we would therefore prevent this, let us hearken to what is said, *Jer. 7. 5, 6.* *If you thoroughly amend your wayes and doings, if ye thoroughly execute judgement between a man and his Neighbour, if ye oppresse not the Strangers, the fatherlesse, and the Widdowes, and shed not innocent blood in this place, neither walke after other Gods to your hurt, then will I cause them to dwell in this place.*

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CHAP.

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## C H A P. 16.

1. *Again the word of Lord came unto me saying.*
2. *Sonne of man, cause Jerusalem to know her abominations.*
3. *And say, thus saith the Lord God unto Jerusalem, thy birth, and thy nativitie is of the Land of Canaan, thy Father was an Amorite, and thy Mother an Hittite.*
4. *And as for thy Nativity, in the day thou wast borne, thy Navell was not cut, neither wast thou washed in water to supple thee, thou wast not salted at all, nor swaddled at all.*
5. *None eye pittied thee, to do any of these things unto thee, to have compassion upon thee, but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast borne.*



E are now come to the longest Chapter in the whole Prophesie, and it is against the Jewes who were at Jerusalem.

The parts of it are these,

1. The principall scope of the Chapter laid downe in the second verse.
2. The naturall state of the Jewes represented under a parable of an infant left and neglected of all; from the 2. verse to the 6.
3. A commemoration of Gods dealing with them, from the 6. to the 15.
4. An exprobration of their great ingratitude in running out from God, and sinning above other Nations, from the 15. to the 35.

5. A Commination of grievous judgements, from the 35. to the 60. wherein also the aggravation of their sinnes are laid downe.

6. A promise of mercie to restore and establish them, from the 60. to the end.

Verf. 1. *Again the word of the Lord came unto mee saying.*

These words are frequent, they shew whence he had what he spake, and with what authority he spake, viz. divine authority, and serve for attention to provoke the sons of men, to heed what the Prophet delivered.

Verf. 2. *Cause Jerusalem to know her abominations.*

By *Jerusalem*, he meanes the men of *Jerusalem*, and by abominations, those sins of Idolatrie, adulterie, injustice, &c. which were abominable.

The Prophet being in *Babylon*, how could he cause *Jerusalem* to know her abominations, his voice would not reach thither?

He might by Letters send to *Jerusalem*, to *Jeremiah* or some of the faithfull, to make known what a message, what a Prophecie he had received from the Lord.

Or else, he might give it out in *Babylon*, where were some that would quickly carrie, or send tydings thereof unto *Jerusalem*.

*Obser.* 1. That a People may be guiltie of abominations, and not know nor acknowledge them, *Jerusalem* was so, and did not know nor acknowledge it, *Cause Jerusalem to know her abominations.* Amos 3. 10. *They know not to doe right.*

When men know not what is right, how can they know what is wrong?

They stor'd up violence and robbérie in their pallaces, they got wealth by injustice, oppression, laid it up, and thought it well gotten.

They know not God. Jer. 9. 3: *They proceed from evill to evill*

evill, and know not me saith the Lord, when People know not God, they doe evill after evill, and know not that they doe evill; They know not the way of the Lord, Jer. 5. 4. Therefore their owne wayes seeme good in their eyes, Job. 16. 2. The time commeth, that whosoever killeth you, will thinke he doth God Service: when men shall murther the Saints of Christ, (a crying sinne, a great abomination) they will be so far from knowing or acknowledging it, that they will justifie the fact, in Isai. 5. 20. you may reade what the Jewes said of evill, they cal'd Evill good and good, evill, they put darknesse for light, and light for darknesse, they put bitter for sweet, and sweet for bitter: they set up Idols, worship'd the Queene of Heaven, oppressed in the Gates, fil'd the Land with bloodie crimes, and yet justified themselves, Jer. 7. 9. Will ye steale murther, commit adulterie, sweare falsely, burne incense unto Baal, and walke after other Gods, whom ye know not, and come and stand before me in this house, and say we are delivered? we are in no danger, whatever is threatned; they were blinded: and as they knew not their abhominations, so they acknowledged them not. Hos. 5. 15. I will goe and returne to my place till they acknowledge their offence; if they did know their doing to be evill, yet they did not acknowledge them to be such evils as in truth they were; they did not professe themselves to be guilty, the Lord therefore puts them upon it, Jer. 3. 13. Only acknowledge thine iniquitie, that thou hast transgressed against the Lord thy God: lay it to heart and confesse it.

2. Note there is an unwillingnesse, an avernesse in sinners to heare of their finnes, Cause Jerusalem to know her abominations, she is against it, but make her to know them, Jer. 44. 16. Wee will not hearken unto thee; thou tellest us of sinning, and judgement for sins, but say what thou wilt, Wee will not hearken, Zech. 7. 11. 12. They refused to hearken, and pul'd away the shoulder, and stopped their eares, that they should not heare, yea they made their hearis as an Almain stone, least they should heare the Law, and the words which the Lord hath sent in his spirit by the former Prophets, what avernesse was herein this people, to heare of their finnes or dutie, 2 Chron.



36. 16. *They mocked the Messengers of God, despised his words, and misused his Prophets, they were not only unwilling to heare of their sinnes, but wilfully add to the heape of their sinnes, they mock, despise, misuse the Prophets, that told them of their mocking, despising, misusing : when Stephen told them of their practises, Acts 7. 51. 52. what followed upon it, They were cut to the heart, they gnashed upon him with their teeth, they cryed with a loud voice, they stopped their eares, and ranne upon him with one accord, cast him out of the Citie and stoned him. 54, 57, 58. verses : so when Christ told them of their sinnes, they derided him, Luk. 16. 14. told him he had A Devill, Job. 8. 48. they Were fild with wrath, thrust him out of the Citie, led him to the brow of an Hill, that they might cast him downe headlong, Luke 4. 28, 29. And not only wicked men are unwilling to heare of their sinnes, but even good men also ; when God reproved *Jonah*, *Doest thou well to be angrie*, his reply was, *I doe well to be angrie? even to death: he thought God did evill in reproving him, that he had more cause to be angrie than God had to chide him for his anger : when Hanani the Seer came to Asa the King (who was a godly King, and told him he had done foolishly in relying upon the King of Assyria, and not upon the Lord, and that therefore he should have wars; Then Asa was wrath with the Seer, and put him in a prison House, for he was in a rage with him because of this thing : Paul was become the Galathians enemy, because he told them the truth, he told them of their sinnes ; good men doe not easily indure to heare of their faults, and this is that discourages friends from telling them what they heare, observe and know, and so through feare they become unfaithfull.**

3. What God commands the Prophets and Ministers to doe, it matters not how it is taken by the People, they are to doe it.

Here God commands *Ezekiel* to cause the People to know the abominations, it was not for him to excuse himself from this service, to object against it, to say they will mock me, despise me, misuse me, hate me, seeke my hurt, ruine me, God commanded, and it was his duty to doe it, carefully,  
confci-

conscientiously, and faithfully, he must make known their finnes to the world, to themselves, let the event be what it will, *Isai. 58. 1. Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my people their transgressions, and the House of Jacob their finnes*: the Prophet must not whisper, but crye, and that aloud, it matters not who heares, he must lift up his voice like a Trumpet: when men blow Trumpets, they doe it with all their strength, and the sound of it goeth farr; so must the Prophets with extention of their voice, utter the finnes of the people, and shew them their transgressions, they must represent them fully, and live-lilie before their eyes, and to their eares; this they must doe,

1. That others may take warning, and not doe as they have done, *1. Tim. 5. 20. Them that sinne, rebuke before all, them that sinne openly, must be rebuked openly.*

And why?

That others also may feare.

2. That they may bring the Parries to repentance, *Jer. 23. 22. If they had stood in my counsell, and had caused my people to heare my words, then they should have turned them from their evil way, and from the evill of their doings.*

How shall sinners come to repentance, if they heare not of their finnes, if they be not convinced of the sinfulness of them, by the Prophets and Ministers of God? This was the fault of the false Prophets, they hid their finnes from them, but the faithful ones must tell them of them.

3. That they may deliver their owne soules, *Ezek. 33. 8, 9. When I say to the wicked, O wicked man! thou shalt surely dye, if thou doest not speak to warn the wicked from his way, that wicked man shall dye in his iniquitie, but his blood will I require at thy hand; Neverthelesse if thou warne the wicked to turne from his way, if he turne not, he shall dye in his iniquitie, but thou hast delivered thy soule.*

Obser. 4. The finnes of People are abominations in Gods account, he calls the finnes of *Jerusalem* abominations, what his soule loathed and abhord, *Psal. 14. 1. They have*

have done abhominable works Ps. 53. 1. They have done abhominable iniquitie sins are works, but works of iniquitie, abhominable works, & abhominable iniquitie, now Ps. 5. 5. It is said of God, thou hatest all workers of iniquitie, if Gods hatred be against the workers of iniquity, how great is it against iniquity itself? if a man hate a poysonous creature, he hates poyson much more, the strength of Gods hatred is against sinne, and so should wee hate sinne, and hate it with strength, its abomination unto God, let it be so unto us., Prov. 6. 16, 17, 18, 19. These six things doth the Lord hate, yea seaven are abomination unto him; a proud locke, a lying tongue, hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lyes, and him that soweth discord among Brethren.

Verf. 3. And say thus saith the Lord God unto Jerusalem,  
thy birth and thy nativitie is of the Land of  
Canaan.

The Jewes stood much upon their progenitors, and gloried in it, that they were descended from *Abraham*: but they were so degenerated at this time, that the Lord sends the Prophet to upbraid them, and tell them, that their birth and nativity was rather of the *Cananites*, *Amorites*, and *Hittites*, than of *Abraham*, your wayes and doings are such, that you seeme rather to be the seed of any impious stock than of *Abraham*, who was so upright, faithfull and honourable, your works are contrary to his, they are such as the Nations are, and so testifie that you are rather of them, than of him.

*Thy birth,*

The Hebrew is, מְבוֹרַתְךָ, which *Montanus* interprets *Mansiones tuae*, and the French, *Ton habitation*, the Sept. is, ῥίζα σου thy root, so the Vulg. *Radix tua*, Jun. *Pisc. Pola.* have it *commercia tua*, thy commerce, and traffiquing in matters of Religion is of *Canaan*, we have it *Birth*, which implyes, begining, rise; and all these may stand, thy birth, habitation, commerce, whatever thou thinkest of thy selfe,  
doe

doe all declare that thou art of *Canaan*, of the *Amorites*, and *Hittites*; thy worship and practises are such, that if any inquire whence thou art, where thou dwellest, whom thou resemblest, they would conclude thou art of, dwellest among, and most like unto *Canaanites*, *Hittites*, *Amorites*:

This is truth, but some further thing the Prophet seems to aime at here, viz. their condition before the Lord tooke them to be his people, and what were they then no better then other Nations, barbarous, idolatrous, like the *Canaanites*, &c. and so the word *mechorotheca* may import, for some of the learned derive it from *Cor* which is to dig and cut out, *Isai.* 51. 1. *Looke unto the Rocks, whence ye are hewen, and to the hole of the pit whence ye are digged.*

כור

*Thy nativity,*

Hebrew is, כולדתיך *Natales tui*, thy nativities or birth-dayes, its plural; to signifie their descent of both Parents, that they were by Father and Mother of the *Canaanites*. They drew their pedigree from *Abraham* and *Sarah*, who were *Chaldeans*, *Gen.* 11. 31. but no better than the rest of other Nations, till God pleased to cull them, and distinguish them from others. *Ioshua* 24. 2. *They served other Gods they and their Fathers.*

*Of the Land of Canaan.*

Some understand *Ægypt* here the Land of *Canaan*, because the *Jewes* had long liv'd in *Ægypt*, which is called the Land of *Ham* or *Cham*. *Psal.* 105. 27. but *Ægypt* was not *Canaan*, *Canaan* was a Countrey in *Asia*, the lesse, so called from *Canaan* the sonne of *Cham*, *Gen.* 10. 6. 18. 19. possessed by him and his Sonnes.

Now *Canaan* was cursed by *Noah*, *Gen.* 10. 25. *Cursed be Canaan, a servant of Servants shall he be*, that is, extreame vile, and base: from him came the *Canaanites* a cursed race, they were so wicked, that *Abraham* caus'd his Servant to sweare he would not take a wife unto his Sonne of the daughters of the *Canaanites*, *Gen.* 24. 3. they were given to such abhominable

nable sins, as that the Land vomited them out, *Levit. 18. 25.* and when the Israelites came to possesse Canaan, they were so hatefull to God, that he charged his People utterly to destroy them, *Deut. 7. 2. Thou shalt smite them and utterly destroy them, thou shalt make no Covenant with them, nor shew mercie unto them, Vers. 16. Thine eye shall have no pittie on them, they had all abominations amongst them.*

*Thy Father was an Amorite.*

The Amorites were of Canaan the Sonne of Cham, *Gen. 10. 15. 16.* and they were as wicked as the Canaanites, *Gen. 15. 16.* The iniquitie of the Amorites is not yet full, their iniquities were very great, only God waited for the compleating thereof, before he would destroy them, they were great Idolaters, oppressors, made incestuous marriages, and Abab one of the most wicked Kings that ever were, is compared to the Amorites, *1 Kings 21. 26. He did very abhominable in following Idols according to all things as did the Amorites whom the Lord cast out before the children of Israel.* They were bitter enemies unto the Israelites, and would not let them passe through their Countrey, *Numb. 21. 23.* but fought with them; they forced the children of Dan into the mountaine, *Judg. 1. 34.* They were a people potent, and dreadfull to the Jewes, for *Amos 2. 9.* Its said of them that *Their height was like the height of Cedars, and that they were strong as Oaks; they were a Giant-like people, and as they exceeded in height and strength, so they exceeded in wickednesse, and therefore God destroyed his fruit from above, and his root from beneath.*

*Thy Mother an Hittite.*

חִתִּי Cethæa; The Cethites or Hittites were of the same stock the Amorites were, viz. from Cham and Canaan, *Gen. 10. 15.* Heth is said to be the Sonne of Canaan, and from him sprung up the Cethites or Hittites as they are cal'd, *Gen. 5. 20.* what kind of people these were you may judge by profane Esau, who tooke two wives from among the Hittites, which were a continuall grieffe to Isaac and Rebecca, *Gen. 26. 34.*

35. yea such an affliction to Rebecca that she said, *I am wearie of my life, because of the Daughters of Heth.* Chap. 27. 46. they were contentious, stubborn, and Idolatrous, as the Greeke, Chaldie, and the Targum observe; and when the charge is given to the Israelites to destroy the Nations, the Hittites are mentioned first, *Dent. 20. 17.*

You see what the Canaanites Amorites and Hittites were, exceeding wicked, and the Jewes which were at Jerusalem were so degenerate that they were as if they dwelt amidst Canaanites, and were the off-spring of cursed Amorites and Hittites 2 Kings 21. 9. It is said of them that *They did more evill than the Nations whom the Lord destroy'd*, he meanes the Canaanites, Amorites and Hittites, as appears by what followes, vers. 11. *Manasses did wickedly above all that the Amorites did which were before him.*

Obser. 1. The Lord judges and pronounces otherwise of sinners, then they do of themselves; the Jewes thought themselves better than other Nations, they cal'd them *Goyim*, Nations, *Gentiles* by way of disgrace, they thought themselves the holy seed, the children of Abraham, an honourable and blessed people, but God thought and pronounc'd otherwise, he tels them they are Canaanites, what you Abrahamites? no, you are Amorites; what you Israelites? you are Hittites, as bad as the worst of Nations. They thought themselves Children of God, in high favour with him, the true Church, whereas they were abhorred of God, and an Apostatiz'd Church, Rev. 2. 9. *They said they were Jewes, when they were the Synagogue of Satan*; Ephraim said, in all my labours they shall finde none iniquitie in me that were sinne, but God found the Ballances of deceit in his hand. *Hosea 12. 7. 8.*

2. Men are their Children, whose wayes manners and example they follow; Jerusalem imitated the Nations in their worship, fashions, practises, and she is the Child of an Amorite, of an Hittite, and her Citizens were Amorrhæans and Hittæans, imitating their impietie, they contracted kindred with them, and obtained inheritance with them, as the Fathers comment on the words.

Orig.  
Jerome  
Theodor.

When men live according to the courses, natures, manners of others, they are stiled their Sonnes, or Children, and they be their Fathers, *Joh. 8. 44. Ye are of your Father the Devill, and the lusts of your Father you will doe, he was a murderer from the beginning, and abode not in the truth, so you abide not in the truth, you seeke to kill me; and herein you resemble the Devill, and he is your Father; if Abraham were your Father as you pretend, You would doe the workes of Abraham, Vers. 39. If God were your Father, you would love me, Vers. 42. The Father loves me, honours me, and if you were his Children you would do so too, but you hate me & my doctrine, lye in wait to murder me, You are of your Father the Devill: Christ calls the Scribes and Pharisees, γεννηματα διαβόλου, a generation of Vipers, they were so bitter, cruel, of such a bloodie and persecuting nature.*

When *Elimas* the Sorcerer would have hindred the conversion of *Sergius Paulus*, the Apostle told him he was *The Child of the Devill, Acts 13. 10.* his works, wayes, were such as the Devils were, and therefore the Devill was his Father: in *Isai. 57. 3.* God calls the Jewes, *Sonnes of the Sorceresse, the seed of the Adulterer, and the Whore*; because they did such things as Sorceresses, Adulterers and Whores use to doe; *Chap. 1. 10.* he calls them *Rulers of Sodome, and people of Gomorrah*, they so livelyly represented their natures and practises, that they seemed to be of them, and justly deserved those and titles.

Let us looke to it whose wayes we take up, if we imitate the world, we are Children of the world; if *Rome, Babylon*, we are their Children; the Church of *Rome* boasts that her birth is from the Apostle, that *Peter, Paul* laid her foundation: but doth she embrace their doctrine, imitate their examples? no shee is like the Nations for her Idolatrie, superstition, whoredome, deceit, pompe, pride, &c. therefore her Father is an *Amorite*, and her Mother an *Hittite*. We say wee are of Christ, but are we like unto Christ in our worship, lives?

3. All are not godly, which spring from godly Parents, Families, and have a name to be godly; the Jewes they came out



out of the loynes of *Abraham, Isaac, and Jacob*, the best Families that were then in the world, they of all people were counted the holy, and godly people; but grace is not hereditary, you see here they were so wicked that God reckons them among *Canaanites, Amorites, &c.* they were as bad as any of the Nations, yea worse, *Ezek. 5. 6. Jerusalem hath changed my judgements into wickednesse, more than the Nations, and my Statutes more than the Countreies that are round about her;* you see it made good, what Paul said. *Rom. 9. 6, 7. They are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all Children; they were all Israelites and seed of Abraham after the flesh, but they were not the Children of God, they were of the Land of Canaan, &c.* Judge not thou from such externall things, for *Rom. 2. 28. 29. He is not a Jew which is one outwardly, neither is that Circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and Circumcision is that of the heart, in the Spirit, and not in the Letter, whose praise is not of men, but of God.*

4. When the Lord takes in any to be his people, they were like others, no better than they.

## V E R. 4, 5.

4. And as for thy Nativitie in the day thou wast borne, thy Navel was not cut, neither wast thou washed in water to supple thee, thou wast not salted at all, nor swaddled at all.
5. None eye pittied thee, to doe any of these things unto thee, to have compassion upon thee, but thou wast cast out in the open Feild, to the loathing of thy person in the day that thou wast borne.

**T**His Chapter is a continued Allegorie, setting forth the state of the Jewish Church, under the consideration of a woman in her birth, education, marriage, adulterie, repdie and reintertainment.

Some-

Something in the last exercise was said touching the Nativitie of the *Jewes*, that they were of the *Amorites*, and *Hittites*,

Now to goe on,

*In the day thou wast borne,*

When to begin the birth of the Israelitish Nation is inquirable, our Prophet speakes of it in the person of a woman, and saith, *in the day thou wast borne*.

Some make her birth-day to be, the calling of *Abraham* out of *Chaldea*, and entring into Covenant with him, to blesse him, to be a God to him and his seed.

The infancie and youth of this woman or Jewish estate, was from the time of *Jacobs* going into *Ægypt*, till they were led out by *Moses*; her growne estate the time of the Judges and Kings; and her old age from the time of the *Babylonish* captivitie to Christ.

Others make the birth-day of this Nation, to be their going out of *Ægypt*, when they were freed from their rigorous bondage there: but to this opinion I cannot cast in my approbation, because twas the time of this womans youth, not her birth, and so the Scripture sets it out, *Jer. 2. 2. I remember the kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the Wildernesse, and Hosea 2. 15. The dayes of her youth, and of her comming up out of the Land of Ægypt, are the same;* and presently after, God espoused this people unto himselfe.

Some take this birth-day, to be the time of *Jacobs* going into *Ægypt* with 70. soules, but this is forced, and suits not with what followes in the 5. vers. where it is said, *None eye pittied thee, but thou wast cast out &c. Jacob* and his, were received honourably by *Pharaoh* and the *Ægyptians*, and greatly regarded for *Josephs* sake.

*Pradus* makes the birth-day to be the time after *Josephs* death, when another King rose up which knew not *Joseph*, but oppressed the *Jewes*, from which time it is said, *Exod. 1. 7. The Children of Israel were fruitfull, and increased abundantly, and multiplied, and waxed exceeding mighty, and the Land was filled*

filled with them : but to me their birth-daay must needs bee long before, take it litterally or spiritually : a people must be borne, have their being, before they can increase, and multiply, and they were the Lords people before this day. This birth day I know not how we can begin it at any other time, than when the Lord cal'd Abraham, Gen. 12. 1, 2. The Lord said unto him, get thee out of thy Countrie, and from thy kindred, & from thy Fathers house, unto a Land that I wil shew thee, & I wil make of thee a great Nation, and I will blesse thee, and make thy name great, and afterward he told him his Seed should be as the Stars of Heaven, Gen. 15. 5. As the dust upon the earth, Chap. 13. 16. And as the sand upon the Sea-shoare, Chap. 22. 17. Hence is it that Abraham is cal'd their Father, Josh. 24. 3. I tooke their Father Abraham, from that other side of the flood. We may include all the time, from Gods calling Abraham, to their going out of Ægypt, to be their birth time.

*Thy Navel was not cut,*

Hebrew is, שרר from שרר with a double resh, which Aben Ezra saith is so cal'd a *firmitate*, for שריר is *firmum*, & the Navel is that gives strength to the child, from שורה *principale*, because its the principall thing, whereby the Child is supported in the Wombe, the Septu: mistaking ר for ר read it שר for שר and render the words thus, *non alligaverunt mamilas tuas* : French, *Con nombril ne fut point coupé*, and so wee read it.

The Navell is that unites or tyes the Child unto the wombe of the Mother, in which there is a Veine cal'd *Vena Umbilicalis*, and 2. Arteries : the Navel veine conveys nourishment unto the Child, not to the stomach, but to the liver, from whence it is disperfed, through the body of the Embryo, the Arteries carry vitall spirits unto it.

As a Tree by the rootes is fastened to the earth, and by the fibrae the little strings upon them drawes nourishment and spirits from the earth : so is it with a Child in the womb, the Navel fastens it to the Mother, and by the Veine  
and

Some say that by the Navel, life, spirit and nourishment, is let into the Child.

and Arteries in the Navell, it fetches in nourishment and spirits.

Some have thought Infants in the womb to be nourished by the mouth, because when newly born, they take the breast with their mouthes, but the posture of the Infant in the womb confutes that conceit, for it lyes double with the Thumbs upon the eyes, the face upon the knees, and the Legs turned up backwards, and how can it receive nourishment at the mouth in this posture?

Others have thought it to be nourished from that liquid humour it lyes in, the whole body taking in what is nutritive, as a sponge in the water, but that is excrementitious and its not like that God would make that the nourishment of an Infant in the wombe, which nature abhors being out of the Wombe

No, its the Navell which is the mouth of the Infant, while it is in that prison, and it lives upon the blood and spirits of the Mother, but when it is borne and dimprison'd, the Midwife or some skilfull person cuts the Navell, for if that should not be, it would be dangerous, if not deadly both to the mother and the Infant. When it is cut there must be great care used that it be so tyed up, that neither the aire get in, nor blood or spirits flow out, either of which may hazard the life of it.

For the meaning of the words,

1. It may be this, looke as a Child by the Navell drawes life, Spirits, and nourishment from the Mother, so did the Israelitish estate draw from the Nations, that were her Parents, *Amorites, Hittites Chaldeans, Egyptians*, the life, spirit, and nourishment of severall impieties. *Rachel* had her Fathers Idols, and in *Egypt* they learned the manners, fashions, and worship of the *Egyptians*, they were not seperate from Idols, but drew thence the grounds of their Idolatrie.

2. It points out the miserable condition of this people at first.

A Child whose Navell is not cut must needs perish, be a dead Child, so here thy Navell was not cut, thou wast in a lost and desperate condition, *Abraham* was an Idolater  
When

*Plutarch* likens the Navell to the roape and Anchor which stayes the Infant in that Harbour of the Mothers wombe and when it is cut, the infant goes from Harbour to the Sea and stormes of the world.

when the Lord tooke him, *Psal. 106. 7. Our Fathers understood not thy wonders in Ægypt: they were an ignorant, perverse, superstitious people.*

*Neither wast thou washed in water to supple thee.*

When an Infant is borne,

First, the Navel is cut, and then they use to wash it with warme water.

1. To cleanse it from that filth adheres to the bodie of it, from the place it lay in, or the skin it was wrapt in. *Jerome* saith, the bodies of Infants are polluted with blood, and therefore are wash'd as soone as they are borne; but those are experienced about the birth of Infants, say otherwise: yet somewhat there is which calls for washing, and therefore *R. Manahen* renders the words here, *non es lota ad munditiem.*

2. For safetie, the vulgar reads it, *non es lota in salutem*, deriving the word מִשְׁעִי from שָׁעַי to save, for if it should not be washed, the filth which adheres to it, may cause not only unfavourinesse, but sicklinesse.

3. For sightlinesse, and so they fetch the word מִשְׁעִי from שָׁעִי *aspicere*, and read the words thus, *thou wast not washed, ad aspectum, to be looked upon*, to be imbraced and delighted in; when its once washed, then the Midwife, Mother, Nurse, all present, take more delight in the Child.

We have it to supple thee, מִשְׁעִי *ad lenimen*, *Oecel: ut lenificareris*, that thou shouldest be lenified, the joynts and parts may have some stiffness in them, the Infant lying double or treble in the wombe; or in the birth, something may be wrentched, turned aside; its usuall therefore to mixe butter, or oyle with the water they wash them in, that so their limbs may be tractable; but surely the flesh of Infants, their bodies and bones are very tender things, and doe rather stand in need of consolidating then of suppling. I conceive therefore, it were better translated, *Thou wast not washed in water to my sight, or when I looked upon thee*: thou hadst those pollutions, corruptions adhering to thee, which made thee unlovely, unsightly, *Aëtis 9. 37. They washed the body of Dorcas, and laid it in an upper Chamber.* It was their use to wash at deaths and births.

The Egyptian American women wash their Children in cold water as soone as they are borne to make them strong.

*Cast. ineq; aqua lotionis lota sis.*

Some advise to wash them in wine rather than water, as being more strengthening

*Thou wast not salted at all.*

Hebrew, *et saliendo non salita fuisses*, in salting thou wast not salted, Septu: *וְלֹא הָיָה לְךָ מֶלַח*, Neither wast thou salted with salt.

It seemes in antient dayes, it was the custome after washing, to salt their Infants, or to mingle salt with the water, in which they wash'd them, we read nothing of this practise, but only in this place: *Pradus* cites *Jerome*, saying the bodies of the Infants were salted by the Midwives, *ut solidiora fiant, & restringantur*: *Gallen* speaks of it lib. 10. *de sanitate tuenda*, Chap. 7. speaking of *νεογενες*, one new born, saith, it must be, *συμμετροις ἁλσι περιπαλισόμενον ὅπως αὐτὸ πυρρότερον καὶ στεγνότερον εἴη το δόγμα τῶν ἐνδομολῶν*, it must be salted with a convenient proportion of salt roundabout, that so the skin of the inward parts may be more condensate and consolidate. *Avicenna* saith, that speedily the bodies of Infants should be wash'd in water, wherein salt hath been melted, that the skin and Navel may grow hard, on'y they doe it must be carefull that the mouth and nostrils be not touched therewith.

This salting with salt was thought usefull,

1. To keep the Navel being cut, from putrifying, and to speed the healing thereof.

2. To drie up the humours with which the tender bodies doe abound.

3. To cleanse away any roughnesse, or filth, adhering more closely to the bodie. And

4. To thicken the tender skin, and confirme the inward parts of the bodie.

It was not in vaine therefore, that *Anselm*: *Boetius* a Philitian did say, *sal est quasi natura balsamum*; this custome is not amongst us, but whither it may not be useful to some Infants I leave to consideration.

*Cornel: a lapid.*

That which the Prophet hereby leads us unto, is, that this People had no heavenly wisdom, no feare of God, no true grace, no salt to cure their wounds, to keep them from putrifying, but abounded in noysome humours, were altogether weake and feeble.

*Nor*

*Nor swaddled at all.*

Hebrew is, **החליל לא החלה** *fasciando non fuisti fasciata*, in swaddling thou wast not swaddled, Sept: **וְלֹא הָיוּ לְךָ חֲבָלִים** *non implicata eras fasciis*, French *in enuvelpee de Drapeaux*, Children are swaddled to strengthen their bodies and to keepe their limbs streight, Luk. 2. 7. Christ was wrapped in swaddling clothes; and its given as a reason why the bodies of Barbarians were streighter then the bodies of the Romans, because they kept their Children swaddled two or three yeares.

Hereby is set out how destitute of all helpe this people were.

Verf. 5. *None eye pittyed thee, to doe any of these things unto thee.*

Here the contemptible condition of this metaphoricall Infant is set out in three things.

1. That none eye pittyed, or had compassion on her to do ought for her, its something, in miserie to be pittyed, but to have none to pitty, all to be incompassionate, is sad.

2. That she was cast out, not into some by or secret place, but into the open Feild.

3. Her person was loathed.

*None eye pittyed the.*

Hebrew is, **לא חסה** *non pepercit super te oculus*, eye hath not spared upon thee, the eye of man hath not looked after thee; *Vatiblus, non est misertus tui oculus*, Eye hath not had pittty on thee, no humane eye, and the word **חוס** signifies to pittty as well as to spare, and this must be the sense, as these following words doe shew.

*To doe any of these things unto thee.*

What things?

To cut her Navell, to wash her, to salt her, or swaddle her; these seem'd no great things, of small moment; yet there was none found to doe any of these: if some one had



cut her Navel, another washed her, a third salted her, &c. it had been some comfort; but shee was so vile, sordid, contemptible, that none eye minded her, were mov'd to doe ought for thee, or shew her the least compassion, or kindnesse.

The words for pittie and compassion were open'd 5. Chap. 11. Verse.

*But thou wast cast into the open feild*

*Ælia: de  
var: hist.  
lib. 11.*

It was a custome among the Heathens, if they were poore, and could not bring up their Children; or if the Children were deformed, to carry them forth and lay them in the Feilds, if they did not otherwise make them away, and these Children were call'd, *liberi expositi*. This was so common a practise, that the *Thebans* made a severe Law against it, that whoever expos'd their Infants in the Woods or Feilds, should suffer for it. Its reported of the *Japonians*, that those of them, who are not able to maintaine thier Children, do usually make them away, especially if they be Females, looking upon them as burdensome, and lesse usefull. There is provision in some Countries to prevent the untimely death of Children, misbegotten and expos'd, they are look'd after, and taken into Houses appointed for their preservation; The Jewes were free from this sinne above all others, for its said of them, *nunquam apud Judeos infans natus exponitur*; yet the Jewish State was as an Infant cast out.

*Clem: Roma.  
lib. 9. recog.*

Now you know when a little Infant, is cast out into the woods, or fields, it must needs perish, either by hunger, injury of weather, fowles of Heaven, beasts of the Feild, or some Vermine, if it be not taken up.

*Moses* was cast out, and had perished in the Arke among flaggs, if he had not been taken up.

Some divine this to bee meant of the casting out of the Hebrew Children to their destruction; others put it upon the time of their making Brick and Clay in the Feilds.

*In the open Feild.*

Hebrew is, *In the faces of the Field*, the Hebrew call the out-side or superficies of things, their faces, as *the face of the deepe, face of the waters*, Gen. 1. 2. so here, *the face of the Feild*, and here rendred open.

*To the loathing of thy person.*

Hebrew is, *נפש בנער* in *abjectione animæ tuæ*, the word *נער* signifies *amoliri cum fastidio, abhominari*; Some of the Rabbies interpret *Goal deimmunditiæ quæ adheret fetui*; or that wherein the Infant lyes, and so imports the filthie and loathsome condition, this Israelitish Infant laye in, that there was no regard had of her life or person.

The Task-Masters oppressed the Jewes, their Children were cast into the Rivers, *Pharaoh* and others plotted their ruine, and there was none to pittie, to help: but they were as a Child cast out, to the loathing of their Persons.

*Obser.* The miserable estate of man by nature both of Jew and Gentile; for what is said here of the *Israelites*, is true of al mankind, and is here implied; for if the Jew had no privilege, what must the Gentile have? mans condition by nature is very deplorable.

I shall give you it out, as it lyes couch'd in this similitude of an Infant new borne.

1. Man naturally is not cut off from the old stock (as the Infants Navell was not cut) but drawes life, spirits, nutriment from it; every mans Father naturally is an *Amorite* and his Mother an *Hittite*, and looke what waye they walkt in, the same doth the Child: *Adam* was of the earth, earthy, and favoured of the earth: so doe all his Children. Thou hast a Navell about thee, carnall desire, which sucks nutriment from the wombe, and paps of the creature, their Navels are fasten'd to the earth, which is their mother, thence they suck their nutriment.

Hence the Church *Psal.* 45. 10. is bid forget her own people and her Fathers House.

2. Naturally, man is filthy, void of all beauty, and comeliness, *Thou wast not washed with water*, washing supposes defilement, *Psal. 51. 5. I was shapen in iniquity, and in sinne did my Mother conceive me, warm me. John 3. That which is borne of the flesh, is flesh, Psal. 14. 3. They are altogether become filthy*: there is some naturall defilement adheres to a Child newly borne, but there is much spirituall defilement.

3. He is stiffe in wickednesse, he hath nothing to supple him, *Psal. 78. 8. A stubborne and rebellious generation.*

4. Man corrupts in his naturall condition more and more, he abounds in ill humours, his thoughts are evill only and continually, his affections are inordinate, *Col. 3. 5. wicked men grow worse and worse, 2. Tim. 3. 13. they putrefie in that estate: Thou wast not salted at all*; Its salt that preserves from putrefaction: now man by nature having no salt, must needs grow more and more unsavourie; naturally men are not salted with the fire of the spirit, or any sparke of that fire, with any grace, with any divine Truth.

5. Man is naked in his naturall estate, *Thou wast not swaddled*; an Infant not swaddled, lyes naked, sprawling, and is a miserable object; man since the fall is naked, without God, & is not asham'd of his condition *Jer. 3. 3. Thou hadst a Whores fore-head, thou refusedst to be ashamed.* He is not cloth'd with Humilitie, hath not put the Armour of God the Roabe of righteousness, but is impotent, weak, and cannot help himselfe: a Child new borne, how feeble is it? it cannot thinke of ought for its owne good, it cannot speake a word for it selfe: it cannot goe or doe any thing may advantage it: such is man in his naturall condition, *2. Cor. 3. 5. We are not sufficient of our selves to thinke any thing (that is good) as of our selves, Matth. 12. 34. How can you being evill speake good things?*

Nor can he doe good, *Rom. 3. 12. There is none doth good, no not one, Matth. 7. 16. Grapes doe not grow upon Thornes, nor figgs upon Thistles*: he is flesh, in the flesh, cannot please God, *Rom. 8. 8. here is his miserie, he that was made at the first*

to

to serve God and please him, cannot now serve or please him at all; he is so impotent, that he is not able to receive good, when it is presented unto him, *1. Cor. 2. 14. The naturall man receiveth not the things of the Spirit of God;* no, he is so far from entertaining of them, that he refuses them, *Luke 14. 16. When the great supper was made, many invited, and all things ready, what did they? they all made excuses, and refus'd to come, Vers. 18. 19. 20.*

An Infant kicks, sprawles and opposes its owne good: so doth man naturally; *Rom. 1. 30. They bate of God. John 15. 24. They hated Christ and his Father, Act. 7. 15. They doe alwayes resist the holy Spirit.*

6. Man in his naturall Estate is in a helpelesse condition, there is none can doe him good, *None eye pittied thee, to doe any of these things unto thee, to have compassion upon thee;* none had any bowels to pittie, or power to do for this Child; and who pitties, or hath power to doe for men in their naturall estates? all men are in the same condition, they cannot help themselves; other creatures are enemies to man since his fall; Angels have not power to cut the Nayell of a naturall man, to wash him, salt him, swaddle him; did either Priest or Levite pittie or helpe the man that went from Jerusalem to Jericho, when he fell amongst Theeves, and was left halfe dead? who pittied Abraham when he was in Ur of Chaldea?

7. Man in his naturall estate is cast out, *infans expositus, Thou wast cast out in the open Feild;* Adam and all in him were cast out of Paradise, a type of Heaven, into the open Feild of the world; so that he hath no habitation, but is a Vagabond upon the face of the earth, an excommunicate person, *Moses could say, Psal. 90. 1. Lord thou hast been our dwelling place in all generations.*

8. He lyes sencelesse in that condition, and perishes in it: the Infant cast out is not sensible of that estate, lyes obvious to a thousand dangers, and perishes, if not taken up.

9. Man in his naturall estate, is loathsome, this Infant was cast out to the loathing of her person, when men saw her, they were so farr from pittying her, they loath'd her, as a little Child in its dung : and a man in his naturalls is so full of sin, that he is abominable, his righteousnes is as a menstruous cloath, *Isai.* 64. 6. his prayers, sacrifice, are abomination, and what then is himself?

Lastly, this was in the day of birth, no sooner borne but miserable, extreame miserable, either still-borne, or devoted to death immediatly. Its reported of the *Indians* and *Brochmanes*, that after birth, about two moneths, some are appointed to view their Children, and if they be not likely to prove sound, strong, usefull to the State, they make them away : so that these Children were of all unhappy, because they were borne, not to live, but to be murdered, according to that in *Hosea* 9. 13. *Ephraim brought forth Children to the murtherer.* And it was once an Order amongst the Romans, to put Children, supposed to become a burden rather to the common wealth, than advantage, to death, the same day and houre they were borne; a great miserie. Jerusalem in the day of her birth was cast out, exposed to all miserie.

## V E R. 6.

*And when I passed by thee, and saw thee polluted in thine owne Blood, I said unto thee, when thou wast in thy blood, live, yea, I said unto thee, when thou wast in thy blood live.*

WE are now at the third generall part of the Chapter, the commemoration of Gods dealing with this *Israelitish* metaphorical Infant, when none pittied her, but she was cast out, loath'd, in a perishing condition, the Lord himselfe had compassion, and bestowed choice mercies on her, which are expressed in the ensuing verse to the 15.

1. Is life in the 6. verse.
2. Is increase, growth in the 7. verse.
3. Is spirituall marriage, verse 8.
4. Spirituall washing, and cleansing and anointing. v. 9.
5. Costly provisions of divers sorts for ornament, cloathing, and delight for back and bellie, verse 10, 11, 12. 13.
6. Royall dignitie, verse 13,
7. Great fame and glorie, verse 14.

*When I passed by thee.*

Hebrew is, *Transivi juxta te*, God is immutable, and immoveable, he goes not from place to place, its spoken *humanitus*, after the manner of men, as if God like some great man were upon a journey, and in the way should spie a poore Infant thrown out naked under a hedge, ready to perish, and should take pittie on it: so did God towards this *Israelitish* Infant. *Transit dominus [quando se patefacit, simulq; admonet patefaciendo, quid fugiendum, quidve sequendum sit]*, this passing by refers, to the time of Gods calling *Abraham* out of *Ur of Chaldaea*, *Gen. 12. 1.* The Lord said unto Abraham, get thee

out of thy Countrey, and to their condition in Ægypt, Exod. 12. 12. *I will passe thorough the Land of Ægypt this night.*

This act of Gods passing by this Israelitish infant, seems casuall and accidentall, but it was nothing so; for knowne unto God are all his workes and creatures, and he doth nothing but upon fore-knowledge and counsell, he knew in what case this Infant was, where & how she lay: the expression of it in that manner is to set out the extreame miserie she lay in, that there was none she could looke for in heaven or earth to shew pittie, and doe for her.

*And saw thee polluted in thy owne blood.*

Hebrew is, *Vidi te conculcatum, in sanguinibus tuis*, Septuaginta *καταπατημένην ἐν τοῖς αἵματι σου* *I saw thee mingled in thy blood*; French *ie T'ai veu estre seiviller en ton sang*: sullied in thy blood, *Cast. Conspicatus in cruore tuo volutantum*; Jun. Pisc. Pol. *Videremq; te prebentem te conculcandam in sanguine tuo*. Wee may sticke to our Translation of the word, for that is trodden down is polluted, we must let you understand what is meant by blood.

Some judge it to be the red earth, whereof they made their brick, which looked like blood, and that God pittied them, when they were so put to it by their Task-masters, and were neare ruine by their hard labour, God passed by them, and beheld them in that condition.

Eut others by blood doe understand that inbred corruption is in man, and estate it hath put him into, he is without all spirituall good, full of all sinne, in a miserable, helplese condition. *A Lapid.* expounds it, mystically of originall sin, which is that innate and inherent corruption, which is in man.

Blood doth in Scripture set out the corrupt nature of man, as *Matth. 16. 17. Flesh and blood hath not revealed it unto thee*; corrupt nature was never able to attaine unto it: so *Gel. 1. 16. 1 Cor. 15. 50.* Sinne being set out by blood in Scripture, we must consider the resemblances.

1. Blood is naturall; so sinne, *Psal. 51. 5. I was shapen in iniquity, and in sinne did my Mother conceive me*, corruption is hereditary, as Chaffe with wheat, barked with the Tree, sinne is not more naturall than sinne



2. Blood diffuseth it self through the whole man: so doth sin; its not in some one part, but in every part: as in the Sea, all parts of it are brachish: in wormewood, every part is bitter. So in man there is sin, in every part in the heart, Mat. 15 19.

In the mind Eph. 4. 17. *They walkt in the vanitie of their mind.*

In the will Matth. 23. 37. *How oft would I have gathered you, and you would not.*

In the understanding, Ephes. 4. 18. *Having their understandings darkned.*

In the conscience, Heb. 9. 14.

In the memorie, Heb. 2. 1. *That is unfaithful, & let things slip.*

In the eyes, 2. Pet. 2. 14. *They had eyes of adulterie.*

In the Tongue, James 3. 6. *It defiles the whole bodie, and setteth on fire the course of nature.*

In the Throat its an open Sepulcher, Rom. 3. 13.

In the Hands Isai. 1. 15. *They are full of blood,*

In the Feet Rom. 3. 15. *They are swift to shed blood.*

3. Blood defileth, Ps. 106. 38. the Land was polluted with blood, and sinne pollutes, yea it is pollution, 2. Cor. 7. 1. Let us cleanse our selves from all pollution of flesh and spirit. 1 Thess. 5. 23. he prayes they may be sanctified wholly: Psal. 14. 3. Man is altogether become filthie.

4. Loathsome, sinne is such, Prov. 13. 5. a wicked man is loathsome; his sinne makes him to be loathed. Job 42. 6. *I abhorre my self,* see vers. 5. *To the loathing of thy person.*

*I said unto thee when thou wast in thy blood, live.*

There is some difference about the reading of these words, the Hebrew runs thus, *I said unto thee, and there make the stop, in thy blood live; when thou wast,* is not in the originall: others read it thus, *I said unto thee in thy blood,* and there make the stop, *live:* I saw thee in thy blood, and said unto thee in that condition, live.

The most Interpreters doe follow the Hebrew, and render it, *in sanguine tuo vive,* or *in sanguinibus tuis vive:* the French is, *tu vivras en ton sang:* not as if to bee God would leave this Infant in her sinfull or afflicted condition still, thou art cast into a miserable condition, and that thou shalt continue in,

the scope of the place prohibits credit to such a sense of the words: we may take the words therefore, strictly according to the Hebrew, *In thy blood live*; in thy blood live; that is, thou art now in thy blood, in a polluted loathsome condition thou shalt live, I will give thee life.

In the Hebrew, an imperative is put for a future sometimes, and notes power, efficacy, *Dent. 32. 49, 50. Get thee up into the Mount, and dye in the Mount*; there is an imperative put for a future, and it notes power, I will cause thee to dye in the Mount: so in this place *live*, I will cause thee to live: and so it hath the nature of a promise, and carries thus much with it, though thou be in great affliction, yet thou shalt live, I will uphold thee in thy afflictions, they shall not sinke thee; though thou be in thy naturall and sinfull condition, dead, yet thou shalt live, thy sinnes shall not undo thee.

*Live.*

What life is here meant?

Some looke no farther then a naturall or politicall life, that God preserved them, and made them prosper into a Kingdome, and the ground of this interpretation, is their referring of the words to their being in *Ægypt*, under sad afflictions, in which God preserv'd them, out of which he brought them, and caus'd them to grow into a political bodie. They were there in bondage (which was a kinde of death, as the Jewes were said to be in their graves in *Babylon*) and yet by the hand of God, preserved and freed, which is cal'd life.

But surely we are to look further than a natural, metaphorical political life, we must take in a spiritual life here, and that wil not be forced if we refer the words to *Abrahams* call, when their birth-day began, God found him in his blood, and the life he bestowed on him was spirituall, a life of faith, for he was the Father of the faithfull, a life of holinesse, for he walked before God, and was upright.

*Obfer. 1.* God lets men lye in their blood, as long as he pleases; take blood for affliction, or man's naturall condition,

on, in either of these, men lye the Lords pleasure, God passed not by presently, they lay in an afflicted condition in *Egypt* 200 years and more, before the Lord appeared, and led them forth. they laye 70. yeares in *Babylon*, before deliverance came, the two witnesses must prophesie 1260. dayes in sack-cloath, the Jewes have been now 1600. yeares in an afflicted tossed condition, and the Lord hath not appeared unto them: *Rev.* 11. 3. so for mans natural condition.

*Abraham* was 75. yeares old, when God spake to him, cal'd him out of his Countrie, and sinfull condition, *Gen.* 12. 4. the Gentiles laye in their blood, in their blindness, unbelief, impenitencie, idolatries, prophanenesse, some thousands of yeares, before the Lord granted them repentance unto life, ere he passed by them, and cal'd them: *Nichodemus* was a Doctor in Israel, before the Lord let him know the nature of regeneration.

2. The Lord takes notice of men in what condition they are, and lye in, *I saw thee polluted in thy blood*, he saw *Abraham* in his Idolatrie, Heathenisme, he saw the Jewes making brick of red earth, in the house of bondage; there is no sinfull afflicted condition, that any are in, but the Lord takes notice of it, when *Adam* hid himself in the bush, the eye of the Lord was upon him, and he saw in what a condition he was, and all mankind in him, all sinfull and sinners, all blood and bloodie. *Gen.* 6. 5. *God saw that the wickednesse of man was great in the earth, and that every imagination of the thoughts of his heart, was only evill continually*: he knew what a race came out of *Adams* loynes: Christ knew *Jerusalems* condition, that she lay in her blood, when he said, *O Jerusalem, Jerusalem, how oft would I &c.* *Matth.* 23 *Luke* 13. so for *Israel* in her affliction, *2 King* 14. 26. the Lord saw the affliction of *Israel*, that it was very bitter; God takes special notice of the conditions men are in, and not only so, but visits them in those conditions, *I passed by and saw thee polluted in thine owne blood, &c.*

3. *Jerusalem* the Church of God, in its primitive and naturall consideration, was in a state of death, *I said unto thee, live*; neither *Abraham* nor any of his seed by nature had any spiri-

spirituall life in them, he and all his were dead in sinnes, and trespasses, they were Idolaters, unbeleevvers, under the power of sinne, *Guilty before God, Rom. 3. 19. Concluded under sinne, Gal. 3. 22.* they laye in their blood without life, and this is the condition of every man by nature, though he hath a naturall life, yet he is morrally dead.

*Matth. 8. 22. Let their dead burie the dead,* Let those were dead morrally, burie those were dead naturally.

The whole world is dead, *John 6. 51.* Christ saith he will give his flesh *For the life of the world;* it was dead before, and he brought life to it, therefore he is said to abolish death, to bring life and immortallity to light, *2 Tim. 1. 10.* but the world is not quickned, it hath not received life, it *Lyes in wickednesse, 1 Job. 5. 19.* and the members of it are dead, *1 Tim. 5. 6. the widdow That lives in pleasure is dead while she lives,* and *Luke 15. 24. This my sonne was dead, But is alive;* whilest he liv'd in sinfull courses he was dead.

4. God is the author of life, he is the living God, and gives life, all life is in him and from him, he breath'd into *Adam* the breath of life, he caus'd the spirit of life to enter into the witnesses after they were slain: he gave life to this dying Infant; *Abraham* had his spiritual life from him: so hath the true Church and every Member thereof.

1. There is a life of righteousnesse or justification which lyes in the remission of sinne, the removall of the guilt, and deliverance from the curse of the Law due to it, and acceptation of our persons unto favour, and this life is from God, and is cald the *Life of faith, Hab. 2. 4. Rom. 5. 18. Heb. 10. 38. Justification of life, Rom. 5. 18.* and this is *Of God. Col. 2. 13. You being dead in your sinnes, and the uncircumcision of the flesh, hath he quickned together with him, having forgiven you all trespasses,* and *Ephes. 1. 6. He hath made us accepted in the beloved.*

2. There is a life of holinesse, *1. Job. 3. 2, 3. He that hath this hope, purifies himself, as he is pure. Rom. 6. 11, 13, 19. Ephes. 4. 24. which lyes in conformitie to the will of God,* and walking as Christ walked, and this life is of God, for we are his workmanship, *Created in Christ Jesus unto good workes, Ephes. 2. 10.*

3. The

3. The life of glorie, which consists in that happinesse the Saints have in the enjoyment of God in the heavens, and this God is Author of; therefore is cald the *Father of glorie*, *Ephes. 1. 17.* and is said, *To bring many sonnes to glorie Heb. 2. 10.* and to cal *Us unto his eternall glorie, 2 Pet. 5. 10.*

5. There is nothing in the Creature to move God to shew mercie, *When thou wast in thy blood, in thy sin, I said unto thee live.* God saw nothing to incline or move him to do ought, or bestow ought upon this Infant, he saw no dispositions, or qualifications in *Adam* or *Abraham*, when he spake to them, and cald them; *Adam* was the greatest Malefactor that ever was amongst men, he destroyed the whole world at once; *Abraham* was amongst Idolaters and Idolatrous, yet God set his heart upon them, shewed them mercie, said unto them live; *Adam* had no repentance, *Abraham* no holinesse, there were no pravius dispositions, neither could they being *flesh. John 3. 6.* being dead *Ephes. 2. 1.* prepare themselves for mercie. If men could by themselves or others be fitted for mercie, then they should be in a middle condition, between a dead man and a living man, a natural man and a spirituall man, an ungodly man and a godly; but the Scripture acknowledgeth no such middle condition, what ever men have in them they are one of those two, and if they be dead men, they are not nearer life by all they can doe, *Rom. 9. 16.* *It is not of him that willeth, &c.* there is nothing can have influence into the will of God; what ever he doth is free.

There be severall things which move men.

1. Birth and progenie; royall and noble birthls have affected many, *David* taken with *Sauls* daughter, *1 Sam. 18. 17. 18.* this moves not God, he *poures contempt upon Princes, Job 12. 21.* he *choseth the poore to be rich in faith, James 2. 5.* Believers are said to be borne not of bloods, *Job. 1. 13.* which some referre to families of noble and royall blood, and *1 Cor. 1. 26.* *Not many noble.*

2. Beauty, *Jacob* was affected with the beauty of *Rachel*, *Abaspuerus* with the beauty of *Vasthi*, *Esth. 1. 11.* God is not mov'd with beauty, if wee had it, there is nothing in  
man

man to affect his eye, *Psal. 14. 3. We are altogether filthie, and God saw them in their blood.*

3. Naturall parts prevaile much with men, *Ahitophel* his counsell tooke much with *David* and *Abfolom*: *Joseph, Daniel*, had excellent spirits, great wisdom, and they were advanced thereupon, learning is perswasive and conquers many; but parts, and learning can doe nothing with God, *1 Cor. 1. 26. Not many wise men after the flesh, Ver. 20. Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? for after that in the wisdom of God, the world by wisdom, knew, &c. Matth. 11. 25. I thanke thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise, and prudent, and hast revealed them unto Babes.*

4. Profitableness, serviceableness: so *Paul* perswades *Philemon* to take *Onesimus*, because he would be profitable unto him, men are taken with men, because they bring in gaine unto them, its not so with the Lord, he is not profited by the righteousness of men, *Job. 35. 8.* he receives nothing at any mans hands, and when wee have done all, wee are unprofitable Servants, we have meat drinke, wages, from him, and do all for our selves.

5. Necessity moves mightily, it caus'd *Abiather* to give the Shew-bread to *David*, *1 Sam. 21. 6.* the necessity of the Church mov'd the rich to sel their Lands and Goods to distribute unto every man as they had need. *Act. 2. 45.* this is no motive unto divine Majesty, the greatest part of the world lye in blindness, darkness, and they must perish without the meanes of grace, and God doth not vouchsafe it unto them.

6. Intreatie, that hath a great prevalencie, *Luke 11. 5. 8.* When a man came to his friend to borrow bread of him at midnight, and us'd intreaties, importunity, he got what he desired: but let men pray that are in their blood, and it moves not God, *Prov. 15. 8. The sacrifice of the wicked is abomination unto the Lord, Jer. 11. 14. and 14. 12.* God tels them that when they pray, fast, cry, offer sacrifice, he will not heare, nor accept them; *the desire of the wicked shall perish, Psal. 112. 10.*

7. Hope

7. Hope of proving well, drawes forth men to do much; Parents for Children, and men for others, they conjecture that they may become instrumentall to Church, state, and to Gods glorie in both, the Lord that knowes all, sees nothing that will make him prove well, he knowes every man will runne the wrong way, if he doe not prevent, infuse, change and alter nature, *Jer. 3. 5.* they spake and did evill things as they could. There is nothing in the creature to move God to doe for it; not foreseene workes, faith, use of free will, perseverance: God doth bestow his favour, where is nothing to invite, *When I saw thee polluted in thy blood, I said unto thee live;* not when I saw thee washed out of thy blood, cleansed and well qualified; not when I saw thee penitent, believing, obedient, but when I saw thee in thy blood, in the worst condition of all: as nothing can incline God, so nothing can hinder God from shewing mercie, *Rom. 9. 15. I will have mercie on whom I will have mercie,* &c. God will give gifts to Christ for the rebellious, and dwell among them, *Psal. 68. 18.* How rebellious was *Manasses*, how did he sin against Heaven and earth, yet God had a gift for him, life for him; *Marv Magdalen, Zacheus*, Christ said to them live, when they were in their blood: *Paul* when he was a blasphemers, persecuter, an injurious person, he shew'd mercie to him, and bad him live, these were his preparations to grace and mercie, he knew that legall acts could not dispose him or others to receive grace, and therefore concludes, *Rom. 3. 28.* that a man is justified without the deeds of the Law.

*Nec parvum,  
nec modicum,  
nec modiculum.*

8. Nothing in the godly moves God, all they do is debt, *Luke 17. 10.* when they had done all, it was but their dutie, besides, the will and deed are of the Lord, *Phil. 2. 13.* He *workes in us, to will and to doe of his good pleasure;* and his dispensations of grace and mercie, are not according to our wils, dispositions, qualifications, but according to the good pleasure of his owne will, *2 Timoth. 1. 9.* he saves and calls, *Not according to our workes, but according to his owne purpose.*



*Obs.* 6. God doth all freely, and nothing can hinder the work of free grace, *When I passed by thee, & saw thee in thine own blood, I said unto thee live*; when there was nothing to move in the creature, there was much in God to move him to shew compassion, the principle that sets him on worke, is in himselfe, and that is his *voluntas* *Ma th.* 11. 26. *his good pleasure,* *apoteles* *Rom.* 9. 11. His purpose, *Caritè benedictos autè,* *Ephes.* 1. 11. *The counsell of his Will.* The motive being within God, all he doth is free favour, meere mercie; if you will search from Gods beginning with man, to his end, you shall finde, all to be of free grace and favour: Predestination and election are so, *Rom.* 11. 5. *God hath chosen the foolish, weak, and base things of the world,* *1 Cor.* 1. 27, 28. and these are cald *Vessels of mercie,* *Rom.* 9. 23.

Calling is of free grace, *2 Tim.* 1. 9. *Gal.* 1. 15. *who cald me by his grace.*

Justification is so, *Rom.* 3. 24. *Being justified freely through his grace.*

Adoption, *Ephes.* 1. 5. *Its according to the good pleasure of his will.*

Christ himself is free grace, *Job.* 3. 16. 4. 10.

Faith in him, *Act.* 18. 27. *They believed through grace.*

Repentance, *2 Tim.* 2. 25. *If God peradventure will give them repentance.*

Love, *1 Thess.* 4. 9. *You are taught of God to love.*

Change of heart and spirit, *Ezek.* 36. 26.

Good workes, *Eph.* 2. 10. *Job.* 15. 5. *Without me ye can doe nothing.*

Sanctification, *1 Thess.* 5. 23. *The very God of peace sanctifie, &c.*

Perseverance, *1 Cor.* 1. 8. *Who shall confirme you to the end;* and *Ezek.* 36. 27. *I will put my Spirit within you, and cause you to walke in my Statutes.*

Salvation, *Eph.* 2. 8. *By grace are you saved through faith, not of your selves, it is the gift of God,* *Titus.* 3. 5. *According to his mercie he saved us.*

Eternall life, *Rom.* 6. 23. *It's the gift of God.*

Let the consideration hereof draw your hearts to believe

believe; cheare you against all doubts, feares, distempers, and cause you to give glorie to God, for what he hath done.

7. The Lord shewes mercie to men when they are in desperate conditions; when this Infant was cast out, loathd, lay polluted in her blood (for her Navell was not cut, nor heal'd, but she lay bleeding to death) ready to be devoured by the beasts of the Feild, the fowles of Heaven, &c. then God said, live. Take life for preservation, freedom and prosperitie, its true therein, when *Moses* and other Hebrew Children were to be drown'd, and so the male Jewes to have been ruin'd when their lives were grievous to them, under their Task-Masters, the Lord preserved them, delivered them. When in *Babylon*, all their necks were upon the block, by *Hammans* plot and power, the Lord shew'd them mercie, and said, live: so *Daniel* in the Lyons den, the three Children in the fierie furnace, &c. God preserved them, freed them from their dangers, enemies; and caus'd them to live. Take life for spirituall life, and you shal find th at the Lord hath said live, when men have been in desperate cases, and at the brinke of eternall destruction. The Thiefe upon the Crosse met vvith life in the gates of death, and so the *Jaylour* Act. 16. One having a fish-bone sticking in his throat, and ready to be strangled, being reprov'd for swearing and cursing, at that time, was so wrought upon, that the life of sin, was turn'd into the life of grace. Another being in a wood, and going to hang himselfe, the Lord in his providence, caus'd one going by the wood, to heare a noise, who came in, counsell'd the man, so as that he was wrought upon at that time, and liv'd. You have heard of some that have come to godly Ministers, who cross'd them, in their preaching, with resolution to murder them, but ere they parted, God said to them live.

8. When sinners looke not after God, he is pleas'd to to looke after, and finde out them. This Infant minded not God, inquired not after him, came not towards him: but God pass'd by, and seeing her in a bloodie and sinfull condition, *He said unto her live.*

God found out, and cald the Jewes, when they neither sought nor cald: so was it with the Gentiles, *Isai. 65. 1. I am sought of them that asked not for me, I am found of them that sought mee*

me not, these words are paradoxically, how could they seeke, that asked not? and how could they find, that sought not? in them therefore is held out the preventive mercie of God. God came to them, sought them, found them, before they ask't or sought after him, *Ephes. 2. 17.* Christ came and Preached peace to them that were a far off; that was, the Gentiles; and Paul was to beare the name of the Lord before them, *Act. 9. 15.* by him, salvation was sent to them, *Act. 28. 28.* and he was the Apostle of the Gentiles, *Rom. 11. 13.* being prevented and converted by the grace of God, they sought him whom before they knew not, nor asked for, and now they found him they had not formerly sought, *Rom. 10. 20.* the words run thus, *I was found of them that sought me not, I was made manifest to them, that asked not after me* : when they were worshipping false Gods, blaspheming and dishonouring my name, I unexpectedly came to them, offered them mercie and salvation, which they neither thought of, or sought for, like men that digg in the earth for stones, and coales, and find a great treasure.

*Museul.* reads the words in the future, *I will be sought of them that ask't not for me, I will be found of them who sought me not*, and so they are a gracious promise of Gods looking after, finding out, and manifesting of himselfe unto them, before they had a thought thereof : all their learning, wisdom, moralitie, led them not to looke after God and salvation by Christ; by those they were carryed the wrong way, and whilst they were in the way to destruction, God met them, revealed and tendred salvation unto them : both Gentile and Jew had preventing grace, and were sought out of God, before ever they sought God; hence *Jerusalem* had that promise or title, *Isai. 62. 12.* *Thou shalt be call'd sought out*; God had call'd her Children, and sought them out of many Nations.

9. God hath no need of any people; whatever he did to this people, was not because he wanted them to doe him Service, to praise his name, to promote any of his designs, to suffer for his sake. He pass'd by, like some great man, that riding forth, findes a poore distressed Infant, and out of com-

compassion takes it up, and into his Familie, and doth much for it, not because he needs it, but will shew kindnesse to it of his owne good pleasure: so dealt the Lord here, he passing by, and seeing so miserable a creature, said *Live*, not because he had need, but because he would shew mercie, *Deut. 7. 7, 8.* The Lord chose them, not for their number, but because he lov'd them; and he lov'd them, not because he needed them, but because he would communicate good unto them, he is al sufficient of himself, not depending on or beholding to any creature; if he needed people or Nations, he could create them, raise them up from the stones. *I say saith, Chap. 40. 15.* The Nations are as drop of the bucket, and are counted as the small dust of the ballance; and surely God who is an infinite Ocean, an infinite being, needs not a little drop or a little dust. The Samaritan had no need of the wounded man, *Luk. 10* but he needed the Samaritanes wine and oyle: God hath no need of England.

10. The Lord bestowes great mercies in a transient way; *When I passed by and saw thee, I said live*; he tooke this occasion, to doe good to this bloodie, helples, sinfull Infant. The Samaritan, as he passed by the man wounded, tooke occasion to bind up his wounds, and save his life. Christ in the 9. of *John* going by saw a blind man, and thereupon annointed his eyes, and caused him to see: so in *Joel 2. 14.* you read of leaving a blessing behind him; God passes through Kingdomes, Families, and uses to leave blessings where he goes, he takes occasion from what he sees, and finds, to distribute mercies: Christ when he was going out of the world, said, *Peace I leave with you, John 14. 27.* he would not leave them without a blessing.

Wee should labour to be like unto God and Christ, take occasions and advantages to doe good.

11. In bestowing mercies God is serious and reall; this appears from the ingemination of the words, *live, live*; when there is a doubling of the same word, there the intention, realitie, and earnestnesse of the Author speaking is held out; be it in matter of judgement, or matter of mercie. *Ezek. 5. 8.* *I, even I, am against thee*; God was seriously, and

and earnestly against them, Ezek. 37. 5, 6. *Yee shall live, yee shall live*; God was set upon it, viz. the giving life to drie bones, Isai. 40. 1. *Comfort yee, comfort ye my people*; the duplication of the words imports Gods seriousness to comfort them, Hof. 2. 19. *I will betroth thee unto me, yea I will betroth thee unto me*, yea a third time, *I will betroth thee unto me*; the more iteration, the more affection, intention and reallitie. Isai. 55. 1. *Come, Come, Come*, saith God thrice, and this sets out the real, and vehement desire of the Lord to doe sinners good; and how should this make sinners hearken unto the Lord, when he speakes, and entertaine any offers of mercie from him?

12. When God hath done much for a people, and they are degenerate, ingratefull, disobedient, the Lords way of dealing with them, is to set before them their originall condition, and his kindnesse unto them, *When thou wast in thy blond, I said unto thee live*, &c. so in Micah 6. 2, 3, 4, 5. God had a controversie with them, for their unkindnesse towards him, and saith, *O my people, what have I done unto thee? and wherein have I wearied thee? testifie against me: for I brought thee out of the Land of Egypt, and redeemed thee out of the House of Servants, and sent before thee, Moses, Aaron, and Miriam. O my people, remember now what Balack King of Moab consulted, and what Balaam the sonne of Beor answered him, from Shittim unto Gilgal, that ye may know the righteousness of the Lord*; that I kept Covenant, performed all I promised to Abraham, Isaac, Jacob, &c. I gave you Prophets, and Prophetesses, choise deliverers, I turned curses into blessings, I led you by a pillar of fire in the night, and a cloud in the day: so in Jer. 2. 5, 6, 7, 8, 9. *Thus saith the Lord, what iniquitie have your Fathers found in me, that they are gone far from me, and have walked after vanitie, and are become vaine? Neither said they, where is the Lord that brought us out of the Land of Egypt? that led us through the Wilderness, through a Land of Desarts and of pits, through a Land of Drought and of the shadow of death, through a Land that no man passed through, and where no man dwelt. And I brought you into a plentifulfull Countrie, to eat the fruit thereof, and the goodnesse thereof; but when ye entred, ye defiled my Land, and made mine heritage*

*an abomination. The Priests said not, where is the Lord? and they that handle the Law, knew not me; the Pastors also transgressed against me; and the Prophets prophesied by Baal, and walked after things that doe not profit. Wherefore I will yet plead with you saith the Lord, and with your Childrens Children will I plead; God had done great things for them, and they had greatly corrupted their wayes, degenerated fearefully from the worship of God, therefore God reduceth them to consider of their pristine condition, and what a bountifull, mercifull, gracious God he was to them. He had done such and such things for them, and they forgate him and all his kindnesse, and made him say, Deut. 32. 6. Do ye thus requite the Lord, O foolish people, and unwise? Is not he thy Father that hath bought thee? Hath he not made thee, and established thee?*

## V E R S. 7.

*I have caused thee to multiply, as the bud of the Field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine haire is grown, whereas thou wast naked and bare.*

**T**HIS Verse contains the second benefit which the Lord vouchsafed this Infant, viz. growth, increase, after life granted, he caus'd her to multiply.

This Multiplication is set out by a double comparison,

1. Is the *bud of the Field.*
2. Is of a young Maid, growing up to a marriageable condition, *Thy breasts are fashioned, &c.*

*I have caused thee to multiply.*

The Hebrew word for multiply, is, רבבה and *Montanus* renders the word thus, *decem millia veluti germen agri dedi te*, I have given thee ten thousand as the grasse of the Field, I have increased thee exceedingly. The Hebrews use to put thousands for great numbers, *Psal. 68. 17. The Chariots of God*  
are

are twenty thousands, even thousands of Angels, that is an innumerable, or exceeding great company. *Pis.* hath it, in *Myriadem te auxi*, I have increased thee into a Million, I have made thee a very numerous multitude, *Exod.* 1. 7. *The Children of Israel were fruit full, and increased abundantly, and multiplied, and waxed exceeding mighty, and the Land was filled with them*: God had made a promise to *Abraham*, that he would make of him a great Nation, *Gen.* 12. 2. that his seed should be *As the Stars of Heaven*, *Gen.* 15. 5. *As the dust of the earth*. Chap. 13. 16. *As the sand on the Sea shoare*, Chap. 22. 17. and here you see it made good, his posterity increased so abundantly, multiplied and waxed so mightily, that they fill'd the Land.

Some observe that it was but 50. yeares from the death of *Joseph* to this time, or thereabouts, and in those few years they came to such a numerositie as did fill the Land, and exceed the number of the *Egyptians*, in their apprehensions, *Exod.* 1. 9. *Behold the People of the Children of Israel are more and mightier then we*; when they came into *Egypt*, they were not above 70. or 75. soules, but when they went out, they were 600000. men, neither women, Children, nor aged men were here reckon'd, for in the second yeare after they were gone out of *Egypt*, and the second month of that yeare, they were reckon'd againe, and only those were reckon'd, who were twenty yeares old and upwards, and able for the warr, and they were found to be 603550. *Numb.* 1. 45, 46. here were neither Levites, aged women, or Children numbred, which had they been, would have doubled the Number. This made *David* say *Psal.* 105 24. *He increased his people greatly*.

*As the bud of the Feild.*

Hebrew is, כצמח השדה *Sicut germen agri*, As the grasse of the Feild, or whatever grows in the Feild. The Septu. is, *καθὼς ὡς ἀνὰ τὴν ἀνοιαν τῆς ἀνοιᾶς*, as the rising or spring of the Feild: you know every thing hath life in it; puts forth in the spring-time, Corne, grasse flowers, weeds, Trees, bushes, every thing buds and springs forth, and what a multitude of buds  
are



upon some one Tree, some one hedge, in one Feild, and the Jewes multiplyed not as some one of them, but as the budd of the Feild in generall, Here our Prophet seemes to allude to Isaacks blessing of Jacob, *Gen. 27. 27. The smell of my Sonne is as the smell of a feild which the Lord hath blessed.*

*Thou hast increased, and waxen great.*

God gave out the blessing, and presently increase, and greatnesse followed, both multitude and magnitude; Their multitude is set out, in *Numb. 10. 36. Returne O Lord unto the many thousands of Israel*, the Hebrew is, *ten thousands*. Their greatnesse you have, *Deut. 4. 6, 7, 8.* where thrice they are cald *A great Nation*; yea greater than others, and *Joshua* intimates the greatnesse of his people, when he saith to those came out of *Josephs* loynes only, *Ch. 17. 17. Thou art a great people, hast great power, how great were they al, & al their power.*

*Thou art come to excellent ornaments.*

Hebrew is, כְּעֵרֵי עֲרִיבָּ ad ornamentum ornamentorum, to the ornament of ornaments: *Piscat: Vsq; ad summum ornamentum* to the chiefest ornament, French, *Es parvenue, a estre ornee d'ornemens*. The Sept. shewed themselves here like other men subject to errour, for they mistaking ע for ך reade instead of *ade, adim, are, arim*, and so make the sense this, thou art come to Cities of Cities, to chief and excellent Cities, but the originall is ornament of ornaments, what those ornaments were, mens thoughts are diverse: some have thought them to be the Law, Tabernacle; but that is too curious. Others referre these ornaments to those Jewels of gold and silver which they borrowed of the *Egyptians*, *Exod. 11.* and this people both men and women, had bedeckt themselves with golden earrings, which they pul'd off, and brake in peices, to make the molten calfe withall, *Exod. 32. 23.* and not only these, but some take in all artificiall ornaments, that Virgins marriageable, and neere marriage, are wont to adorne themselves withall, that they may be more ainiable, and delightfull, but the words in the 11. and 12. verses, forbid us to close with this opinion, for here the Lord speaks of such things

things, I decked thee also with ornaments, I put bracelets upon thine bands, and a chaine on thy necke, I put a Jewell on thy fore-head and earrings in thine eares.

Wee are therefore to referre the words to naturall ornaments, and beauty of the body; for when Virgins are growne up and fit for marriage, then they have naturall ornaments, which doe greatly become them. And that this is the genuine sense, the words following doe confirme, *Thy breasts are fashioned, and thine haire is growne*, these be naturall ornaments, and in these he specifies, what Ornaments he meant.

*Thy breasts are fashioned.*

Hebrew, *Shadai nalonu Ubera tua facta sunt firma*, the Septu. is, *ἡ μαστοὶ σου ἐν ἀρετῇ*, thy breasts were made right or erected; Vulg. *intumuerunt*, they swelled and grew great: so the French *Tes mamelles se sont ingrossies*, thy breasts are growne bigg, they are fashioned, *semiglobuli figuram referentes* they resemble the forme of halfe globes, there is great sympathie betweene the wombe and the breasts, because of the Veines which goe from the one unto the other.

The Breasts are placed in the Breast, saith *Laurentius*.

1. For generation of milke, they have in them *vim ymāxib-  
māxib* a power to beget milke, whereby to nourish the birth that comes from them. Through divine providence, much blood flowes from the womb to the breasts, which being spongie, receive it, concoct it, through the heat of the heart and liver, and turne it into milke, for sustenance of the tender off-Spring.

2. They are for the defence of the heart, they defend it, *Ab extrinsecus occurrentibus injuriis*, from violence without.

3. For ornament and delight, they are compared in the Canticles to things that are so, Chap. 4. 5. *Thy two breasts are like two young Roes that are twins, like two kids, or Fawnes which are an ornament to the Damme, or delightfull to behold, like an Ewe with two Lambs by her sides, 1 Kings 7. 7. Thy breasts are like to clusters of grapes.* You know that  
goodly

goodly clusters, are a choice ornament to the Vine, and very pleasing to him beholds them, and in the 8. Chap. 10. Verse, their breasts are said to be like *Towers*, and its granted that *Towers* are as wel for ornament as defence to a *Citie*: so then the Breasts of a Maiden or woman, are as great an ornament to her, as twins are to the Dam, as Clusters are to the Vine, as *Towers* to a *Citie*.

Now by this fashioning of the breasts, is held out the fitnessse of this metaphoricall Maid (the Israelitish estate) for marriage. *Tumor Uterum in puellis nubilis ætatis signum.* The more prominencie or eminencie of them from the bodie, the more is the evidence of their fitnessse for marriage, *Cant.* 8. 8. *Wee have a little Sister, and she hath no breasts*, not simplie no breasts, not *Ubera tumentia*, not Breasts fashioned and fitted for marriage to Christ, the time was not yet come for them, but it was come for the Jewes, and Rabbi David refers it to their comming out of *Ægypt*: When a Maiden is a Servant, shee is neither free nor so fit for marriage.

Maldon

*Whereas thou wast naked and bare.*

Hebrew is, *And thou wast naked and bare*, Sept. *καὶ εὖ ἠδρα γυμνὴ καὶ ἀσχημονόουσα*, and thou wast naked and full of shame. Pisc. *Nudissima fuisti & retectissima*, thou wast most naked and most uncovered. Jun. *Cum tu nuda esses atq; nudissima*, When as thou wast naked, even eras most naked. *Sed eras nuda & detecta*, but thou wast naked and uncovered. *Eras nuda & confusione plena*, thou wast naked and full of confusion.

This nakednesse may referre to the words before, in the fourth and fift verses, *Thou wast not swaddled at all, but wast cast out in the open Feilds, to the loathing of thy person, in the day that thou wast borne*: and some are perswaded to it, upon this ground, because, now was the time of her youth, and its improbable that God who had taken care of her (being borne of an *Amorite* and an *Hittite*) who had brought her up all this time, should let her be naked and lye expos'd to shame, reproach, and contempt: but the Hebrew invites us to put it upon her present, not her past condition, thus, I have caus'd thee to multiply, increase, grow great, brought thee

Sancti:

to excellent naturall ornaments, fashioned thy breasts, made thine haire grow, and yet thou art but naked and bare, thou art poore and hast nothing.

In what this nakednesse laye, is needful a little to inquire. Some place it in her being void of the Law, *Theodor.* saith of this person, *nondum acceperat legis tegumentum*, the Law was the chiefe honour and ornament of the Jewish people, and where that is not, there is a great nakednesse. Some place it in their povertie, the *Rabbins* say, that *Israel* was clad with vile garments, their nakednesse was much seene.

Its probable their povertie was great in *Egypt*, when they were to goe out of it, they borrowed Raiment of the *Aegyptians*, and Jewells of gold and silver, *Exod.* 12. 35. Others put it in this, that they were destitute of all helpe, they were in great bondage, suffered great hardship, a polittick plot was upon them to drowne their Male Children, and so to ruine them; and being in this case, none pittied them, came in to their Counsell or helpe, and so in this sense they were truely naked and bare.

*Obser.* 1. The Lord is mindfull of his promises, and makes them good by degrees, and in due time; he had promised *Abraham*, that he would make of him a great Nation. *Gen.* 12. 2. That his seed should be as the Starrs, Dust, Sand, and here you see it made out, *I have caused thee to multiply as the bud of the Feild.* It was very unlikely that it should ever be so, God promised *Abraham* a Sonne, but he stayed neare 20. yeares for him after the promise: some thinke it was 40 yeare if not more, before *Isaac* married, and when married, his Wife was barren all *Abrahams* dayes, after he had two Sonnes, *Jacob* and *Esau*; then *Jacob* had twelve Sonnes, and went downe into *Egypt* with 70 soules, and from them proceeded multitudes without number: so God by degrees accomplished what he promised, and made *Abrahams* posteritie innumerable.

2. From meane beginnings, God sometimes raises to much greatnesse; he brings from a low despicable estate to great excellencie; this *Israelitish* state was at first, as, *Infans expositus*, like a Child throwne out by the friends, as not able

to maintaine it, left in the Feilds to perish; this Child the Lord tooke up, and brought forth a great Nation out of the loynes of it.

*Abraham* was the man, and from him came the populous Nation of the Jewes, &c. he brought those green buds out of a drie Tree : Its Gods method oft times to raise glorious buildings out of rubbish, he made the world out of nothing from the little drops, he makes great fouds : from a little dust inlivened, he hath brought forth all mankind.

What is all the world but *Adam*, and all the Jewes but *Abraham*?

At the first fruit offering, they were to say, a *Syrian* was my Father, he went downe into *Ægypt*, and sojourned there with a few, and became there a Nation, mighty, great, and populous. *Deut.* 26. 5.

The Roman state grew up from *Romulus* a Bastard.

The Turkish had low beginnings.

What was *England* once?

The Brittons went naked, they painted their bodies blew, were cald pisti and skie couloured Brittons, they wore their haire long, their Townes were their woods, they had 10. or 12. wives a peece, and those common to Brothers and Parents, they tild no ground, did cate no flesh; but liv'd much upon rootes, and barks of Trees, they were exceeding superstitious, and paraleld, if not exceeded the *Ægyptian* Idols, and idolatrie.

*Brit* signifies painted, *Taine* a Nation.

They were given much to Magick.

They held the soule passed from one to another.

They were hardly, known to other Nations, and had little or no commerce with any.

The Keels and ribbs of their shippes, were of light wood, covered over vvith Leather.

Their Coine of brasse, and Iron rings.

From these we came, and our beginning was meane.

3. The vvorke of nature, is the vvorke of God; multiplying, increasing, waxing great; fashioning of breasts, growing of haire, are all naturall things: but *I caus'd thee to, &c.* *opus natura*, is *opus intelligentia*: it was the hand of

of God to bring that greene sprigg *Iſaac* out of drie rootes, and its alſo the worke of God to bring branches out of green rootes : *Children are the gift of God, Gen. 33. 5.* He formes them in the wombe, brings them into the world, and beſtowes them upon the Parents. *Deut. 32. 6. Hath not he made thee, and eſtabliſhed thee?*

4. The naturall beautie, excellencie that any perſon or Kingdome hath, is of the Lords good pleaſure, and meere mercie : thou art come to excellent ornaments, but who brought her to them ? was it not the Lord took her in being caſt out, that gave her breasts, that fashioned them, &c. In the 14. v. The Lord ſaith, he *Puts comelineſſe upon her*; what ever excellencies, ornaments of nature Kingdomes or people have, they had them from the Lord:

5. Man in himſelfe, or naked of himſelfe, hath no excellencie, *Thou waſt naked and bare* : no free will, no merits.

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### V E R. 8.

*Now when I paſſed by thee and looked upon thee : Behold thy time was the time of love, and I ſpread my ſkirt over thee, and covered thy nakedneſſe : yea I ſware unto thee, and entred into a Covenant with thee, ſaith the Lord God, and thou becam'eſt mine.*

**H**ere you have laid before you the third choice mercie which the Lord beſtow'd upon this metaphoricall Infant, growne up to womans eſtate, *viz. Spirituall marriage*; the Lord brought her to excellent ornaments fashioned her breasts, made her haire to grow, and then married her unto himſelfe.

In the verſe you have,

1. The preparatories to this marriage, which are

1. Gods

1. Gods access to her, and observation of her, *When I passed by thee.*
2. His acknowledgement of her time, *Thy time was the time of love.*
3. His manifestation of his love to her, *I spread my skirt over thee,*
2. The marriage it selfe, *I sweare unto thee, and entred into Covenant with thee.*
3. The effect of it, speciall obligation betweene, and mutuall relation to each other, in these words, *Thou becamest mine.*

The parts of the Verse being propounded, the next thing is to open the words unto you.

*Now when I passed by thee,*

Of Gods passing by, I spake in the 6. verse, it notes not locall motion, but is spoken *humano more*: God is resembled to a Travailer, going from place to place, observing or doing severall things in severall places.

The former passing by, referred to *Abraham* in his *Chaldæish* estate.

This is a second passing by, and refers to their estate in *Ægypt*, *Exod. 2. 24. 12. 12. Chap.*

*And looked upon thee.*

Hebrew is, *I saw thee, or have seene thee*, not that God was ignorant of them and their condition, or that they were out of his sight, for he is present every where, seeth all things at all times, but it is to note, that God intended some special mercie towards them, to doe some remarkable thing for them, and that was the calling and sending of *Moses* to be a Deliverer unto them, *Exod. 3. 7, 8, 10. God appeared to Moses in the burning bush, and said, I have surely seene the affliction of my people, and I am come downe to deliver them, come now therefore, I will send thee unto Pharaoh, &c.* The Lords seeing, notes his pittying, and mercifull regarding them, French is, *te regardai, I have regarded thee*, Pisc it. *Consideravi, I have considered thee, and taken thy condition to heart, and intend to doe gratiofully by thee.*

*Aspectu dei notatur aperta declaratio auxilii. Cal-*

*Behold*



*Behold thy time was the time of love.*

Thy time, what time was this?

1. The time when she was in *Ægypt*, and suffered hard things. The Israelites, you know, were hated of *Pharaoh*, *Psal.* 106. 10. therefore he set Task-Masters over them, and commanded their Children to be murdered by the Midwives, to be drowned by the people, they were made to serve with rigour in all their Services, their bondage and oppression was such as made them cry out, and fill them with anguish of spirit, *Exod.* 2. 23. 6. and 9. Chap.

2. The time of youth; she was now grown up to Woman's estate, and was fit for marriage, when a Maid hath her Breasts fashioned, and her haire growne, then lovers and suitors, frequent the places where she lives, labour to gaine her affections, and to bring her into the honourable estate of marriage; and for that purpose they employ some faithfull friends to speake for them, to make way for the accomplishment of their desires, thus dealt the Lord with the Israelitish estate, being much multiplied in *Ægypt*, *Exod.* 4. 14, 15, 16. and chap. 5. 1. *They went into Pharaoh and said, thus saith the Lord God of Israel, let my people goe, that they may hold a feast unto me in the Wildernesse.*

*The time of love,*

The Hebrew is, **עַתַּת אֶהְיֶה** *The time of loves or lovers.* The Septuagint is, **καιρος καταλυτικος**, which Kirker interprets, *tempus divertentium*, which you may referre to the woers, or to the woed; if to the woers, thus it was a time for the woers to leave their own houses, and to turne into the House of their desired, to suit and sollicite her their hearts and thoughts were upon; as *Sampson* did the woman in *Timmah*: if to the woed, thus, it was a time for the woed to divert and passe from the state of virginity, to the state of marriage, and to be ranked in the order of the married; but **καταλυτικος** signifies rather *dissolventium*, it was a time of dissolving or dissolvingers, a time for the woers, and woed, to let out their affections, due to another, and to declare their mutuall delights  
in

in each other. *Aquila* in his second edition hath it *tempus amari* a time of espousals and marriage, as *Pradus* renders the word: of commerce and exchange, as *Sanct*: gives it, because they have sweet commerce together, and doe buy each the other, the man gives himself to and for the woman, and the woman herself to & for the man, they exchange persons, liberties, estates, *Cast.* *Cum esses ejus etatis, quæ est amoribus idonea,* others *תקופת יציאתם ממצרים* the time of departing out of their *Virginitiy*. The words are expressive of Gods love, he was the lover, you must not take them in a carnall manner, love, in such a sense, is unsuitable to his nature, he is without all passions, & perturbations; when god doth such acts as argue love in the judgement of man, he is said in Scripture phrase to love, when the time promised of their deliverance was come (which was to be at the end of 400 yeares as you may see, *Gen.* 15. 13. 14. *Ab.* 7. 6. 7.) when God began the work of deliverance, then he lov'd them, then was a time of loves. God lov'd them before, *Abraham* was the friend of God, 2 *Chron.* 20. 7. so *Isaac* and *Jacob* were beloved of him, with the rest of their fore-fathers, *Deut.* 4. 37. *He loved thy Father,* saith *Moses*; yet here its cal'd the time of love, because the Lord manifested singular love unto them, in redeeming them from the house of bondage, in taking them, in a peculiar manner, to be his people, &c. and therefore its said to be a time of love; love in pitying them, love in remembring his promise, love in causing the Midwives to spare their Children, love in making them grow and increase, love in sending *Moses* and *Aron*, love in working such wonders for them, love in giving them the Egyptians Jewels & raiment, love in bringing them out of the house of bondage, love in leading them through the red Sea, and drowning their enemies in it.

*I spread my skirt over thee.*

**וְאֶפְרֹשׁ כִּנּוּי עָלֶיךָ** & *expandi alam meam super te*: so is the *Septuaginta*: *ἐκτείνω τὸν πέπλον μου ἐπὶ τὸν λαόν σου* the vulgar is *amictum meum*, *I spread my cloathing over thee*; *Cast.* thus, *expand* so in *te meo gremio*; the word **כִּנּוּי** properly signifies the wing of a bird, *Gen.* 7. 14. that is, there every Bird, of every sort is *Col zippor*, *Col Ca-*

naph every bird, every winged thing : metaphorically its applyed to the extremity or utmost part of things, as the outward parts of an Army are cald the wings of it, *Isai* 8. 8. *The stretching out of his wings, shall fill thy Land O Emanuel,* h e wings that is, the utmost part of *Senacheribs* Armie when he lay before *Jerusalem* in *Hezekiahs* dayes.

The ends of the earth are cal'd so, *Isai.* 20. 16. *From the uttermost parts of the earth, have we heard songs, miccenaph baaretz, ab alis terræ :* so *Isai.* 11. 12. *He shall gather together the dispersed of Judah, from the foure corners of the earth, כנף ורח הארץ* ab alis terræ, so its put for the uttermost part of a garment, *1. Sam.* 24. 4. *David cut off the skirt of Sauls robe privily,* כנף המעיל the wing of thy robe. The like is *Jer.* 2. 34. *In thy skirts is found the Blood of innocents,* Originall, *In thy Wings.*

Now what this spreading of the wing or skirt meanes, fals into consideration.

It seemes to import a marriage rite. When they were to be espoused or married among the Jewes, it was a custom to spread their garment over them; Hence it was that *Ruth* said to *Boas*, *Ruth* 3. 9. *Spread thy skirt over thy hand-Maid, for thou art a neere Kinsman,* that is, betroth thee unto me, and marrie me; The Law vvas that when a man dyed without issue, some neare Kinsman should marry the Widdow, enjoy the Inheritance, and raise up Seed to him was dead, and the Ceremonie used, was spreading the skirt over them, *Dent.* 22. 30. a man must not discover his Fathers skirt; that is, he must not have to doe with his Step-Mother, whom his Father hath spread his skirt over, and married, defiling of her is uncovering of his Fathers skirt, *Dent.* 27. 20. *Mal-donate* saith, it was a rite of marriage, or certainly a promise of marriage, if a man did cover a woman with his skirt or garment.

Besides, this rite implies protection, defence, safetie; the wing of any Fowle, spread over its young, is a safetie unto it, *Isai.* 31. 5. *As Birds flying, so will the Lord of Hosts defend Jerusalem :* when Birds see their young in danger, they flye, make hast unto them, spread their wings over them, and so defend them : in like manner would the Lord doe, spread  
his

his wing of protection over *Jerusalem*, and preserve it; hence that phrase in Scripture, of trusting in the shadow and covert of his wings, *Psal.* 36. 7: 57. 1: 61. 4: 63. 7: 91. 4. but this protection we speake of, is not protection in generall, but *Maritalis protectio*, as *Abraham* was to *Sarah*, *Gen.* 20. 16. A covering of the eyes, God was a covering to them, *Isa.* 4. 5. Upon all the glorie a defence, חֹפֶה *operimentum*: so then by this expression, is held out, God taking his people into his Custody, his speciall care, provision, and defence of them.

*Cain* thinkes that by this spreading of their skirt, is meant all that power, and goodnesse of God which he put forth in delivering of them out of *Egypt*; the Lord brought them out with a strong hand, and stretched out arme, his power, mercie, wisdom, goodnesse appeared marvellously in that worke; he tels them, *Exod* 19. 4. what he had done for them, *Yee have seene what I have done unto the Egyptians* (I hav sent plague after plague upon them, till I had utterly consum'd them, and in the midst of al, you were preserved) And how I bare you upon Eagles wings, and brought you unto my selfe.

The Eagle, when her young ones are in danger, or ready to go from the nest, she takes them upon her wings, and carries them away with strength, speed, safetie, and that in open view: so did the Lord by this people, he carryed them from their nest, the house of bondage, being in danger to be devoured by *Pharaoh* that Dragon, upon the wings of his power and goodnesse, and that with

*Strength*, All the power of *Egypt* could not de-  
teine them.

*Speed*, *Exod.* 12. 33. They hasted out of the Land.

*Safetie*, Not a Dogg mov'd his Tongue against them,  
*Exod.* 11. 7.

*In open view*. They hired them to goe with gold, silver and  
with raiment, *Exod* 12. 33, 35.

This is more fully express'd, *Dent.* 32. 11. As an Eagle  
stirreth up her nest, fluttereth over her young, spreadeth abroad her  
wings, taketh them, and bareth them on her wings: so the Lord  
alone did lead them.

Moses and Aaron were as the wings or hands of God, but God led them.

*And covered thy nakednesse.*

The Hebrew is, **יְגַדְלֶנִּי** *ignominiam tuam* : so the Septuaginta *ἐκάλυψα δὶς ἡμῶν* *thy shame* ; French, *Couvri ta villenee*, Castal. *tuam naturam texi*, I have covered thy nature, Vulg. *ignominiam tuam thy shame*.

1. This nakednes may be taken literally, and so God covered it, when he gave them the Egyptian garments, they might leave their ragged tattered garments behind them, and its likely they were poore, when as the Lord preserved their garments & shocs from wearing out, or old, forty yeares together, *Deut. 29. 5. I have led you forty yeares in the Wildernesse, your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foote* : had they had varietie of garments, this miracle had not been so needfull.

Gen. 30. 23.

2. You may take it metaphorically, for that reproach, which under the Law, was upon unmarried, fruitlesse, barren women, *Isai. 4. 1. Seven women should take hold on one man saying, let us be called by thy name, to take away our reproach*. It was a reproach for Maidens not to be married, *Pf. 78. 63. Their Maidens were not given in marriage*, and *Luke 1. 25. When Elizabeth had conceived, she said, The Lord hath looked on me, to take away my reproach among men* : want of marriage and want of issue, were both matters of reproach in *Israel*; and if Parents kept their Virgins beyond the floure of their age, it was a reproach to them, *1 Cor. 7. 36. Gods covering of her nakednesse and shame, was his entring into Covenant with this people, and taking them to be his* : so that they were not without God, without a Husband, to love, to protect, to provide for them, which made *Moses* to say, *Deut. 4. 7. What Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things?*

3. For that reproach and shame the Jewes were under in *Agypt*? they were Servants to the *Agyptians*, an Idolatrous and Heathenish people, who used them hardly, and held

held them under cruell bondage, *Deut. 26. 6.* they were under a King of another Nation, that was cruell as a Dragon, *Ezek. 23. 3.* *Pharaoh* is cal'd the great Dragon, unnaturall, willfull, hated them, sought their death; the *Ægyptians* evill intreated them; assisted them, and laid upon them hard bondage; when they mov'd to goe and worship the Lord their God, they were charg'd to be idle, and their taske increased.

Now this was a great reproach to *Abrahams* posteritie, that they were Servants, and held in bondage, generation after generation; this reproach God covered, and tooke away, vvhen he brought them out of *Ægypt*, and drowned the *Ægyptians*, (vvho had lorded it so over them) in the bottome of the Sea.

No sooner were they come out of *Ægypt*, but the Lord told them they were come out of the House of Bondage, *Exod. 13. 3.* which is often mentioned in holy writ, and they were to remember that condition, that so they might consider, how God had covered their shame, *Deut. 15. 15.* *Thou shalt remember that thou wast a bond-man in the Land of Ægypt, and the Lord thy God redeemed thee: so Chap. 16. 12. 24. 18.* God redeeming and bringing them out, thence was the covering of their nakednesse, and removing of their shame.

*Obser. 1.*

The Lord doth wait and vvatch, to doe good unto his people: before in the 6. verse, he passed by, beheld this Israelitish Maiden in her blood, said unto her, *Live:* and now againe he passed by her, lookt upon, and said it was a time of love.

God observes times to be gracious, *Isai. 30. 18.* *Therefore will the Lord wait, that he may be gracious unto you: God waits for fit opportunities and seasons to doe for his,* *Psal. 81. 13. 14.* *O that my people had hearkened unto me, and Israel had minded my wayes: I looked for such a season, I should soon have subdued their enemies, and turn'd my hand against their adversaries.* *Jer. 8. 6.* *I had hearkened and heard, but they spake*  
not

not a right, no man repented him of his wickednesse, saying what have I done : the Lord waited, expected, and longed for repentance, a time wherein to shew them kindnesse : Jer. 31. 28. I will watch over them, to build them, and to plant saith the Lord, he would watch a time to doe them great good, to build them up againe into a civill estate, and to plant them a noble Vine, that in Revel. 3. 20. Behold I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come into him. God waits and watches opportunities to shew mercie to sinners : hence it is that David saith, Ps. 87. 8. I will heare what the Lord will speake, for he will speake peace unto his people, and unto his Saints, and Wisedome invites her Children to hearken, Prov. 8. 32. Now hearken unto me, O yee Children.

2. There be speciall times, wherein God makes and manifests love unto his people, Thy time was the time of love : Solomon tells us, There is a time for every thing, Eccles. 3. 8. A time to love, and that for God as well as man, he hath his times of woing people, of making and manifesting love unto them.

I shall shew you some of those times,

1. The time of affliction: this woman was in great distresse in *Aegypt*, hated, persecuted, oppressed, held under bondage not suffered to go and worship her God, all libertie that way was denyed her, new burdens imposed, her life imbittered and indangered, *Exod.* 5, 7, 21. No friend to be found in Court or Countrie, no help or comfort appearing any where, and now was the time of Gods love, he heares her cries down into the bush, converses with *Moses*, sends him to this woman, to tell her that God had good thoughts towards her, intended love to her, and would suddenly bring her out of that condition, and put her in a new and nearer relation to himselfe; and when she heard this, she bowed her head and worshipped *Exod.* 4. 31.

When this woman was in *Babylon*, and her neck upon the block, through the malice, power and pollicie of *Haman*, then was a time of love, the Lord visited, delivered, and shew'd marvailous loving kindnesse to her, he chose her to himselfe



himselfe in that condition, *Isai.* 48. 10. *I have chosen thee in the furnace of affliction.* Elective love, is prime, strong, fundamentall.

You may see also Gods love to this woman, under the name of Rachel, *Jer.* 31. 15. 16. *A voice was heard in Ramah lamentation & bitter weeping, Rachel weeping for her Children, refused to be comforted, because they were not.* Here was a sad affliction, captivitie hath bereft her of her children, but see, now was a time of love, for presently the Lord visited her, and said, *Refraine thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded, they shall come againe from the Land of the enemy, unto their owne border.*

God visits his in afflictions; when the High Priests, Rulers, Elders and Scribes, threatned Peter and John, charged them not to preach, which was a sad thing, but they gave them to their owne companie and prayed, and presently God appear'd, shak'd the roome where they were, and fill'd them with his spirit, *Rev.* 12. when the Dragon persecuted the woman, she had Eagles wings, &c.

Times of affliction, are times of love also, in this respect, because then as its *Job* 36. 8, 9, 10. he shews men the nature and greatnesse of their sins, he opens their eares to disciplines and commands, that they returne from their iniquitie, Chap. 33. 16. He opens mens eares, and seales up their instruction.

2. The time of fulfilling promises is a time of love, God had promised that his seed shoul serve 400. yeares, and in the fourth generation should returne to *Canaan*; this time being expired, now vvas the time of love, that God should put forth his hand, lead them out with great substance of Jewels and Cattell, and so make good his promise.

When God makes a promise, its a time of love, and when he fulfils it, its a time of love, many receive benefit thereby.

God had promised *Adam*, the seed of the woman should breake the Serpents head; to *Abraham*, that in him all the Nations of the earth should be blessed: now when this promise was fulfilled, Christ given out into the world, it vvas

a time of love, yea of loves, *Luk. 2. 14. Glory be to God on high on earth peace, good will towards men*: when the promise of the Spirit was made good, then was a time of loves; a time of love to the Nations that heard them speake such excellent things in their owne Tongues.

God promised that at the end of 70. yeares, they should returne from *Babylon*; when that time was out, then was the time of love, God fulfil'd his promise and brought them to *Jerusalem* againe, which *Isai. chap. 54. 7.* calls *A gathering with great mercies.*

3. The young time of a people is the time of love, God doth not only manifest, but make love knowne to young ones, this Infant was *apta viro*, come to those yeares Virgins are at, when marriageable (which by many is judg'd 14. yeares of age) and being so, God made love to her, he gave her love tokens, *Jewels of gold and silver, and rayment, Exod. 3. 21. 22. Quailles and Manna from Heaven, Exod. 16.* This time the Lord points at in *Jer. 2. 23. I remember the kindnesse of thy youth*, not of her kindnesse unto God, but his owne kindnesse love or mercie unto her, the Lord doth suit and woe young ones to come in unto him, *Eccles. 12. 2. Remember thy Creator in the dayes of thy youth*, looke upon me how beautifull, glorious, great, rich, honourable I am, how suitable for thee, what a contented happy life thou mayest lead with me, remember and mind me for thy Husband: God sent *Samuel* to call *David*, the youngest of the Brethren before him, and when he was come, *Arise, anoint him, for this is he, 1 Sam. 16. 11. 12. Prov. 1. 4. Solomons Proverbs* were written to give the young man knowledge and discretion. *Zach. 2. 4. Runne speake to the young man.*

Not only youth, but any when God offers them grace calls upon them for repentance, believing that is a time of love.

4. Calling of people into the Church State, is a time of love, they were in *Egypt* without mercie, they had not Church-order and Ordinances, but now the Lord was bringing them, into such a condition.

3. Gods love is the foundation, and fountain of all the good his people receive and have, it was love caus'd him to looke upon this Infant, to say to it *Live*, that caus'd her to multiply and grow great, that brought her to excellent ornaments, it was his love, that made him spread his skirt over her, and cover her nakednesse, to enter into a Covenant with her, to take her to be his, and do all those things he did for her.

When *Balaak* and *Balaam* would have cursed this woman, the Lord prevented it, and turn'd the curse into a blessing, because he lov'd her, *Deut.* 23. 4, 5. it was love which caus'd and mov'd God to choose this people to be his, nothing in them, *Deut.* 7. 7, 8. it was his love to give them favour in the sight of the *Aegyptians*, *Ex.* 11. 3. It was his love to bring them out of *Aegypt* with a mighty hand, *Deut.* 4. 37. His love to drive out the Nations, to bring them into their Land, & to give it them for an inheritance, *vers.* 38. It was from his love to give them the Tabernacle, the Temple, his Lawes, Statutes, Oracles, Ordinances, Priests, Prophets, Sabbaths solemne Feasts, &c. all spirituall mercies are blessings from his love. *Hos.* 14. 4. when he heales backslidings of a people its because he loves them freely; election, adoption, justification, sanctification, glorification, are the issues of his love, Christ is so, *John* 3. 16. *God so lov'd the world, that he gave his only begotten Sonne, &c.* if divine love be the bottome and fountaine of that gift, it is so of all others, *Rom.* 8. 32. *If God spared not his owne Sonne, but delivered him up for us all, how shall he not with him also, freely give us all things?* it was his great love that caus'd him to quicken us being dead, *Ephes.* 2. 4, 5. Gods love is the womb which conceives and sends forth all the good things we enjoy.

4. When God takes a people to be his, he will protect them in a speciall manner, and cover their nakednesse and shame; he tooke this Israelitish woman, spread his skirt over her, and covered her nakednesse, he protected her forty yeares in the Wildernesse, against enemies and evils, that threatned her ruine, he tooke away her reproach of barrennesse and Servitude in the House of bondage, he made her

fruitfull and free. When uncircumcision was a reproach unto this people, the Lord tooke that away, *Iosh. 5. 9.* When *Goliath* defied the Host of Israel, God tooke him away by *David*, *1 Sam. 17.* and when the Lord tooke in the Gentiles, did he not spread his skirt over them & cover their nakednesse? *Isa. 54. 1, 2, 3, 4, 5.* Sing O barren, thou that didst not beare, breake forth into singing, and cry aloud thou that didst not travel with Child, for more are the Children of the desolate than of the married Wife, enlarge the place of thy Tent, and let them stretch forth the Curtains of thine habitations, spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt breake forth on the right hand, and on the left, and thy seed shall inherit the Gentiles, and make the desolate Cities to be inhabited: feare not, thou shalt not be ashamed, for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy Widdowhood any more; And what is the ground of all this? Thy maker is thy Husband, therefore God would have a speciall care of her, turne her barrennes into fruitfulness, and cover her shame, her idolatrie and prophanenes.

Sinne is the reproach of any people, *Prov. 14. 34.* and makes naked, *Exod. 32. 25.* and when God loves a people, and takes them to be his, he covers their sinnes, *Zach. 3. 4.* God had good will to *Iosua* the High Priest, and then said, I have caused thine iniquitie to passe from thee, and will cloath thee with change of raiment: God tooke away his sinnes, by the satisfaction of Christ, and cloathed him with his righteousness, that covers our spots, shame, nakednesse, *Rev. 3. 18.* I counsel'd thee to buy of me white rayment, that thou mayest be cloathed, and that the shame of thy nakednesse doe not appeare.

I sweare unto thee,

Hebrew is, **וְיָרָאֵבִי לְךָ** *juravi tibi*, Septim. **ἀποστασὶς** *Casual. tibi jurans. Pisc. juravi tibi.* The meaning is, I have given thee assurance of marriage, conjugal faith.

Touching the Lords swearing, I shall speake a little.

That the Lord did sweare, is upon Record, but what kind of oath it was, is not here specified.

Some conceive that

*I am the Lord,*

These vvords doe carrie in them the force of an oath, and that this was the oath made to *Abraham* and *Jacob*, to which the Lord refers, *Gen. 15. 7. I am the Lord that brought thee out of Ur of the Chaldees to give thee this Land to inherit, Exod. 6. 6, 7. 8. Say to the Children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will take you to be for a people, and I will be to you a God, &c.*

Its thought these words *I the Lord*, or *I am the Lord*, doe hold out the nature of an oath, because *Exod. 13. 5.* it is said, *The Lord swore unto thy Fathers, to give thee a Land flowing with mīke and honey*, but this will not hold, because no more is exprest, then *I the Lord*, and he is said to swære, that therefore no more was in this oath; if we consult well with the word, we may find there was more in it, For *Exod. 32. 13.* its plaine he swære by himselfe, *Remember Abraham, Isaac and Israel thy Servants, to whom thou swearest by thine owne self, and saydst, I will multiply your seed as the Stars of Heaven, and all this Land that I have spoken of, will I give unto them: the word of God tels us that he hath sworne, sometimes,*

By his Holynesse, *Amos 4. 2.*

By his life, *Ezek. 14. 16.*

By his great name, *Jer. 44. 26.*

By his Soule; *Jer. 51. 14. kenaphsho*, by himselfe, its in the books but it is by his soule.

By his right hand, *Isai. 62. 8.* and *The arme of his strength* Now the oath God swære to *Abraham*, was by himselfe, as you have heard and may read; *Gen. 22. 16* therefore wee may not rest in those words, *I the Lord*, as being the oath, but looke at Gods swearing by himselfe.

The manner of Gods swearing, is set down in *Deut. 32. 40. I will lift up my hand to heaven and say, live for ever*, the Lord imitated the practise of men in swearing, for it vvas their way to lift up their hands to Heaven vvhen they tooke an oath, *Gen. 14. 22. Dan. 12. 7.* so the Angell *Rev. 10. 6.* This was done at the Covenant taking.

And entred into a Covenant with thee,

כְּרִית אֶחָד Septu : ἐν τῇ διαθήκῃ σου  
 Vulg. Ingressus sum pactum tecum, Pisc. Veniq; tecum in fœdus  
 Cast. Tecum fœdus feci, or, Te mihi desponsavi. French, Convins avec  
 toi par alliance.

A Covenant imports two Parties consenting together which a Testament doth not, a man may make his Will or Testament, and give what he please to any specified therein, without consents; its not so in a Covenant, there mutuall consent is required, especially in a marriage Covenant. כְּרִית some derive from כָּרָה comedere to eate, because at the making of Covenants, they were wont to have sacrifices and feasts, or to eate and drinke : Obadiah 7. *The men that were at peace with thee, have deceiv'd thee, and prevailed against thee, they that eate thy bread, or the men of thy bread, have laid a wound under thee : they were the Egyptians, who drew them into a Covenant against the Chaldeans, by eating bread, that is, by eating and drinking, vvhich was a rite accompanied Covenants, you find in the word mention made of a Covenant of salt. Numb. 18. 19. 2 Chron. 13. 5. which though some thinke to be so cald, for the firmenesse and everlastingnesse of the Covenant (because salt is a lasting and preserving thing) yet somewhat else may be found in it, viz. because they did eate and drinke at the making of Covenants, and used salt which made all savourie, therefore also it may be cal'd a Covenant of salt ; to this sense, that in Ezra giveth some light, Chap. 4. 14. Now because wee have maintenance from the Kings Pallace, and it was not meet for us to see the Kings dishonour, therefore have wee sent and certified the King : these words, maintenance from the Kings Pallace, are in the originall thus, quod sale Pallatii saliti sumus, now seeing wee are salted with salt of the Pallace ; that is, we have obliged our selves to him in a Covenant, by eating and drinking with him, therefore, &c. so that place in Levit : 2. 13. Thou shalt not suffer the salt of the Covenant of thy God, to be lacking from the meat offering.*

Some derive the word Berith from כָּתַר diffecare, because then

then when they made Covenants, there was some Beast kil'd and cut in the midst, as *Gen.* 15. 9, 10. 18. when God made a Covenant with *Abraham*, there an Heifer, a she Goat, and a Ramm were divided in the midst, and laid each piece one against another orderly, that so the Covenanters might passe betweene them, according to what is in, *Jer.* 34. 18. *They cut the Calfe in twaine, and passed betweene the parts thereof,* and so cut out a Covenant, and manifested thereby, that if they brake the Covenant, they deserved to be cut in pieces.

Others derive it from *ברר* *eligere*, because it is that which two or more doe choose out and agree upon, *Abimelech* and his, choose to make a Covenant with *Isaac.* *Gen.* 26. 28. so the *Gibeonites* chose to make a League with *Josbua* and the *Israelites,* *Josb.* 9. 6. both persons and conditions are chosen and agreed upon, in making of Covenants.

Again, some fetch it from *ברא* to create, order, dispose: for when they cut the Beast in peices, they did divide, order, and dispose of them equally on both sides, and so in a Covenant, there is disposing and ordering of things, to the content of both.

Lastly, some draw it from *ברר* *purificare* and *בר* *puritas*, because when Covenants are making, the parties ought to be holy, and to deale holily, without all guile, hypocrisie, and overreaching of one another; and in this sense, among others, the Covenant was cald *Holy,* *Dan.* 11. 28. *Luk.* 1. 72. The *Gibeonites* dealt fraudulently, when they came with their old sacks, bottles, shoes, garments, and mouldy bread to make a Covenant with *Josbua,* Chap. 9. 4, 5, 6.

This Covenant which the Lord entred into, was that at Mount *Sinai,* *Exod.* 19. 4, 5. *Moses* being cald up unto the Mount, the Lord said to him, *If ye will obey my voice, and keep my Covenant, then shal ye be a peculiar treasure unto me, above all people, ye shal be unto me a Kingdom of Priests and an holy Nation.* *Moses* goeth with these words unto the people to see if they would give their consent, which they presently did *vers.* 8. *All the people answered together and said, all that the Lord hath spoken will wee doe,* when the Lord heard this, he said, *Loe I come* *vers.* 9.



vers. 9. There was mutuall consent and a solemne Covenant made: so Chap. 24. 3, 4, 5, 6, 7, 8. verses, there the consent on both sides is manifested, Beasts are slain and sacrificed, both the Altar and people sprinkled with the blood of the Covenant, and the Covenant was writ and read in the audience of all.

*to Covenant at M. Sinai  
was a Covenant of Grace.  
see Bulky on the  
Covenant. pag. 58.*

This Covenant which God made at Mount Sinai with this people, was a Covenant of Grace and Mercie, take in all was delivered by God to Moses being in the Mount, and it was so. For

1. It was a marriage Covenant, God tooke this people to be his Spouse, Church, *Exod. 19. 4, 5, 6.* he brought them to himselfe, made them his peculiar treasure, a kingdom of Priests, a holy Nation; which words are appropriated by Peter unto the Church under the Gospell, *1 Pet. 2. 9. Rev. 1. 6.*

2. It was given in the hands of a Mediatour, *Gal. 3. 19.* if it were Moses he typed out Christ, who was the only Mediatour betweene God and Man, and *Acts 7. 38.* he is said to receive lively Oracles to give us, and therefore its thought by some, that Christ himselfe was the Mediatour, who led them through the Wildernesse, and gave out those lively Oracles.

3. It was made with sacrifice, shedding and sprinkling of blood, *Exod. 24. 5, 6, 8.* and the blood was, cal'd the blood of the Covenant, which represented the sacrifice and blood of Christ, which is cald *Heb. 13. 20. The blood of the everlasting Covenant*; the Covenant of workes hath no sacrifices.

4. The Ceremoniall Law was all instituted worship, Types, Sacrifices, Garments, Washings, Oyntments, Figures and what that Law had led unto Christ, *Gal. 3. 24. Heb. 9. 10, 11.* and was Evangelicall. Now all instituted worship is contain'd and comprehended in the second command, they were bound to the observation thereof by that comm and therefore this Covenant must needs have grace and mercie.

5. If it were a Covenant of workes, not of mercie, what argument were here in the words? *I entred into a Covenant with*

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with thee; God was in a Covenant of workes, with them and all the world before, and so it would be of no validitie to tell them of it, he did no more for them than for others, and if they had broken Covenant, it was but what all the world had done; here lyeth a strong convincing argument in the words, *I entred into a gracious Covenant with thee, I knew thee above all the Families of the earth, Amos 3. 2. And yet you have done thus, &c.*

6. The Covenant of Grace was given out long before to Abraham, Isaac and Jacob, therefore its cal'd *The Covenant and mercie*, he sware unto them, *Deut. 7. 12.* and Moses was under this Covenant, *Heb. 11. 24.* By faith he refused to be cal'd, &c. when come to yeares, he had Christ with him, *Exod. 23. 20.* The Angel there, was Christ, *1. Cor. 10. 9.* They tempted Christ in the Wildernes, the scope of Moses wrighings was Christ, *John 5. 46.* Moses wrote of me, *Heb. 14. 2.* its said the Gospell was preached unto them, viz. that were in the Wildernes.

Now if Moses was under a Covenant of grace before, God would not reduce him back to a Covenant of workes. Its conceiv'd, that after the breach of the first Covenant of workes, that God did never make any more such a Covenant with man, but that after Covenants were of grace, and mercie; now it was the same Covenant that God made with the people and Moses, *Exod. 34. 27.* Write thou these words, for after the Tenor of these words, *I have made a Covenant with thee and with Israel.*

7. If a Covenant of workes, it should be to all, seeing that Covenant at first was made with Adam the root of mankind, but this is to some few, the seed of Abraham only, those were brought out of Ægypt, *Deut. 5. 1.* Heare O Israel, *vers. 6.* I am the Lord thy God, that brought thee out of the Land of Ægypt.

*And thou becamest mine.*

Hebrew is, *fuiſti mihi* or *mea* French, & *fus faite mienne*. These words note Gods actuall taking of this people to be his; *Ruth 4. 13.* Boaz tooke Ruth, and she was his Wife: facta est

est ei in Uxorem, Hof. 3. 3. Thou shalt not be for another man, so will I be for thee. Here was a nuptiall conjunction between the Lord and this Israelitish woman, she became his Wife, his possession. This was the joyfull day, Deut. 26. 18. The Lord hath avouched thee this day, to be his peculiar people, his Church, his spouse.

In marriage,

1. There is a speciall Union, *They two shal be one flesh*, two that were meere strangers before, by marryage become one : so here God passed by this people, cast his eye upon them, the time of love was come, he betroths and marryes them to himselfe, and so makes a neare and deare Union betweene himselfe and them.

2. Speciall communion vvith, and delight in each other, Cant. 2. 16. *My beloved is mine, and I am his*, ch. 7. 10. *I am my beloveds and his desire is towards mee* : this woman cal'd the Lord *Isbi*, Hof. 2. 16. *My Husband*, and the Lord cal'd her *Hepzi-bah*, Isai. 62. 4. *My delight in her*, the vvife is the glorie of the Husband, 1. Cor. 11. 7. And the Husband the glorie of the Wife : so God looked upon this people as his glorie, Isai 4. 5. *Upon all the glorie shall be a defence*, Isai. 62. 3. *They were a Crowne of glorie in the hand of the Lord*, and God was their glorie, Jer. 2. 11. There was mutuall delight in each other, God looked upon them, as his Jewels, as his peculiar Treasure.

3. Communication of what they have each to other, especially of the Husband to the wife, he communicates himself, his name, his estate, his secrets to his beloved, and so did God unto this woman, and doth unto his Church, Psal. 76. 1, 2. *In Judah is God knowne, his name is great in Israel : In Salem also is his Tabernacle, and his dwelling place in Zion*. They had God amongst them,

For his name he imparts it to his Church, Jer. 33. 16. *She shall be called Jehova Zidkenu*, which is the Lords name, Chap. 23. 6. and the Church is called Christ, 1 Cor. 12. 12. Jer. 14. 9. *Wee are called by thy name*.

Estate, she had the Land of Canaan given her, which was the Land of Immanuel, Isai. 8. 8.

God

God communicated to his people his wisdom, power, secrets, truths, Spirit, merits and righteousness of his Sonne.

By vertue of this Covenant they had mercies temporall and spirituall promised them and given in.

1. Temporall and they were many.

1. Canaan was promised them, *Abraham* had the first promise of it, and often to them it was renewed, *Deut.* 6. 10, 11. Chap. 11. 23. 24. This Land hath divers encomiums in the Word.

1. Its cal'd the desire and glorie of all Lands, *Ezekiel* 20. 6.

2. The Land of *Immanuel*, *Isai.* 8. 8.

3. It was a Type of Heaven, and therefore is cal'd the Land of the living, *Psal.* 27. 13. the Rest and Inheritance of the people, *Deut.* 12. 9. and it was given them of free Grace, through the Covenant, *Deut.* 9. 6.

2. Great increase in that Land, *Deut.* 7. 12, 13, 14. *Psal.* 67. 6. The earth shall yeild her increase, and God even our God shall blesse us.

3. Healthfulness, *Deut.* 7. 15. *Exod.* 23. 25. with *Exod.* 15. 26. God would bee a Physitian amongst them, and heale them.

4. Length of dayes, if they kept Covenant with God *Deut.* 4. 40. this is made an argument, to move Children to honour their Parents, *Exod.* 20. 12. *Deut.* 5. 16. and people are pressed by this argument, to love God, and obey him, *Deut.* 30. 20. Chap. 32. 46, 47.

5. Honour and esteeme in the world, *Deut.* 26. 18, 19. Chap. 28. 13. *Psal.* 148. 14. this *Balaam* prophesied of, *Numb.* 24. 7.

6. Power against, and victorie over their enemies, *Deut.* 11 23. *Levit.* 26. 7, 8. *Deut.* 33. 27. *Josh.* 10. 42. *Psal.* 68. 35. *Numb.* 23. 23.

7. Peace, *Levit.* 26. 6. I will give Peace in the Land, &c. Hence they said, *Isai.* 26. 12. Lord thou wilt ordaine peace for us.

8. Protection, *Deut.* 33. 29. *2 Sam.* 23. 3. *1 Chron.* 17. 24. *The Lord of Hosts is the God of Israel, &c.* *Psal.* 68. 34. and *Psal.* 90. 1.

9. Deliyerance, *Levit.* 26. 44, 45. *Zech.* 9. 11. they were delivered out of *Babylon*, through the blood of the Covenant, when in danger by *Zerah*, *2 Chron.* 14. 9. 11. God by vertue of the Covenant delivered them, *Psal.* 44. 4.

10. By vertue thereof, God made Strangers and Heathens serviceable unto his people, *Isai.* 45. 3, 4. *Ezra* 7. 11. and turned the plots and curses of enemies into blessings, *Deut.* 23. 5.

2. Spirituall mercies, and they were diverse.

1. They had God to be their God in a speciall manner. God was God of all creatures, and of the Heathens, but not as of this people, in respect of them they were *without God*, *Ephes.* 2. 12. but the Jewes had God to be theirs in a most peculiar manner, *2 Sam.* 7. 24. *1 Chron.* 17. 22. therefore happie in the judgement of the Lord, *Psal.* 144. 15. all in God was theirs: as all the man is, and hath, is the woman, when married unto him, *Isa.* 54. 5. *Exod.* 33. 19. he let *Moses* see what he had in God, and not only *Moses*, but that people also saw his glorie, *Deut.* 5. 24. They owned one another, *Exod.* 15. 2. *Deut.* 32. 3. *Psal.* 50. 7. *Hebr.* 11. 16.

2. He recorded his name amongst them, and dwelt with them, *Levit.* 26. 11, 12. *Psal.* 132. 13, 14. *Numb.* 23. 21. when God was with them, none could hurt them, but when he was absent, then evill came upon them, *Deut.* 31. 17. its worth much to have God amongst a people, *Psal.* 76. 1, 2.

3. The Law was theirs, which was holy, just and good, *Deut.* 4. 8. *What Nation is there so great, that hath Statutes and judgements so righteous, &c.* they made men wiser then their enemies, than all their Teachers, *Psal.* 119. 98, 99. They were *Abra* *hams* *law* *like* *Oracles.* *Acts* 7. 38. *Psal.* 147. 19. 20.

4. He made his minde and secrets knowne unto that people, *2 Sam.* 7. 27. *Moses* had familiar converse with God, *Abraham* was his friend, God gave them *Urim* and *Thumim*,

*mim*, they were taught of God, whereas the Nations were deluded by the Devill and his Oracles.

The Lord appeared to *Jacob, Joshua, Solomon*, and others, and made knowne his will to th<sup>e</sup> ni

5. They had forgivenesse of sinnes, *Exod.* 20. 6. that's a pardoning mercie, because visiting iniquitie is contrarie to it, and noteth punishment, *Exod.* 34. 6, 7. *Isai.* 55. 7. *Micah* 7. 18. *Dan.* 9. 9.

6. This Covenant was the ground of their being heard in prayer, *1 Sam.* 1. 17. the God of Israel grant thee thy petition, *Dan.* 9. 17. *1 Sam.* 23. 10, 11. *1 Kings* 8. 23. *2 K.* 19. 15. *1 K.* 17. 21. *Jer.* 14. 8.

From hence they had,

1 A ground of expostulation with God, *Psal.* 22. 1. *My God my God, why hast thou forsaken me, &c.* *2 Chron.* 20. 12. *Exod.* 32. 11.

2. Of challenging God for helpe, *Psal.* 3. 7. *Arise O Lord, save me O my God, Psal.* 35. 23. *Psal.* 40. 17.

3. Of confidence, *Micah* 7. 7. *My God will heare me, I will looke unto the Lord, and waite for the God of my salvation, my God will heare me, Isa.* 25. 9.

7. They had many priviledges, by vertue of this Covenant.

1. They were a holy people, *Exod.* 19. 6. *Deut.* 7. 6. *Isai.* 62. 12. *Dan.* 12. 7. God cal'd them his anointed, *Psal.* 105. 15. his *Saints*, *Psal.* 50. 5.

2. They were deare unto God, *Deut.* 7. 6. *Exod.* 19. 5. a peculiar treasure, they were his jewels, *Mal.* 3. 17. as the Apple of his eye unto him, *Deut.* 32. 10. a people neare unto him, *Psal.* 148. 14. in his armes, *Deut.* 33. 27. his glorie, *Isai.* 4. 5. *Psal.* 78. 61.

3. The Messiah was to come of them, *Luke* 1. 72. *Gen.* 22. 18.

4. Amongst them did the Lord choose out materials, for the heavenly Canaan, *Rom.* 9. 4. the adoption appertain'd to them.

8. Eternall life and salvation, *Acts* 15. 11. *Wee believe that through the grace of our Lord Jesus Christ wee shall be saved,*

even as they. They had sacrifices typified Christ, and the brazen Serpent.

Obser. 1.

That we are backward to believe what the Lord saith and propounds unto us, he came to this woman, pittied her in her bloodie, sinfull afflicted condition, said unto her *live*, promised to doe much for her, but she feared, doubted, apprehended not Gods intentions by *Moses*, *Exod. 2. 11, 12.* compar'd with *Acts 7. 25.* she was like other women, that believe not their suitors too easily, when they tell them of great estates, honours, advantages they shall have by them, and so put them to it, to make things out cleare and evident, wherereupon they vow and sweare, to them it is so. This was the case here, the Israelitish woman was not forward to believe, the Lord he sweares by himselfe unto her, and you know an oath is for confirmation, *Heb. 6. 16.* so then that she might have her scruples, feares, doubts jealousies remov'd, and be confirm'd in the reallitie of things, the Lord is pleas'd to sweare. She had seene the great plagues upon the *Egyptians*, the signes, wonders, and mighty hand of God, in bringing her out of *Ægypt*, yet this satisfied her not, her spirit was unbelieving, and God sweares to cure and take away that unbelief. *O nos felices, &c.*

Happy wee, for whose sakes the Lord will vouchsafe to sweare, but O most miserable wee! if wee believe not the Lord swearing.

He hath sworne that he hath not pleasure in the death of the wicked, *Ezek. 33. 11. Isai. 45. 23. I have sworne that every knee shall bow.*

Obs. 2. See the infinite kindnes, and condescension of God towards poore sinners, that he will enter into Covenant with them; he is a God of infinite glorie, excellencie, majesty, holinesse, greatnesse; to him *All the Nations of the earth, are but as the drop of a bucket, and as the small dust of the ballance, Isa. 40. 15.* and what was this Nation of the *Jewes*, The fewest



*fewest of all people, Deut. 7. 7.* and yet the Lord is pleased to make a Covenant with this people, this Israelitish woman. What was therein it to move the Lord thereto, was she of great birth? No, *Thy Father was an Amorite, thy Mother an Hittite*; had shee any breeding? any great portion? any beauty? no she was *Infans expositus*, brought up in brick, and clay, a bond servant, not having a rag to cover her nakednesse, she lay in her blood, and was without all beauty under great scorne and reproach, yet the Lord is pleased to enter into a Covenant of mercy with her, but it may be the Lord foresaw that she would prove well, be loving, obedient dutifull, no, the Lord foresaw she would be contentious wife, a continuall dropping, that she would be murmuring, ingratefull, whorish, rebellious, and idolatrous: yet he strikes a Covenant with her, &c. God might have dealt with her and us in an absolute way, commanded us and immediatly destroyed us, if wee had not obey'd, but he condescends to deale with us in a way of Covenant, a way of mercy, with us wormes, bubbles, drops, &c.

This should,

1. Put us into a rapture of admiration, and make us say with *David, Psal. 8. 4.* *O Lord! what is man that thou art mindful of him, and the Sonne of man that thou visitest him?*

*Psal. 144. 3.* *Lord, what is man, that thou takest knowledge of him? or the Sonne of man that thou makest account of him.*

*Job 7. 17.* *What is man that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?*

2. Indeare the Lord unto us abundantly, when great ones stoop to weake unworthy ones, its a great indearing of them unto those they stoop to. When *Boaz* condescended to *Ruth*, it drew her heart strongly towards him.

3. Make us faithfull unto God, not to let our hearts run out a whoring after other things, *I am my beloveds*, said the *Spotise*, she was not for others, *Job* made a Covenant with his eyes, and would not think of a Maid, he was faithfull to God, it was an imputation to *Solomon*, that his heart, was not perfect with the Lord, *1 Kings 11. 4.*

4. Make us free and chearefull in our obedience, yeilding

ding such as springs from Covenant rather then command, from love rather then teare.

V E R. 9.

*Then washed I thee with water, yea I thoroughly washed away thy blood from thee, and anointed thee with Oyle.*

**T**His verse layes before you, the recitall of former mercies God vouchsafed this people, and they are two,

1. Washing.
2. Anointing.

No sooner had the Lord taken this woman into Covenant with him, made her his, but he washeth and anoints her.

*I washed thee with water.*

Some referr this washing to their passing through the red Sea, *Exod. 14. 21. 22.* of which the Apostle saith, *1 Cor. 10. 1, 2.* *All our Fathers were under the cloud, and all passed through the Sea, and were all baptiz'd unto Moses, in the cloud and in the Sea.* Their bringing out of *Ægypt* was a type of redemption by Christ, and their passage through the red Sea, a figure of baptisme, or washing in the blood of Christ. Some heremake the water to be heavenly doctrine, which the Lord gave them, *Deut. 32. 2.* *My doctrine shall drop as the raine:* when the raine falls, it washeth away the filth of places: so did the Law, the corruptions and pollutions of this people.

Others thinke here to bee meant those legall washings, spoken of in severall places, begun in *Exod. 19. 10.* *The Lord said unto Moses, goe unto the people and sanctifie them to day, and to morrow, and let them wash their clothes,* and *Numb. 19.* you may reade of a water made of the Ashes of a red Heifer, to purifie and cleanse those who were defiled, *Heb. 9. 10.* *they had divers vvashings.*

One was ἀγνισμός *Joh. 11. 55. They went up to Jerusalem, to purifie themselves.*

A 2<sup>d</sup>. καθαρισμός which was a more through washing, *Joh. 3. 25. There was a question between some of John's Disciples, and the Jewes, περί καθάρσεως*, you know they had their water pots, which held two or three firkins a peece, in which they washed their cloathes, hands, feet, when they were defil'd by touching any uncleane thing.

Others put it upon Gods freeing them from their miserie, fordid condition, through their povertie and meannes, raising them up to a considerable estate.

Wee may step over the second and fourth, and take the first & third, I washed thee in the red Sea, and with legall washings; now because these were typicall, and leading unto Christ, we must passe from the Ceremonie to the substance, viz. the Blood of Christ, and remission of sinnes, I led thee by those washings and baptismes, to the fountaine set open for uncleanness, *Zachariah 13. 1. Sinne defiles, and the blood of Christ cleanseth from that defilement. I find Interpreters doe understand by this washing with water, forgiveness of sins, which in the new Testament, is oft expressed by the Metaphor, of washing, sprinkling, cleansing, purging, 1 Joh. 1. 7. 2 Pet. 1. 9. Rev. 1. 5. Heb. 9. 14. 1 Pet. 1. 2. Water cleanses, cooles, comforts, and so doth forgiveness of sinnes through the blood of Christ, Eph. 1. 7. Heb. 10. 22. Matth. 9. 7. Heb. 12. 24.*

*I thoroughly washed away thy blood,*

Hebrew is, *Vaelstaph damaijk*, inundavi sanguines tuos a te, *I have flouded thy bloods from thee. Septu: ἐκάλυψα τὸ αἷμα σου ἐκ σου* I have washed thy blood from thee, Pisc. *Inundatione aque ablui.* French, *te Nettoyai de ton sang:*

By bloods (so it is in the Hebrew) is meant sinnes, the analogie betweene which I spake of in the 6. verse, blood is naturall, diffuseth it selfe through the whole man, defileth, makes loathsome, and so doth sinne, I may add this, it abounds in man and so doth sinne, but God washed away their bloods, their sins throughly.

*Quest.*

*Quest.* How appeares it their sinnes were washed away?

*Ans.* Some Scriptures give in evidence, *Psal.* 78. 38. *He being full of compassion, forgave their iniquitie,* the word in the originall, *Caphar*, is to cover or cleanse, God cleansed the Elect by the blood of his Sonne, as *Deodate* upon the place faith, *Psal.* 99. 8. *Thou wast a God that forgavest them,* God did forgive them their manifold, and great provocations of his Majesty: that place in *Numb.* 14. 19, 20. is very remarkable; faith *Moses*, *Pardon I beseech thee the iniquitie of this people,* according unto the greatnesse of thy mercie, and as thou hast forgiven this people from *Aegypt* even until now: they had often and much provoked God after their departure out of *Aegypt*, yet God had forgiven them, and this argument he pressed to move God to pardon them still, and ver 20. *The Lord said, I have pardon'd according to the word,* thou hast desired me to pardon, and I have done it, hence in *Nebem.* 9. 17. He is cal'd a God of pardons, ready to pardon is the translation, in the hands, but the originall is, אלוה סליחות *A God of propitiations of pardons.*

*And anointed the with Oyle.*

Hebrew is, ואסכך בשמן *I annointed thee in Oyle*, Septu: ἡλείψω σε ἐν ἑλαίῳ *Cast: te unguento perunxi*, we must inquire in what sense these words are to be taken.

Some put this construction upon them, that God refresh'd them after their great and long afflictions in *Aegypt*. They had suffered long and much in the House of bondage, and when God brought them forth, freed them from their tasks, and task-Masters, gave them liberty and ease, this was a kind of anointing of them.

Others referre this to the holy Oyle, with which *Aaron* and his Sonnes were annointed, *Exod.* 30. 30. *They were annointed and consecrated, to minister unto the Lord in the Priests Office,* and so virtually in them the people were anointed, and you know that in *Exod.* 19. 6. they are cal'd *A Kingdome of Priests, a holy Nation*, and in *Ezra* 9. 2. *The holy seed, Dan:* 8. 24. *The holy people.*

You

You may take the words in this sense for the abundance of Oyle that God gave them, *Deut.* 8. 8. their Land is cald *A Land of Oyle Olive*, or as the originall is, ארץ זית שמן *A Land of Olive-tree of Oyle*; that is, a Land of such Olive-trees, as yeilded much Oyle: this Land did not only abound with milke and honey, but also with Oyle, *Joel* 2. 24. *Their fats did overflow with wine and oyle*, they had it in such abundance that they vented it to other Nations, *Hos.* 12. 1. *Oyle is carryed into Egypt.*

*Artaxerxes* appointed his Officers to allow *Ezra* upon his returne 100 baths of Oyle, *Ezra* 7. 22.

Now there were two sorts of Baths; one cald the lesser Bath, which contain'd 72. quarts, another cal'd the greater Bath, which contain'd 180 sextarusses or quarts, and this distinction is founded upon *1 Kings* 7. 26. where the brazen Sea is said to containe 2000. baths, which must be understood of the greater baths, and *2 Cron.* 4. 5. where it is said it held 3000 baths, which you must interpret of the lesser baths, *Ezra* was allowed 100 of them, which shewes they had plentie of Oyle amongst them, and hence its likely the Prophet gave out the expression of *Rivers of Oyle*, *Michab* 6. 7. for they had Olive-yards in abundance, *Nehem.* 9. 25.

For a more full understanding of these words, you must know that in the orientall parts, they used much to wash and annoint themselves, *Amos* 6. 6. *They annoint themselves with the chiefe oynments*, it was ordinary at their Feasts to doe it, *Matth.* 26. 7. *A woman came and poured a box of precious oynment upon Christs head as he sate at meate.* *Luke* 7. 38. *A woman annointed his feet with oynment as he sate at meat.* 46. verse saith Christ to *Simon*, *Mine head with Oyle thou didst not annoint, but this woman hath annointed my feet,* *Eccles.* 9. 8. *Let thy head lack no oynment.*

They annointed not only at their feasting, but also upon their fasting, *Matth.* 6. 17. *When thou fastest, annoint thy head, and wash thy face.*

*Lavater* saith, that among the Easterne people the use of Oyle was the same with them, as the use of Baths amongst those where he liv'd. *Husbands* had Baths in their Houses

for themselves and wives to cleanse their bodies and strengthen their spirits : and so upon the marriage of women, they used to wash and bath, *Ruth* 3. 3. when a match was intended betwene *Ruth* and *Boaz*, what said *Naomi* to her, *Wash thy selfe therefore and annoint thee, and put thy rayment upon thee, and get thee downe to the floore* : so *Esther* 2. 12. The Wives of the Persian Kings, had 12. moneths for the time of their purification, 6. moneths with Oyle of myrrhe, and six moneths, with other sweet odours, that so they might be the more pleasing, and delightfull to the King, this was their custome. Now unto this, it seemes unto me, the Lord here alludes, who proceeding in the allegorie of this metaphoricall woman, the Jewish estate, was now upon the marriage, & injoyment of her, & having wash't away her blood and filth with water, he also anoints her with oyle, that so she may be the more acceptable and delightfull unto him. Now this anointing leads us to a spirituall consideration.

The streame of later interpreters ruins that way. *Junius* is of this judgement, *Vitiositatem curat Deus sanguine Christi velut aqua, fetorem curat spiritu velut diaphanitate irradias*.

So *Polanus*, *I have annointed thee with Oyle*, that is, I have regenerated thee, by my holy Spirit.

*Piscator*, By this unction seems to be signified regeneration by the holy Spirit.

*Oecolampad* : After washing comes the anointing of the Spirit, *quæ omniadocet juxta charitatem dispensare danturq; variæ gratiæ Spiritus sancti*.

*Pintus*, *I have anointed thee with Oyle*, that is, *oleo gratiæ meæ*.

*Deodate*, I have endowed thee with the graces of my Spirit, signified by the anointing.

Of the same judgement are they set out the Annotations upon the Bible.

So *Bernard*, in his *Theaurus Biblius*, in the word Oyle, referring to this place, saith, its put for the grace of regeneration.

Now its cleare from the holy writ that spirituall things are held forth by Oyle and anointing with it. *Exod.* 40. 13. 15. *Aaron* and his Sonns must be annointed with the anointing

nointing Oyle, which represented the anointing of Christ and his Servants with the Spirit, *Psal. 45. 7. Thy God hath annointed thee with the Oyle of gladnesse above thy Fellowes*, its spoken of Gods anointing Christ with his Spirit, and so likewise of his anointing the Saints with the graces of his Spirit, *2 Cor. 1. 21. He who hath annointed us is God.*

The Spirit and graces of it be here represented by Oyle, we must inquire further what is meant by this anointing, for it is certaine, all of them had not the Spirit, and graces of it.

1. By this anointing wee may understand the consecration of this people unto the Lord, he seperated them from the *Ægyptians* and rest of the world, who were prophane, and made them a holy people to himselfe, *Exod. 40. 9, 10, 11.* the Tabernacle, Altar and Vessels of both were annointed with Oyle, that so they might be holy to the Lord, they were consecrated by that Oyle to the Lord: so when God by his Spirit in *Moses* told this people, *Exod. 19. 6.* that they should be a Kingdome of Priests, an holy Nation, then did he annoint them and consecrate them unto himselfe, and *Psal. 105. 15.* They are cald the Lords annointed ones, *Touch not mine annointed.*

2. Gods bringing them to a gladsome condition after their soare bondage in *Ægypt*, and 40 yeares travel in the Wildernesse. Oyle in holy Scripture sets out joy and chearefulness, *Psal. 104. 15. Oyle to make his face to shine*: Oyle when they annointed with it, and when they did eate it, much refreshed them; it cal'd Oyle of gladnesse, *Psal. 45. 7.* and Oyle of joy, *Isai. 61. 3.* and in that God made them a gladsome and a joyous people, he is said to annoint them, *Psal. 105. 43. He brought forth his people with joy, and his chosen with gladnesse*, the Hebrew is, *with singing*: when they saw themselves thorow the read Sea, and the *Ægyptians* drownd, they sang for joy, *Psal. 106. 12. They sang his praise*, and you have the Song *Exod. 15.* Before, they were filld with anguish of Spirit, *Exod. 6. 9.* but God gave them for mourning, the Oyle of joy by his Spirit, he put gladnesse into their  
U 2 hearts



hearts, they were the people that knew the joyfull sound Psal. 89. 15.

3. Gods teaching of them in the wayes of his worship, never before had any people such Lawes, rules given them for divine worship, for regulation of their lives and wayes, towards God and man as they had, now teaching is set out by Oyle and Unction, 1 *Joh. 2. 20. 27. Ye have an unction, and the anointing teacheth you all things*; that was the Spirit: God annointed Moses and the Prophets which were amongst this people with the Spirit, and so taught them all things needfull for their condition; what saith Moses, *Deut. 4. 5. I have taught you Statutes and judgements, even as the Lord my God commanded me*: Moses and the Prophets spake as the holy Spirit moved them; and having the spirit of prophesie amongst them, they may be said to be annointed.

*Origen saith, Unctio est habitatio Spiritus sancti, in cognitione veritatis.*

4. Gods working of grace in their hearts, and making of them truly holy: the giving of the Spirit and graces of it unto Christ, is cald an anointing of him *Acts 10. 38. God annointed Jesus of Nazareth with the holy Spirit*, and *Cant. 1. 3. Because of the savour of his good oynments, the Virgins love him*. Christ communicated the graces of his Spirit, and annointed the Virgins therewith, which were sweet and savourie as a pretious oynment, and here God saith he annointed the *Jewes* with Oyle, and did give unto many of them his Spirit and saving grace; *Abraham* their Father was eminent for faith, *Rom. 4. 18, 19, 20.* so *Isaac, Jacob, Joseph, Moses, Caleb, Joshua, Gideon, Barach, Jephthah, David, Samuel, the Prophets*, and multitudes of others, they had not only true grace, but much grace, *Heb. 11. 38. These all obtaine a good report through faith.*

This people was the Church of God, he had no other people which he own'd as his, the Jewish Nation alone was his peculiar people, and if there was any true grace in the world it was amongst them, they were cal'd *The holy People, Deut. 7. 6. The holy Nation, Exod 19. 6. Holy seed. Iai. 6. 13. The generation of the righteous, Psal. 14. 15. Saints, Psal. 50. 5.*  
not

not only because they were separated from the rest of the world, came of *Abraham*, made a profession of the true God and his worship, but also because they had true grace, *Isai. 51. 7.* God gives this testimony of them, *The people in whose heart is my Law*, if there had not been many of them truly gracious, God would never have given them such a commendation.

Thus you see what is meant by this anointing, and though all had no true grace, yet how all may be in one respect or other said to be anointed.

*Obser. 1.*

Those whom it pleaseth the Lord to enter into Covenant with, and take to be his people, them he pleaseth to wash: this ariseth clearly from the coherence, *I entered into a Covenant with thee and thou becamest mine*, what then? *Then washed I thee with water.*

There is a double washing to be considered, One external, which was in the red Sea, and in the legall washings, and so they were all wash'd, good and bad.

There is another washing which is internal, viz. by the blood of Christ, signified by the outward washings, and this is the principall washing, and with this washing they were not all washed, only those who were Elect and vessels of grace, they were wash'd in the blood of Christ, and had the forgiveness of sinnes. In the 31. of *Jer. 33. 35.* where God speakes of entering into Covenant with the House of *Israel*, he tels them he will forgive iniquitie, and *Chap. 25. 8. I will cleanse them from all their iniquities*, *טהרה'ם* that cleansing is washing them away in the blood of Christ, and pardoning them for his sake, for it followes in the originall *וטלחתי* and *I will pardon their iniquities*. Now in the times of the Gospell those live under the sound of it, and doe profess the same, they are washed with the water of baptism, but not all with the blood of Christ. *Simon Magus* had the outward washing, *Act 8. 13.* but wanted the inward washing: so *John* baptized many with water, whom Christ never baptized with his blood, but all the Father gave him, and were

covenanted for, those he washed with his blood, *Rev. 1. 5. He loved us*, that is being in Covenant with the Father, and wash'd us from our sinnes in his owne blood, which is therefore cal'd *The blood of the Covenant*, *Heb. 13. 20.* And whereas it is said, *Heb. 10. 29. That some which prov'd Apostates were sanctified with that blood*, you must understand it of those who by profession of the faith, and participation of the Seales, baptism and the supper, were separated from Judaisme and Paganisme, and in the judgement of charity such, not that they were internally washed from their sinnes by the blood of Christ, for its impossible, that any man sanctified and pardon'd through the blood of Christ, should tread under foote the Sonne of God, and count that blood an unholy, thing; to such a soule nothing is more pretious than Christ and his blood.

2. Those whose sinnes God forgives, he fully forgives, *I thoroughly wash'd away thy bloods*, I suffered no sinne, no guilt to stick upon thee, *Ezek. 36. 25. I will sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse, and from all your Idols I will cleanse you*: sprinkling of them with cleane water imports the sprinkling of them with the blood of Christ, whereby sinnes are purged and done away, *1 Joh. 1. 7. The blood of Christ cleanseth from all sinne*, not some few, some little, some great, some old, some new sinnes, but from all sin; when God pardons he pardons thoroughly, *Jer. 33. 8. I will cleanse them from all their iniquity whereby they have sinned against mee, and I will pardon all their iniquities whereby they have sinned against mee.* Let the sins, iniquities, be what they will, when the Lord is upon the worke of forgiving, he will forgive them all: *David blesteth God upon this ground, because God was a God forgiving all iniquities, Psal. 103. 3. that place in Isa. 55. 7. is to our purpose. He will abundantly pardon*, not ten, twenty, a hundred, or a thousand sins, but ten thousand sins, all wicked wayes, all evill thoughts. The Vulgar reads it, *Multus est ad ignoscendum*, He is much inclined to pardon, much in pardoning, he takes delight in it, as a thing naturall to him, *Mic. 7. 18. He pardons iniquity and passeth by transgression.* And why? *Because he delights in mercy.*

Its

It's his will, his nature to be merciful, nothing pleases him more, then to shew mercy: The Hebrew is, *He will multiply to pardon*, if man have multiplied sins, he will multiply meanes to pardon those sins; the sins of the Creature shall not be supernumerary to the mercies of the Creator. Man is a Father of sins, and God is a Father of mercies, 2 Cor. 1. 3. Doth man beget and bring forth thousands of sins in a day? God begets and brings forth more mercies in an howre; where sin abounds, he makes grace much more to abound. Rom. 5. 20.

3. Those whose sins God washes away, then he separates from the World, makes glad, teaches his wayes, and beautifies with the graces of his spirit, *I thoroughly washed thee with blood and anointed thee with oyle*; all these are comprehended in that anointing. When God washeth away the sins of any, then he anoints them with Oyle; when Aaron was washed, then was he anointed, Exod. 40. 12, 13. And Peter tells them that had put the Lord Christ to death, that they were washed; and they should be anointed, they must first be Baptized for remission of sins, and then they should receive the Gift of the holy Spirit, Acts 2. 38. When God pardons any, he purges them; after the remission comes the unction: and then,

1. They are off from the World, they are the Lords, his beloved, they have sweet peace and fellowship with him, they are Vessells anointed for the Lords use, and dare not prophane themselves with the World, *Knowing, that the friendship of the World is enmity with God*, Jam. 4. 4. In the first Epistle of John, 1. he speaks of their cleansing from sin by the blood of Christ; in the second, of their receiving the anointing: and in the 3 Chap. 13. of the Worlds hatred of them; they were now not of the World, the unction had severed them from the World, and they were consecrated to the Lord.

2. They are joyous and chearfull ones who are anointed; the Apostles after they received the holy spirit, their sorrowes for the departure of Christ fled away, their troubles in the flesh were nothing: So Paul and Silas sang praises

sesat mid-night, after whipping, imprisoning, & thrusting into the stocks. *Acts* 16. 24, 25. And the Hebrews tooke joyfully the spoiling of their goods, *Chap.* 10. 34. And why? They were made partakers of the holy Spirit. *Chap.* 6. 4. They were anointed, and that made them joyfull.

3. They are taught the wayes of God, *Heb.* 8. 10, 11, 12. *I will put my Lawes into their minde, and write them in their hearts, they shall all know mee from the least to the greatest, for I will be mercifull to their unrighteousnesse, and their sins and iniquities will I remember no more.* When God should forgive them, and wash away their sins in the blood of Christ, then he would anoint them, he would teach them, little and great, the knowledge of himselfe and his wayes.

4. They are sanctified and beautified with the graces of his spirit. When sins are washed away in the blood of the Lambe, then God anoints with the graces of his spirit. *Tit.* 3. 5. Upon the washing of regeneration (that is, upon the effectuell washing of the soule by the blood of Christ in the use of Baptisme) followed the renewing of the holy spirit, which he shed on us abundantly, *Spiritum effudit*, powred out like Oyle, so that they were replenished, sanctified, and beautified, with all the graces of his Spirit.

## V E R S 10, 11, 12, 13.

*I clothed thee also with broidered work, and shod thee with badgers skin, and I girded thee about with fine linnen, and I covered thee with silk.*

*I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.*

*And I put a jewell on thy forehead, and earerings in thine eares, and a beautifull Crowne upon thine head.*

*Thus wast thou decked with gold and silver, and thy raiment was of fine linnen and silk, and broidered worke, thou diddest eat fine flower and honey, and Oyl, and thou wast exceeding beautifull, and thou didst prosper into a Kingdome.*

**T**Hese Verses hold out more of Gods bounty towards this Woman, like a loving Husband newly marryed, he makes great provision for her.

1. Cloathing, and that not common but costly *Versf. 10.* and part of the 13.

2. Ornaments, *Versf. 11, 12.* Bracelets, a *Chaine*, a *Jewell*, *Earerings*, a *Crowne*.

3. *Dyct*, *Fine flower*, *Honey*, and *Oyle*.

*I clothed thee with broidered worke.*

**אלבשך רקמה** *Vestivi te acupicto*, with that is drawn, painted or imbroidered with a needle *Sept. אֶלְבַּשְׁךָ מִרְקָמָה* I have put on thee Garments various in the working, and colours, *Vulg. Discoloribus*, with garments of diverse colours. *Cast. Phrygianijs indui.* *Calv. Phrygonica veste variegata.* *Jun. Versicoloribus.* *Fren. Te vesti de broiderie.* The word is from **רקם** to imbroider with the Needle, or by Weaving, to worke in diverse colours, figures and pictures in cloathes, they made the pictures of Men, Beasts, and other living Creatures in them: sometimes they intermixed Gold and silk of diverse colours, and so the worke was very curious and costly. *Pradus* conceives that the word *Rickmah* doth properly signify

nise *Opus acupictum*, and *Psal. 45. 14.* where it's said, *Shee shall be brought unto the King in rayment of needlework*, *Lirkamoth* it sets out what broidery the word imports, *Viz.* That which is done with the Needle, and such imbroiderie is call'd *Opus phrigionicum*, because the *Phrigians* first invented it: some referre this cloathing with broiderie to *Aaron*, *Exod. 28. 4.* there a broidered Coat wasto be made for him, in which they affirm was imbroidered the whole world, heaven, earth, Sea, with the fulnes and furniture of them, as Birds, Fishes, Beasts, Meadows, and those living creatures, which were *dos Uxoris*, the dowrie of the Wife, these were intertext, woven in, also with the needle was imbroidered most lively the glory of their progenitors, according to that in *wisedome, 18. 24.* *In the long garment was all the ornament, and in the foure rowes of the stones, was the glorie of the Fathers graven.* *Theodoret* refers the broiderie, and what followes in the words, to the *Curtains, coverings, and ornaments of the Tabernacle*, which were costly and wrought with needle-worke some of them, *Exod. 26. 26.* but both these are too narrow, the people were cloathed with broidered vvorke as well as the Priests, and Tabernacle, *Isai. 3. 18.* they had their braverie, and their broiderie too, *Judg. 5. 30.* when *Sisera* was gone forth to fight with the *Israelites*, did not his Mother and the Ladies say, *Have they not divided the prey?* to *Sisera* a prey of divers colours, a prey of divers coulours of needle-worke on both sides meet for the neck of them that take the spoyle, the Hebrew for needle-vvorke is *Richmah* and *Richmathaim*; broiderie made with the needle, which the *Jewes* had plenty of, the repetition of the words import it, had they conquered and spoyled the *Jewes*, they looked for a prey of diverse couloured needle-worke.

*And shod thee with Badgers skin.*

Hebrew is, *ואנעלתיך* & *calceavi te taxo.* Septuaginta *ἵσθημι* I shod thee with skins of a blew or hyacinth colour Uulgar is, *Ianthino* with skins of violet colour for in Greeke is a Violet, and *ανθος* a flower, from which ariseth *ἱανθινος*. Jun: *Castu*: read it *Melinis*, which agrees with our translation

That



That this *Tachasch* was some living creature all agree, but what creature, is doubtfull, some Rabbies say it was a beast, *quæ tantum illo tempore, reperta fuerit plurimas habens maculas*, which the *Chaldeans* call'd *Salsgona quasi gaudens coloribus*, for some of the Hebrewes say it had six colours, we have it *Badgers skins*, so its rendred, *Exod. 25. 5. 26. 14. 35. 7. 23. 36. 19. 39. 34. Numb. 4. 6. 8. 10. 14. 25.* Chap. 11. 12. but whither so warrantable I leave to consideration, for the *Jews* held the *Tachasch* to be a cleane beast which the *Badger* is not, by *Moses* law, as *Ainsworth* observes; how could they handle the *Badger*, if it were an uncleane creature, flay it, and make shooes of the skin, and not be defiled therewith? the wearing of such shooes was a defilement and abomination: Besides, its not probable that God would have the *Tabernacle* covered with the skins of uncleane beasts, that being holy. *Gesner*, also saith that the skins of *Badgers* have no pretiousnesse in them, he would have inquirie made whither it be not the *Thos Lynx*, some such creature, whose skin is pretious & sported: further it appears not that *Badgers* skins were of use to make shooes, as here the *Tachasch* is said to be. Its most likely to be some living creature peculiar to those parts, having sundrie blew spots in it, which occasioned the *Septu*: and *Vulg*: to translate it as you heard: The *Jewes* did weare their garments short, because their feet were seen, they had their shooes exquisitely made and much adorned, *Isa. 3. 18.* ornaments of their feet. This shooing of them held out saith *Prado*.

1. Libertie; for as to be unshod, noted captivity, *Isai. 20. 5, 4.* so being shod the contrary, *Exod. 12. 11.*
2. Taking possession; for loosing the shoe was an Emblem of mans parting with his right, *Ruth. 4. 7. Deut. 25. 9, 10.*
3. Joy, *Ezek. 24. 17.* in time of mourning they put off their shooes, and therefore the Prophet being forbid to mourne, is commanded to put on his shooes.
4. Constancie and resolution, the word here for shooing is from *claudere*, because when a man is shod, his feet are shut up from danger of stones and thornes, and so he goes on boldly, constantly, resolutely, *Ephes. 6. 15.* Having your feet shod with the preparation of Gospel; let the Gospel be to

the affections, as shoes to the feet, have that in readines, it will make you goe on undauntedly.

*I girded thee about with fine linnen.*

Hebrew is thus, **ואחכשר כשש** *stravi te in bysso*, I covered thee with fine linnen. Uulg. *Cinxi te bysso*. Cast. *Amicui bysso*. Tremel. Pisc. *Xilino* cotten not *bysso*, and so they render it in other places, *Exod.* 25. 4. it is, **שש** there which Trem. and Jun. render *linum Xilinum* not *byssum*, and upon this reason because bysse or fine linnen hath another name amongst the Hebrewes, viz. **כרץ** as in *1 Cron.* 15. 27. but this argument is not convincing, because both in the Hebrew tongue and in others, one thing may have divers names, and *Boetius* in his sacred animadversions saith that if **שש** be cotten, it hath also another name in the Hebrew, namely, **פשהרה** and so he interprets that place in *Josh.* 2. 6. **כפשי' הרהעץ** to be understood of cotton and not of flax, which is *Masius* his opinion: it appears to me that *Shesh* was some choice materiall, whereof they made pretious garments and girdles such as were for Kings and great persons, *Gen.* 41. 42. when *Pharaoh* would exalt *Joseph*, set him over all the Land next to himselfe, he arrayes him in vestures of *Shesh*, bysse or fine linnen, so in *Proverb* 31. 22. speaking of the virtuous wife, he saith, her cloathing is *Shesh*; in the verse before it is said of her household, *They were all cloathed with skarlet*, if they were clad with that, this *Shesh*; must be something more pretious, otherwise her Servants should be better clad then herselfe, I conceive the marginal reading were fitter, they were all cloathed with double garments: so the Hebrew word will beare it, and the former words of the verse seeme to inferre it, she is not afraid of the snow, that is the greatest cold of all, because her household is cloath'd with double garments, and she herselfe with *Shesh*, fine linnen and purple which were more costly then the others, *Luke* 16. 19. the rich man is brought in cloath'd with purple, or fine linnen, Byssso, and its reckon'd amongst pretious thing, *Rev.* 18. 12. 16. as gold, silver, pretious stones, pearles, fine linnen or bysse, purple, filke, scarlet, &c. fine linnen here or bysse is distinguished

distinguished from silk, and so is, **שש** in my text there is another word for silke **שש** they have mistaken therefore who have rendred **שש** silke, when as it is the common consent of Interpreters, that **שש** is filke; this *Shesh* or *Byssus* was a kinde of flax greatly esteemed, and desired of women, and of no lesse value then gold. The Rabbies say, what place soever in the Law speaketh of *Shesh* or *Bad*, it is flaxe, or Bylfe, Maymonie. Mercer saith it is a kind of flax most fine, white and pretious, and so diverse others, only some doubt is made of the colour. *Pausanias* and *Boetius* doe conceive it was of a yellowish or redish colour, but the Scripture it self, may determine that doubt, *Rev. 19. 14.* its cald **βύσσινος λευκός** whitelinnen, and the word *Shesh* is put for white marble, *Cant. 5. 15.* and if the Scripture call it white, we need not make inquirie after any other colour; for the orig. of it, *De'* tells us that *Byssum non vermiculi pratum esse sed terra ceuplant e.*

*I girded thee.*

The Hebrew **כנסי** signifies to bind and to cover, *I sai. 1. 6. Thy wounds have not been bound up.* *Gen. 22. 3. Abraham rose and saddled his Asse,* the Hebrew is covered in this place, the worn is to girt now whether sense of the word is fittest, must be inquired after when as some render it, *I covered I cloathed thee*; others, *I girded or bound thee*; to me girding is most peculiar here, because he spake of cloathing before, and speaks of covering in the next words; its well rendred by our translators, *I girded thee, &c.* that is, with a girdle made of fine linnen, *I girt thee and thy Children.* *Aarons girdle* was of fine twined linnen, *Exod. 39. 29.* girdles usually were of costly things, *Needle-worke, Exod. 28. 39. of gold, Rev. 15. 6. Dan. 10 5.* and girdles were for gifts, *2 Sam. 18. 11.* saith *Joab* to the young man, *I would have given thee ten sheckles of silver and a girdle.* Girdles amongst the attire and dressings of women, were of some account, *Jer. 2. 23. Can a Maid forget her ornaments, or a Bride her attire,* their hearts and thoughts are much taken up with them, and because they sin'd so about them the Lord told them, *Isa. 3. 24. That instead of a girdle, there should be a rent, and instead of a Stomacher a girding with sack-cloth.* This girding some make to note out chastitie

chastitie, and conjugall fidelitie. Others, fitnesse and preparednes for imployment.

*Covered thee with silke.*

Hebrew is, **אכסר משׁ** *operui te serico*, this covering was not any inward garment, but some outward vaile, a covering, not a cloathing. The Hebrew women did weare their Vailles and coverings over their outward garments, *Gen. 38. 14.* Tamar covered herself with a Vaile, so did Rebeckah, *Gen. 24. 65.* and *Cant. 5. 7.* the spouse had her vaile: so *Isai. 3. 23.* the Daughters of Sion had their hoods and vailles: whither these vailles did cover the whole bodies, like Hukes in some Countries, or their halfe bodies, whither their heads or faces, is doubtfull amongst Interpreters. That they were not only for the head, but larger is clear from *Ruth 3. 15.* How big or little soever, it was of silke so do expositors in general render it, only the *Septu*: and *Jerom* read it otherwise, the one hath it *τερχαστον* which *Suidas* affirms to be a silken cloath, or pretious vesture. *Theod.* a net or caul made of fine haire, and put upon the heads of women *Hesychius* he expounds it to be *βουβυλινον ὑφασμα* *Sapient* *ἢ τερχαστον* *καὶ αἰνὰ ἀπὸ σπέρματος* a silken covering, woven, knit, or made for the haire of the head, and *Stephanus* in *Thef.* *τερχαστον* is *textum quoddam tenue & bombycinum magni pretii quod crinibus obducebatur.* *Jerom* hath it *subtilibus*, I covered thee with curious and fine coverings, it was of that fineness saith he, *ut capillorum tenuitatem habere credatur*; that it equaliz'd small haire, our Prophet saith **משׁ** with silke, which may be drawn out into very curious threads, the word from whence *mesbi* comes is **משׁ** signifying to draw out, *2 Sam. 17. 22.* He drew me out of many waters, and *Moses* had his name hence, *Ex. 2. 10.* because drawn out of the water, so silk is called *mesbi* in Heb, because its drawn out of the bowels of a worm, and afterwards being put into the vvater, is drawne out into the finest threads.

The use of vailles in Scripture was twofold.

1. For Declaration and preservation of modestie, *Gen. 24. 65.* When Isaac was comming, Rebeckah puts on her vaile, and covers her beauty from the sight of man, and manifests her modestie

deftie, 1 Cor. 11. 5. a vvoman prophesying was to have her head covered, she must not doe it vvithout her vaile on, that was a shame to her, argued boldnesse and impudence, and was as disgracefull as being shorne, vvhen therefore a vvoman prophesied, either in an extraordinary vvay as *Deborah*, *Huldah*, *Anna*, the Daughters of *Philip*, or in an ordinary way that is sung in publique (for so prophesying is taken, 1 Chron. 25. 1. vvhere the singers are said to prophesie with Harpes) they were for modesty sake to put on their vvailes, and God here gave a silken vaile or covering to the Jewish Church his Spouse, that she might carry herselfe modestly towards him.

2. A vaile notes subjection, 1 Cor. 11. 10. *A woman ought to have power on her head*, that is, to cover it, that so it may appeare she is under the Dominion of her Husband, man being Gods Deputie on earth, Lord of the vvorld, he ought not to cover his head, lest he wrong the power put into his hand, but the woman being of man and for man, she ought to cover and vaile herselfe, to declare her subjection to her Husband, and reverence the power in him; God therefore giving a covering to this Jewish estate, would have her to know, that she was not to live as she listed, but to be in subjection unto him, and to be ruled by his Lawes, that she was not *sui juris*, but at pleasure and disposure of the Lord.

Verf. 2. *I decked thee also with ornaments.*

In the former verse you heard of the rich cloathing of this Israelitish vvoman, in this and the next verse, you have her ornaments, vvhich are for comlineesse and sight, rather than any necessity. Hebrew is, **וְאָרְנֵךְ עֵרִי** *ornavi te ornamento*, Septu : **ὡς κοσμησάμενος** *Castal. ornamentis compsi.* French *Te paray d' ornemens.*

*I put bracelets upon thine hands.*

Hebrew is, **וְאָרְנֵךְ צַמֵּר** *armillas from צַמֵּר to couple, joyne unite together,* and bracelets are made of such materials,  
as

as are stringed and united together, Septu. is, *περιστραφευ-  
μα περι τας κειρας*. This practise, was very ancient, *Gen. 24. 22.*  
you have mention of golden bracelets for the hands of *Re-  
beckah*, and these were worne sometimes by men also, as  
*Gen. 38. 18.* *Tamar* asked *Judah* for his signet, and his brace-  
lets, and *2 Sam. 1. 10.* *Saul* had a bracelet upon his arme,  
these persons of note did use to weare, and they were a  
great ornament unto them, signifying faith *Origen*, that the  
hands should doe no uncomlie thing.

*A Chaine upon thy neck.*

Hebrew is, *רביד על נרון* its from *רבר* Septua. *κατιφια*  
which was a Chaine of divers gems, or pretious things han-  
ging downe from the neck to the breast, this wearing of  
Chains about the neck wee finde to be first in *Aegypt*, *Gen.*  
*41. 42.* *Pharaoh* put a gold Chaine about *Josephs* neck,  
which was a great honouring of him, its like the *Aegyptian*  
Kings and Nobles did weare Chaines for ornaments, *Dan.*  
*5. 16.* *Belshazar* said to *Daniel*, *If thou canst reade the writing and  
make it knowne to me, thou shalt be cloath'd with skarlet and have  
a chaine of gold about thy necke;* it was used as for honour, so  
for reward, *Solomon* saith, his Beloveds neck was comelie  
with Chaines of gold, *Cant. 1. 10.* so obedience to Parents  
is reckon'd as a chaine about the neck, *Prov. 1. 9:* here by  
chaine saith *Barnard* in his *Bibl. Thef.* is meant the Lawes,  
and Ordinances of God, which would bee a Chaine to her  
necke.

*Verf. 12. I put a Jewel on thy fore head.*

The Hebrew word for Jewel is, *נום* which notes a Jewel  
for the forehead, in the; originall its on thy nose or  
nostrils, and *Isa. 3. 21* you reade of nose jewels, *נומי האף*  
*circulos naris*, the rings of the nose or jewels of the nostrils:  
so in *Gen. 24. 47.* *I put the earring upon her face,* its in the ori-  
ginall *hannezem al appah*; *I put the Jewel on her nose or nostrils.*  
*Symmachus* interprets *hezem* *הזעם* upon the nose, some  
thinke it was a ring fastend in the carlilage, or pattition be-  
twene the nostrils, which is a place fit enough for such a  
purpose, and from thence hung downe to the lips, *Theodo-*  
*ret*

ret is of that judgement, and the Lord seemes to allude unto *Isai.* 37. 29. *I will put my boock into thy nose or nostrils, Vatablus* reads it *Circulum in naribus tuis*, and Historians tell us, that there be Indians and others in the world, who weare Jewels in their noses. Others hold it was a jewel fastened on their fore-heads, and so hung downe to their noses, *Castal.* hath it *frontale*, as if it were a fore-head-jewell; the Author of this opinion was *Ferome*, who affirms that among their ornaments they vvere vvont to have golden rings hang downe from their fore-heads, to their mouthes, and he renders, *Isai.* 3. 21. *Gemmas ex fronte pendentes*; I shall not contend in this point, but when the Scripture cals them *nisme haaph*, I should thinke it safest to rest there.

*Earrings in thine eares.*

Hebrew is, עִילִים *circulos*, its from עָוֹל *rotundum*, because they are round, *Septu.* is, *ῥεῦλας* *rotulas* wheeles, because they are round like wheeles, they were of gold usually, *Exod.* 32. 2. *Breake off the golden earrings, which are in the eares of their wives, Job* 42. 11. Every one of *Jobs* friends brought him a ring of gold, *Judg.* 8. 24. They had golden earrings, the word here signifies any round thing, and so rings in generall.

I shall speake a word or two of rings, I finde in Scripture that they were antient, and their use to be,

1. Honorarie; so vvhen *Joseph* had told *Pharaoh* his dreame, he honoured him, with puting a ring upon his finger, *Gen.* 41. 42. He tooke off the ring from his owne hand, and put it upon *Josephs*. *Signum ordinis equestris*.

2. Signatorie; *Abasbuerus* bids *Ester* write in the Kings name for the Jewes, and seale it vvith the Kings ring, sealing rings were called Signets, *Gen.* 38. 18. *Tamar* demands of *Judah* his Signet, *Dan.* 6. 17. The King sealed it vvith his owne Signet, and the Signets of his Lords, and they did weare their Signets upon their right hands, *Jer.* 22. 24. though *Coniah* were the Signet, &c.

3. Decorarie or for ornament, either of the hands, *Est.* 8. 2. or of the nose as before, or of the eares as in this



place, by this earring, *Theodore* understands the hearing of the word of God.

4. Testificatorie.

1. Of joy, *Luke* 15. 22. said the Father of the Prodigal upon his returne, *Put a ring upon his finger.*

*Schinzkins de  
Annulis.*

2. Of Estate, *James* 2. 2. *If there come unto your Assemblée a man with a gold ring, &c.* that shewes him to be a man of Estate. *Crassus* that rich Roman wore two rings, thereby intimating, [the great increase of his wealth, *quasi annulus foret symbolum opulentie.*

*Curt, lib. 6.  
de Gest. Alinx.*

3. Of power, *Ester* 3. 10. when *Haman* had traduc'd the *Jewes*, perswaded the King it was not for his profit to suffer them, and had offered a great summe of money for their destruction, the King tooke the Ring from his hand, and gave it unto *Haman*, which testified, the King thereby gave him power to doe it: so *Alexander* when sick unto death, was asked who should be his successor, answered the best amongst them, and shortly after his speech failing, he puld off his Ring, and gave it to *Perdiccas*.

Their earings entred their eares, had the name of their gods in them, *Gen.* 35. 4. *They gave to Jacob all their strange gods, and their earings, which he buryed under the Oake.*

Why should he burie the earings, if they had not the names, effigies, or memorial of their Gods in them?

Also they were tokens of reconciliation, *Job* 42. 11. *They brought to Job an earring of gold,* so God had given them his word, that it might enter into their eares, carry the name and memorial of God to their hearts, and be a pledge of his friendship, and good will towards them.

Obser. 1.

That whatever wealth you have, cloathing, ornaments, jewels, it is the Lord who gives you them, *I cloath'd thee, I girded thee, I covered thee, I deckt thee, I put Bracelets upon thine hands, I put a Jewel on thy fore-head,* here are six things. If we have cloathes, we consider not who cloathed us, therefore saith God, *I cloath'd thee,* if we be girded, &c. wee are very apt to forget Gods bounty, and to attribute, what he gives,

to

to our owne industrie, prudence, providence, or some second cause, *Hof. 2. 5.* shee thought her lovers, not God, gave her bread, water, wooll, flax, &c. *Verf. 8.* *She did not know that I gave her.* We all live upon the Almes of God, no man hath a coat, a shooe, a girdle; no vvoman a veile, a hood, a jewel, but it is the gift of God, *Cant. 4. 1.* the Church is said to have Doves eyes, because she lookes much upward. Others have Swines, they looke downward.

*A beautifull Crowne upon thy head.*

Hebrew is, *עֹרֶת תְּהָאָרָה* *Coronam glorie*, A crowne of glorie, that is, a Crowne which made thee glorious and beautifull, *Septu. is, στεφανος αναχρηστας* a crowne of rejoycing or glorying, *Sym. Decoris* of comelines and honour, so the *Vulg.* and *Calvin* also. *Castal. Decoram coronam* a comely Crowne, *Jun. Polon. and Pisc. Coronam ornatus*, a Crowne of ornament. French is, *une couronne excellente*, an excellent Crowne. *Oecol. Coronam pulchritudinis*, a Crowne of beautie.

What this Crowne was, we must inquire, a Crowne is somewhat compasseth about, so the word *עֹרֶת* whence it comes signifies, *viz. circundare circumtegere*, and the learned conceive, this Crowne was some ornament upon the head, made of fine linnen, silke or gold internixt with the same, in *Isa. 3. 18.* you reade of round tires like the moone, which *Deodate* saith, they wore on their shooes, but others on their heads, that were made of costly materials, & round like the moon, and may be that which the Lord calls here the beautifull crown. Women in our dayes, do tie up their haire in a round, which shewes like a Crowne upon their heads.

*Aaron* you know was crowned, *Levit. 8. 9.* *Moses* put upon his head the holy Crowne, and so in him crowned the people, vvho are cald a royall Priesthood, a Kingdome of Preists. *Exod. 19. 6.* to this crowning, some thinke, the Lord respects here. Others judge the Lord alludes to a custome among the *Jewes*, and others of putting crownes upon the heads of those who were to be married, and receive princely power and dignitie, *Cant. 3. 11.* *Solomons Mother crowned him with a Crowne in the day of his espousals*, and *Isai. 61. 10.* *As a Bridegroom decketh himselfe with ornaments.*

The Hebrew is, That decketh himselfe as a Preist, vvho had choice ornaments, and among the rest a Crowne, and so the *Vulg.* reads it, *quasi sponsum decoratum corona*, and so the Brides had crownes or peculiar dressings like crownes, the *Vulg.* reads the words *Cant.* 4. 8. *Come with me from Lebanon my spouse, with me from Lebanon, & Coronaberis, and thou shalt be crowned.* When *Abasuerus* tooke *Ester* to be his Spouse, he set the royall Crowne upon her head, *Est.* 2. 17. so God here speaking of the marrying of this woman to him, tels you, that he put a Crowne upon her head, it was an honourable, a princely marriage, and God would have the world know, that his Spouse should not be inferior to any, but have her Crowne and the honour of a Kingdome, and by this Crowne I conceive is meant, not the Cloud which covered and compassed them by day, nor the Law vvhich God gave them at Mount *Sinai*, but princely dignitie, dominion and power, so its used, *Psal.* 132. 18. *His enemies will I cloath with shame, but upon himselfe shall his Crowne flourish;* that is, his dignitie and power shall flourish, *Revel.* 6. 2. *He sate on the white Horse, had a Crowne given unto him, and he went forth conquering, and to conquer.* The Crowne given vv as an Emblem of dignitie and dominion, and here it notes that honour and power God gave this people, *Numb.* 1. 16. there vv ere Princes of the Tribes, 12. are named in the verse before, and Chap. 16. 2. you have mentioned, 250 Princes: they had store of Princes amongst them, which shewes they were an honourable and potent people, *Joshua*, *Barack*, *Jephthah*, &c. their dignitie and Dominion vv as the Crowne of glorie, the Lord had put upon their head.

*Jer.* 13. 18. *Say to the King and Queene humble yourselves for your principallities shall come downe, even the Crowne of your glorie,* the word principallities, is rendred in the margent *beadtires*, those ornaments on their heads which noted their principallities, as their Crownes which imported greatnesse power and soveraignty, these being Crowns of their glory, should come downe, or we may take the word as it stands, the principallities, what you count the principall things, as the royall dignitie, and soveraigne power, these shall come

come downe, these are the Crownes of glorie, and they shall be laid in the dust.

Verf. 13. *Thus wast thou decked with gold, and silver.*

Hebrew is, and thou wast decked with noting their riches and wealth they had, rather than their golden and silver apparel, Gold is the chiefest of mettals, and hath the precedence in Scripture, its first spoken of, *Gen. 2. 11. 12.* and this woman had much gold, she had jewels of gold from the *Aegyptians*, *Exods 12. 35.* you may reade in the 25. of *Exod* what golden things were in the Tabernacle, and in the 1 *Kin.* 6 and 7 Chapters, what gold and golden vessels were in the Temple, and *Solomon* abounded with gold, he had yearly comming in 666. Talents of gold, Chap. 10. 16. and the common Talent was 1875 li. and the sacred was 3750. li. now after the rate of the common Talent, it was 1248450. li. and after the rate of the sacred, 2496900 li. *David* in his time prepared, 100000 talents of gold, and 1000000. of silver, for the house of the Lord. *Solomon* had Targets and shields of gold, and al his drinking Vessels, and silver was as plentiful as stones, and nothing accounted of in his dayes, 1 *Ki.* 10. 16, 17: 21. 27. yea gold was so plentiful, that they made them Gods of gold, 1 *Kings* 12. 28. and lavish'd out gold. *Isai.* 46. 6.

*Obfer. 1.*

The Lord doth not only give Apparel, ornaments unto his people, but he gives rich and costly apparel, pretious ornaments, he gave them broidered worke, fine linnen, and filke, bracelets, chaines, jewels, and earings of gold, *Jer.* 20. 5. there were pretious things in the Citie, 2 *Sam.* 1. 24. the Daughters of Israel were cloath'd in skarlet, and had ornaments of gold upon their apparrell, they had choice ornaments, *Lam.* 4. 5. *They were brought up in skarlet, they were cloath'd with crimson, and deckt with ornaments of gold, Jer.* 4. 30. Now seeing the Lord gave them such raiment, and such ornament, there is a lawfull use of such things. The Apostle *Paul* seemes to be against the use of them, 1 *Tim.* 2. 9.

*I will that women adorn themselves in modest apparell, with shamefastnes and sobrietie, not with broidered haire, or gold, or pearles, or costly aray.* Rev. 1. 13. Christ was girt about with a golden girdle; it was no sinne for *Rebecchah* to weare the jewels and bracelets that *Abrahams* Servant brought and gave her, Gen. 24. 47. it was not sinfull for the virtuous wife to weare lilke and purple, Prov. 31. 22. God would never have given materials at all to worke them, if it were simplie unlawfull to weare them. Let us consider for what ends the Lord hath given Apparell and ornaments, and hereby wee shall come to discerne more clearely of the lawfull use, or sinfull abuse of these things.

There be severall ends,

1. To cover mans nakednesse, God set man and woman naked in the world, at first, that they might see they had nothing of their owne, that all was the Lords who created them, but when they sin'd in eating the forbidden fruit, they were ashamed of their nakednes, and sought to cover it, Gen. 3. 7. yea God made them coats of skins, and cloath'd them vers. 21. that so their nakednesse and shame might not be seene, that so modestie and chastitie might be preserved, Hos. 2. 9. *I will recover my wool, and my flax given to recover her nakednesse.*

2. To arme and defend them against the injurie of the aire, the violence of winde, and weather, heate and cold, Prov. 31. 21. *She is not afraid of the snow, for all her household are cloath'd with double garments,* they keepe off the harme would come by snow and frost to the body if not cloathed, therefore saith *Solomon*, its unseasonable to take away a mans garment in cold weather, Prov. 25. 20. and *Job* judgeth it an Act of wickednes in them that cause men to want coverings in the cold, Job. 24. 7.

3. To distinguish one sex from another, God would not have men and women dressed and adorned alike, Deut. 22. 5. *The woman shall not weare that which appertaineth to a man, neither shall a man put on a womans garment,* God would not have men to be effeminate, nor women to be mannish, some therefore judge it unlawfull for women to put on any armes, because

cause armour is the furniture or covering of man, the Hebrew word *cheli* signifieth an instrument or ornament that a man puts on him in time of peace or warr.

4. To preserve the healthinesse of our bodies, man is borne to labour as the sparkes flye upward, *Job* 3. 7. and man labouring, his bodie sweats, and sends forth these humours would breed sicknesses, diseases, &c. which our vestures receiving are to be changed, and so health preserved, so in time of sickness, *Job* 30. 18. *By the great force of my disease is my garment changed, it bindeth me about as the collar of my Coat.*

5. To notifie the conditions, rankes and places of men, *Gen.* 41. 42. When *Joseph* was exalted, he was arrayed in vestures of fine linnen, which was an *indicium*, that he was a man of great place, so *Est.* 6. 8. the man the King would honour, must have the royall Apparrel, and *Herod Acts* 12. 21. had on royall Apparrell, *Psal.* 45. 13. 14. *The Kings daughter was in cloathing of wrought gold, and raiment of needle-worke,* 2 *Sam.* 13. 18. *Tamar* had a garment on of diverse colours, for with such roabes were Kings Daughters apparrelled; *Lam.* 4. 5. By Scarlet they were differenced from other, *Matth.* 11. 8. soft-silken raiment was for those were in Kings Houses that were Virgins, and because Christ was a King, and a pretended King as the *Jewes* thought, therefore they cloathed him in skarlet, *Matth.* 27. 28.

6. To adorne the bodie, *Gen.* 27. 15, *Esaub* had goodly, the Hebrew is *desirable* rayment, that became him so, as made him lovely, desireable, *Isa.* 52. 1. *Zion* had beautifull garments, to put on such as made her beautifull, *Hos.* 2. 13. *She decked herselfe with earrings and jewels,* *Jer.* 2. 22. Can a Maid forget her ornaments, *Exod.* 28. 40. *Aarons* sons must have coats, girdles bonnets, for glorie and beautie.

7. To testifie griefe or joy, *Mordechai* put on sack-cloath in a time of mourning, *Joel* 1. 13. comelie in sack-cloath, there was a soare judgement upon them: so for joy, *Luke* 15. 22. *Bring the best roabe and put upon him.* *Isa.* 61. 10. *A Bridegroom* decks himselfe with ornaments, and a Bride adorne herselfe with jewels: marriage is a time of rejoycing; garments

ments and jewels doe testifie it, when joy and mirth are in the heart of a man, then saith *Solomon*, let thy garments be white, *Eccl.* 9.8.

Wherein persons sinne about Apparrell and Ornaments.

1. When it is not modest, but carries with it provocation to lust and wantonnes, *Prov.* 7. 10. *There met the young man a woman in the attire of a Harlot, with naked breasts, with curled and poudred haire, with costly garments, which were incentiva libidinis, Rev.* 17. 1, 2, 3. the Whore with whom the Kings of the earth committed fornication, was arrayed with purple and scarlet colour, deckt with gold, pretious stones and pearles, such things as might in tice them to folly, *Hof.* 2. 2. he speakes of adulterie betweene the breasts, they either had naked breasts, or hung-inticing ornaments about their breasts; when the habit, haire, or adorning of the breasts are such as draw the eyes, this is *crimen prostitutionis*, the fault of her who sets her chastitie to sale. *Hierome* saith if a man or woman adorne themselves so as they provoke others to looke after them, though no evill follow upon it, yet the Partie shall suffer eternall damnation, because they offered payson to others, though none would drinke of it. So when womens garments are too short, they are not suitable to modestie, *1 Tim.* 2. 9. *Women should adorne themselves in modest Apparrell, with shamefastnesse and sobrietie.*

2. When persons exceed their degree and rank in costly Apparrell and ornaments, gold, pearles, and costly array is forbidden by the Apostle, *1 Tim.* 2. 9. and *1 Pet.* 1. 3. the Lord doth not simplie forbid all adorning, as *Pelagius* would have it, but their adorning themselves beyond their degrees, it is not for the lower ranke of people to be arrayed like unto the middle sort, nor for the middle sort like unto the highest.

3. When it proclaimes and maintaines pride, haughtines and contempt of others, rich Apparrell, and pretious Ornaments, puffe up the hearts of those which wear them, *Isa.* 3. 16, 18, 19, 20, 21, 22, 23. *The Daughters of Sion are baughty, and walke with stretch'd forth neckes, wanton eyes, &c. and*



and what was the occasion and cause of this they had their braverie, tinkling ornaments, cauls and tyres like the Moon, chaines, bracelets, earings, rings, nose-jewels, changeable suits of Apparell, fine linnen, hoods and veiles, and these they were proud of, and contemn'd those who wanted them; its said of the *Leviathan*, his scales are his pride, *Job* 41. 11. so many, their cloathing is their pride, and being proud they become contemptuous, *Psal.* 123. 4. *Our soule is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud,* proud ones contemne others, the Devill is a proud creature, and he accus'd, contemn'd *Joshua* who was cloath'd with filthie garments, and when persons are puff'd up with their Apparell, they will contemne those are clad with meane or filthie garments.

4. When its so expensive as that it hindreth workes of mercie, *1 Tim.* 2 9. 10. *Let women adorne themselves in modest Apparell, not with brodered haire, gold, pearles, or costly aray, but with good workes,* now when they weare such costly apparrell and ornaments, that they are disabled to doe good to the poore, proportionable to their ranke, their cladments and ornaments become sinfull, hence it is that many of note are very miserable in their Houses, defrauding their bellies, to lay the more upon their backs, yea become not only covetous, but griping Exactors upon their Tenants, racking their rents to so high a rate, that their pride is maintain'd by the sweat, losse, and undoing oft-times of others, yea oft-times so profuse this way, that they undoe their owne Families.

5. When strange and forraigne fashions are taken up, which is one of the great finnes of *England*, you reade in *Zeph.* 1. 8. a terrible sentence which is this, *I will punish all such as are clothed with strange Apparell;* that is, those which did follow and imitate the strange Apparell of other Nations. Some aped themselves into the *Chaldean* habits, some into the *Aegyptian*, some into the *Tyrian*, some into the *Philistean*, and some into other *Gentilish* habits, as it is amongst us, some take up the French, some the Spanish, some Italian habits. That we may conceive to be strange apparrell, which

is not peculiar to the Nation where men live, nor found in the Churches of God there.

6. When too much time is la'id out about curious and costly apparelling of the bodie, and adorning it with ornaments; our furniture and dressings therewith should be such, as should take up little time, for time is more pretious than all thy rich Roabes, than all thy pretious jewels and ornaments. *Ephes. 5. 16. Redeeme the time, because the dayes are evil,* many men and women squander away the time in minding new fashions, and in tricking up their vile bodies with gorgeous apparel and ornaments, and spend so many houres therein, as that they have scarce one houre for God, or the good of their soules; if more time be not spent about that most noble part of man, the cloathing and trimming up of it for the Bridegroom, viz. the Lord Jesus Christ, then upon the body, you sin greatly: Its a crying and provoking sin in this Land, that many not only among the great and gallant ones, but even of inferior rank, do spend a third part, if not halfe of their day, in fitting, fneing, and dressing up their bodies with their broideries; fine linnen, silkes, accoutrements, and ornaments, whereas a divine prohibition lyeth against these comparatively, *1 Pet. 3. 3.* speaking of women he saith, *Let not their adorning be outward, of plaiting the haire, wearing of gold, putting on of Apparell, but let it be the hidden man of the heart, in the Ornament of a meeke and quiet spirit; rather this than the other.* In the Hebrew tongue, *Verba negantia sepe ponuntur pro comparatis.* *Gen. 32. 28.* Thy name shall be cald no more Jacob but Israel, that is, rather Israel than Jacob. *Exod. 16. 8.* The murmurings are not against us, but against the Lord. *Prov. 8. 10.* Receive my instruction and not silver. *Luke 12. 13.* When thou makest a dinner or supper, call not thy friends, kindred or rich Neighbour, but the poore. *1 Tim. 2. 14.* Adam was not deceiv'd, but the woman; that is, the woman rather than Adam, so in this place of Peter, women should rather looke at the dressing and rich apparelling of their soules than of their bodies.

Hence those Scriptures,  
Put on the Lord Jesus Christ, *Rom. 13. 14.*

Put on the new man, which after God is created in righteousness and true holiness, Eph. 4. 24.

Put on bowels of mercie, kindness, humbleness of mind, meeknesse, long suffering, charitie, Col. 3. 12. 14.

1 Pet. 5. 5. Be clothed with humilitie, *ὑποταξάμενοι* Oecumen: renders it Circumdate. Gerrard. Innodate, doe as women that deck themselves with knots of silke ribbon: if time were spent this way, you would be more lovely in the eye of God, you would be as Brides ready trimmed for the appearing of the great Bridegroom.

7. When its worne unseasonably. Costly apparell and ornaments, are sometimes as unseasonable as snow in Summer, when its a time of mourning, when God calls either privately or publicly to it, then we sin if we put on rich attire, our chief robes and ornaments, Exod. 33. 4, 5. *There were evill tydings, they mourned, and no man put on him his ornaments; God had bid them put off their ornaments, and told them he would not goe with them, which was a soare judgement.* David when the Child lay sick, had not on his royall Apparell, for the text saith, *When the Child was dead, he rose from the earth, and chang'd his garments,* 2 Sam. 12. 20. when Haman had got power against the Jewes, and their Lawes were in danger, Mordecai and many of the Jewes fasted, but it was in sack-cloth and ashes; and when Esther sent other rayment for Mordecai to put on; he would none of it, God cald to mourning, and he would testifie the sorrow of his heart, by the sack-cloth on his loynes, and ashes on his head, judgements and afflictions had better effects in their dayes, then ours, God hath a long time cald upon us to put on sackcloth, to testifie our sorrowes, we have had many dayes of mourning, God hath spoken to us to put off our vaine fashions, our gorgeous apparell; our costly ornaments our *sumptuosam stoliditatem*, but we have not done it. When God hath looked for our courtest and worst garments at a Fast, we have come in silke and Satten, Plush and Crimson, bespangled with Pearles, Diamonds, with curled locks, powdered heads, naked necks and breasts, fitter for Pageants and play-houfes, then the presence of a provoked God; doe you  
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thinke it meet in their owne consciences, that men and women should take pleasure in adorning their bodies, and manifest it at a Fast, when God is so far displeased that he threatens our lives and liberties.

So when they may draw away the minds of those that weare them, or those that behold them from the worship of God, *Cum a Cælestibus abducunt*, therefore its questionable whither such apparell and ornaments should be worne on the Lords dayes, and at such times, when people meet in the congregation to worship the Lord, if they take not up their owne hearts, they draw away the eyes of others, and when they come home, they can tell you more of men and womens habits and fashions, and ornaments, then of the Preachers Sermon, &c.

Its inquireable why people should so dresse up themselves when they are to come before God, especially put on rich attire, and costly ornaments, doe these make you more acceptable to God? upon consideration you may feare its otherwise, For.

1. You come before God in an open breach of his Will,  
1 *Tim.* 2. 1 *Pet.* 3.

2. Doe you not come to the Lord in a petitionarie way, that he would teach you, pardon, sanctifie, comfort you; and should Beggars come with badges of pride upon them? should a Beggar come to you adorned with pearles and Diamonds, with silk, fatten, scarlet, you would have little heart to give unto him, 1 *Tim.* 2. he puts them upon praying every where, and then tells them that they must not be adorned in costly aray.

8. When the Callings of men are hindred by their apparell, that they cannot doe what is sitting in them, or with that activitie they should, sometimes garments are too long, sometimes so little, sometimes so wide, that they cannot walke in them, nor put forth themselves with such life, as in other garments. *David* when he had *Sauls* armour on, he could not goe in it, 1 *Sam.* 17. 39. It hindred the naturall actions and motions of his bodie; that apparell which doth impede, and not promote the actions of the body, be they naturall,

vital or animal, is sinful. God never set up Art to prejudice but to perfect nature, therefore all garments and ornaments should be to make you act more livelie, they should not retard your walking but further it : when the Sheepes Fleece is heavic and cumbersome, you take it away. Saylor's will have cloathes, to further nothinder their motion.

9. When you multiply garments and ornaments, and have them to satissie your eye, new fangled humour, curiositie, to fill trunks and wardrobes, yea to breed and feede moathes, rather then for any necessitie or good use, *Isa. 3. 22.* God threatens to take away the changeable suits of apparell, they had varietie of suits, and shifted out of one into another, like many vaine-giddie spirits in our dayes, that change their habits twice, yea thrice sometimes in a day, they have such plentie, that though they doe change oft, yet they cannot keepe them from the moath, *Jam. 5. 1, 2.* *Goe to you rich men,, weepe and howle for the miseries shall come upon you, your riches are corrupted, your garments are moath-eaten :* besides, they breed moathes in you, they make you sollicitous and carefull how to keepe them, which of them to put on, how to turkise them into the next fashion, &c. *Matth. 6. 28. Why take ye thought for raiment? 1 Tim. 6. 8.*

10. When health is indangered by them, as when huffles flits and windowes are made in garments, so that they let in the cold, &c. when too short above or beneath, when slutish. Chriists dead bodie, was wrapped in a cleane linnen cloath, *Mat. 27. 59.* our living bodies should not be covered with uncleane linnen or woollen.

11. When it doth disbecome the bodie, apparell is for the adorning of the bodie; but there be many fashions now in the world, and dressees that doe disparage that naturall beauty and comelines, which God hath put upon the bodie, and ought to be maintained, *Paul* saith, women should adorne themselves with modest apparell, *ἢ καταστοιῇ κοσμήσει* with becoming apparrell, such as becomes nature, such as becomes women that professe godlineffe; if you put honour upon those parts are lesse honourable, will you dishonour those parts are more honourable?

12. When apparell is made use of to deceive, *Zachar. 13.*  
 4. The false prophets did weare rough garments to deceive, such were the garments of the true Prophets, as you may see from *Isai. 20. 2. 2 Kings 1. 8.* and they put on such garments, that they might be thought such Prophets, and thereby deceive the people. Many put on rich apparell, that they may be thought wealthie men, of good Families, that they may get rich matches, insinuate themselves into the societie of rich and great ones, to make advantage of them: many cover their crookednesses, deformities, to deceive the World.

13. When its scandalous to others, either actively by drawing them to doe the like, or infecting the mindes of others, and their owne Children with sinfull thoughts and lusts, or passively when godly ones are saddened thereby.

Wee should not be proud of our cloathing and ornaments.

1. Because they are the fruit of sinne, or consequents of it. *Adams* sin brought in garments, they are *stigmata peccati*; had there been no sinne, there had been no need of them.

2. They mind you of your great losse: you lost better garments and better ornaments than these.

3. All from the beasts or bowels of the earth, its weakness, if not foolishnesse, to affect such things.

4. Your bodies are better than your cloathes, *Matth. 6. 25.* *Is not the bodie more than rayment: yet Phil 3. 21. Who shall change our vile bodie, that it may be fashioned like unto his glorious bodie, according to the working, whereby he is able to subdue all things unto himselfe.* Our bodies are made of the earth, full of sinne, subject to all diseases, are oft in base employments.

5. You must give account unto God of every mercie, garment, &c. *James 5. 9.* the Judge is at the doore, *1 Pet.*

4. *5. Who shall give account to him that is ready to judge the quick and the dead.*

6. Because they are under condemnation, and are passing  
*1 Joh.*

1. *John 2. 15. 16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof, but he that doth the will of God abideth forever.*

7. Usually they have been wicked, who have affected those things, *Jesabel, Isa. those in 3. Revel. 17. The Whore. Herod Ag. 12. Dives Luke 16.*

8. Christ hath set us an example of humilitie, *Mat. 11. 29. he wore no fine cloathes, no jewels or ornaments, he was crucified naked, for the sinne of our apparell, and it was the practise of holy women to looke at the inward adorning: The adorning of a meeke and quiet spirit, 1 Pet. 1. 5. After this manner in old time, the holy women who trusted in God, adorned themselves.*

*Obfer. 2.*

The Lord gives varietie of blessings unto his; not only apparel, costly apparell, but varietie of it, not only ornaments, and precious ones, but varietie of them, they had broidered worke, fine linnen, filke, bracelets, chaines, nose-jewels, earrings, gold, silver in abundance, *Deut. 28. 12. Thou shalt lend unto many Nations, and thou shalt not borrow, what ever they lent, cloathes, jewels, or money, they had varietie: when the People offered so largely, gold, silver, precious stones, and other things, 1 Chron. 29. it argues that God had given them abundance of each, which made David say, ver. 14. All things come of thee, and of thine owne have wee given thee, God had first given, else there had been no giving unto him. Its said Deut. 28. 47. They had abundance of all things, yea all things at Land or Sea, Deut. 33. 19. They shall suck of the abundance of the Seas, and of treasures of gold and silver (hid in the Sand) and apparell in great abundance.*

*Obfer. 3.*

The Lord mindes and provides for his, from top to toe; clothed her with broidered work, he covered her head with filke;



silke, he girded her with fine linnen, and shod her with skins of *Tachash*; her eares, nose, neck, hands, had their ornaments, Gods eye was upon every part, and his hand gave coverings and adornments for them; God doth not only minde the honourable and highest parts, but the lowest, the very feet of his, *Isai.* 3. 20. they had ornaments upon their legs, *Deu.* 8. 4. *Thy rayment wax'd not old upon thee, neither did thy foote swell these 40 yeares, Chap.* 29. 5. *Thy shooe is not waxen old upon thy foote*: God minded the tipp of *Aarons*, and his Sonnes right eares, the thumbes of their right hands, the great toe of their right foote, *Exod.* 29. 20. God hath put honour and abundance of honour upon the uncomelie parts, *1 Cor.* 12. 23, 24. Seeing God mindes all, and provides for all, wee should honour him with all, with our heades, hands, Leggs, feet, even the whole bodie, thou hast adorn'd us, we will adore thee; thou hast cloath'd, girded, shod and deckt us from the head to the feet, wee will see to it, that the whole and every part may be Serviceable unto thee, that our inward man may be cloath'd with the righteousness of Christ, and adorn'd from the top to the toe, with the graces of the Spirit.

Verf. 13. *Thou didst eate fine flowre and Honey and Oyle:*

You have heard before what were this womans cloathing and ornaments, now you may heare of her dyet. At marriages, as they had costly garments, pretious ornaments, so they had suitable dainties, the Lord provided for this woman, not Acornes, or the Onions and Leekes of *Aegypt*, but dyet answerable to her condition, for under these expressions, is held out unto us all provisions, God gave into this Israelitish Estate, to feed upon all things for nourishment.

*Fine flowre.*

Hebrew is, סלת which *Kirker* renders *flos seu delicia; farine tritice*, the flowre and delicacies of wheaten meale, being ground most finely, this was offerable in sacrifices, *Levit.* 5.

11. but קמח was common flowre or meale and not used in sacrifice, but only in the offering of jealousy, *Nam.* 5. 15. the French hath it, *la fleur de froment*, the flowre of wheate, it was very fine, such as made bread or cakes for Kings, *1 Kings* 4. 22. such as *Abraham* entertained Angels withall, *Gen.* 18. 6. this people had *Manna* in the Wildernes, and fine flowre abundantly in *Canaan*, it is cal'd the fat of wheat in *Psal.* 81. 16. *Solomon* spent in a day, 30. measures of fine flowre in that *1 Kings* 4. 22. and it was cheape, *A measure of flowre was sold for a shekel*, *2 Kings*, 7. 16. which was about two shillings, and their Land was, *A Land of wheate*, *Deut.* 8. 8. and so abounded therein, that *Solomon* gave 20000. measures of wheate unto *Hiram*, *1 Kings* 5. 11. the word for measure is, כר core, now a core is the same with the *Homer*, 8. or 10. bushels, so that he gave him 20000 quarters at the least.

## Honey

Hebrew is, דבש which notes all sweet things, honey, sugar, dates, figgs, grapes, &c. *2 Chron.* 31. 5. there the people brought for offerings, the first fruit of Corne, wine, oyle, and honey, דבש Now it is not well translated honey in this place, because honey was forbid in Offerings, *Levit.* 2. 11. no honey was to be in any offering made with fire: its better in the margents, where you finde it rendred *Dates*, *Jun.* and *Trem.* have it *palme*, that is *Dates*, or the fruit of the *palme tree*, the Law speakes not at all of the first fruits of honey, but of other things it doth, *deuash* may there in *Chron.* be translated *sweet things*, or *sweet fruits*, and here in *Ezekiel* you may understand not only honey, but all honyish, and sweet things: you have that phrase oft, *A Land that flowes with milke and honey*, *Exod.* 3. 8. *13. 5. Deut.* 6. 3. *Josh.* 5. 6. *Jer.* 11. 5. *Ezek.* 20. 6. which comprehend all other blessings, and declare what sweet and delicate things they had to feed upon, when you read of honey in the word of God, you must not alwayes confine it to that wee strictly call honey, but you must extend it to any pleasant or sweet things edible, *Deut.* 32. 13. *He made him to suck honey out of*

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the rock: the rocks doe not yeild honey, but God gave them water out of rocks, which was as sweet as honey, and God made rockie, barren places, fruitfull, which was as pleasant and delightfull to them as honey, its true, they had much honey it selfe in the Land as you may see from 1 Sam. 14. 26. and they did eate it, *Isa.* 7. 22. yet honey comprehended other things also.

Oyle.

Hebrew is, שֶׁמֶן from שָׁמַן to make fat, oyle is very nourishing, it makes plump and fat, *Neb.* 9. 25. *They tooke strong Cities, and a fat Land, and possessed Houses full of all goods, wells digged, Vine-yards and Olive-yards and fruit-Trees in abundance: so they did eate, were filled and became fat, and delighted themselves in thy great goodnes.* Canaan was cald a fat Land, it abounded with oyle and other choice things, which they fed upon and became fat withall: now oyle here is comprehensive, and notes also plenty of mercies belonging to the bellie, *Dent.* 33. 24. *Let Asa dipp his foot in oyle; that is, let him enjoy a Countrie that abounds, with farnesse,* *Job* 29. 6. *I washed my steps with butter, and the rock powred me out rivers of oyle;* these expressions shew the plentie and prosperitie he had, the rock did not send out Rivers of Oyle, but rockie places became fruitfull through Gods blessing; and this was as if he had been anointed with, or eaten oyle, *Isai.* 25. 6. the word is put there for fat things, *In this mountaine shall the Lord make a feast of fat things, מִשְׁתֵּה שֶׁמֶן convivium rerum pinguium, a feast of Oyles.* By these three, *floure, honey, and oyle,* are set out the delicate and abundant provision of the holy Land.

*Thou wast exceeding beautifull.*

Hebrew is emphaticall, יְהִי כְמוֹת מְאֹד decora facta es in vehementia valde, or in valde valde: Septu: is, *הָיָה כְמוֹת מְאֹד* decora facta es vehementer nimis, thou wast made very beautifull, too beautifull. *Pisc.* Pulchra fuisti valde admodum very much. *Jun.* Supra modum, above measure, French, *As este belle tant & plus,* Thou hast been beautifull and fine so much

much and more. The doubling of the word, sets a weight upon the sense, and imports that she was come to exceeding great beauty, her silken garments, and costly ornaments made her beautifull, her feeding delicately, and feasting with the choicest dainties, made her have a fresh and lively colour, and to be very beautifull: but I conceive the beautifulnesse of the Jewes persons, is not the thing so much aimed at here, as the beautie of her state, viz. that spirituall beautie this people had, which none of the Nations had, they had the Temple, which was cal'd *The beautifull house*, Isa. 64. 11. and because it was upon Mount Zion, Psal. 48. 2. that is said to be beautifull, yea the perfection of beautie, Psal. 50. 2. *Strength and beautie are in his Sanctuary*, Psal. 96. 6. before that they had the Sanctuary, which was cal'd the beautie of holinesse, Psal. 29. 2. 96. 9. 1 Chron. 16. 29. They had the Preists, who had garments glorious and beautifull, Exod. 28. 2. 4. When Aaron had on his robes, the twelve stones in his breast plate representing the twelve Tribes, how beautifull did he and they appeare in him. They had the Covenant and Seales of it, circumcision and the passeover, they had the Law, the Prophets, *Urim and Thummim*, Sabbaths, new Moones, solemne feasts and Assemblies, they had the *Sanedrim* and other judicatories, all which were their great glorie and beautie.

*Thou didst prosper into a Kingdome.*

This is the sixth choice mercie that the Lord did bestow upon her. *Vulg. profecisti in regnum.* French, *as prospere jusqu'a regner*, in the 7. verse its said, *She had multiplyed as the bud of the Feild, had increased and was waxen great*, and so great as that she attaind, and came to the honour of a Kingdome; not into the place of other Kings, that were of the Hills and Valleyes in Canaan and at Jerusalem, of which you may read, Josh. 9, 10, 11, and 12, Chapters. But this state it selfe grew up to a Kingly state, at first it was governed by Judges, it was a free estate, and they chose whom they pleased to rule over them, afterwards they mounted to royall dignitie, and out of their owne loynes sprang Kings, Saul,

David, Solomon, and many others, and in Solomons dayes did this Kingdome most flourish, as you may see, *Psal. 72.* and *1 Kings 4. 24, 25, 26, &c.* He reigned over all Kingdomes, from the River (that was Euphrates) unto the Philistins, and unto the border of Ægypt, they brought presents, and served Solomon all dayes of his life, Judah and Israel dwelt safely, every man under his Vine, and under his fig-tree, from Dan to Bershebah and Solomon had forty thousand stals of horses for his Chariots, and twelve thousand horsemen.

Or thus, if wee will follow the metaphoricall allusion, God entred into Covenant with this Jewish estate, tooke it to be his, and marryed himselfe to it, being a great King, and so it became or pats'd into a Kingdome, for the word *מלך* signifies *transire* as well as *prosperari*, God therefore becoming the King of Israel, the Israelitish estate became a Kingdome, *Exod 19. 6.* Ye shall be to me a Kingdome, King and people are like Husband and Wife, *Isai. 56. 5.* Thy maker is thine Husband, God who was the King of this people was their Husband, *Lament. 1. 1.* How doth the Citie sit solitary that was full of people, how is she become a Widdow? she that was great among the Nations, & Princeesse among the Provinces, how is she become tributary? while God was in her, with her, she was a Princeesse, but now having left her, she sate as a Widdow, her King and Husband was gone: this exposition suits with what you had in the 12. verse, *I put a beutifull Crowne upon thine head, I marryed thee, and gave thee princely dignitie, dominion and power.*

#### Obser. 1.

The Lord allows his people dainty and delicious fare; Thou didst eate fine flowre, honey and Oyle, under these are comprehended all the choice edibles, and the pleasant meats, the Land of Canaan brought forth. At first green hearbis, and fruit was their meates, *Gen. 1. 29.* but afterwards, when sinne had gotten into the world, and mens desires were enlarged after the creatures, God gave them license to eate of all creatures, *Gen. 9. 3.* Every moving thing that liveth shall be meate for you, even as the green hearb have I given you *all things.*  
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old *Isaac* must have savourie meat provided for him, *Gen.* 27. 4. and *Job* speaks of daintie meats, *Chap* 33. 20. Hebrew is, meate of desire, and *Lam.* 4. 5. they fed delicately, *Psal.* 78. 25. Man did eate Angels food, 27. He rained flesh upon them as dust, and feathered fowles as the sand of the Sea. God gave them the best and choicest of meates, and so still doth unto his people.

Now that we may not abuse that libertie which God gives us, to eate and drinke and that of the best, we must consider these cautions and rules.

1. Wee must not eate to the offence of others, *Rom.* 14. 21. It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy Brother stumbleth, or is offended, or is made weak. God allowes us not meate to be offensive therewith, 1 *Cor.* 8. 13. If meat make my Brother to offend, I will eate no flesh while the world standeth, least I make my Brother offend : much lesse doth he allow us dainties.

2. You must not be too expensive in dyet, nor go beyond the place you are set in, and abilities God hath given you; some wait all they have upon their backs and bellies, so that they have nothing for the cause of God, publick occasions, for their poor friends, or the poor in general, it wil be a sad complaint, if you shall here Christ say at last, *I was hungrie and you gave me no meate*, *Matth.* 25. 42.

3. You must not fare deliciously in times of publique calamitie, *Isa.* 22. 12, 13. In that day did the Lord of Hosts call to mourning, to baldnes, and to girding with sackcloth, and behold joy and gladnes, slaying of Oxen, killing sheepe, eating flesh, drinking wine, When Gods judgements are abroad, he would have us lay aside our dainties, and drinke our owne teares, to eate the bread of mourniers, and because they did not, God threatens them grievously, *Amos* 6. 1. 4, 6, 7.. Woe to them that are at ease in Sion, that eat the Lambes out of the flockes, and the Calves out of the midst of the stall, that drinke wine in bowles, and annoint themselves with the chiefe oynments, but they are not grieved for the afflictions of *Joseph*, therefore now shall they goe captive, with the first that goe captive, and the banquet of them that stretched themselves, shall be removed. *Verſ.* 8. The Lord

Lord hath sworne by himselfe, saith the Lord God of Hosts, I abhorre the excellencie of Jacob. Whats that? the word is *superbiam*. Montan. The pompe and riches *Annotat.* Pompe in feasting, pompe in apparell, &c. And hate his pallaces, therefore will I deliver up the Citie, with all that is therein.

4. Dainties must not be too frequent, its a brand upon therich man, *Luke* 16. 19. that He fared sumptuously every day, he feasted and junketed dayly, so the Kings of the earth are censured, *Rev.* 18. 9. for that they liv'd deliciously with the Whore : the choice and best of the creatures should be us'd sparingly.

5. In the use of them you must not forget those want necessities, *Nehem.* 8. 10. Goe your way, eate the fat, drinke the sweet, and send portions unto them for whom nothing is prepared, Christ bids you when you make a feast, and have dainties, to call the poore, he counsels you to make them your guests *Luke* 14. 13. When thou makest a feast, call the poore, the lame, the maimed and blinde : there be many maimed Soldiers, poore Widdowes, and Orphans, did you ever invite any of these? if you mind them not to make them your guests, and eate your dainties, yet so farr minde them, as to give them your scraps; Dives would not give Lazarus the crums fell from his Table.

6. Your dishes and dainties must not be too many, excessive : some are so pompous, that they must have messe upon messe, course upon course, exceeding in qualitie and quantitie, which serves, *ad gulæ irritamenta*, Sodome had fulnes of bread, 1 *Pet.* 4. 4. the Gentiles had excess of wine and banquettings.

7. We must so eate and drinke as to maintaine health and strength not impaire them, *Eccles.* 10. 17. Solomon tels you That Land is happie, where Princes eate in due season, for strength, and not for drunkenness. Meate was appointed of God to nourish and strengthen, *Psal.* 104. 15. Bread, that is, all things given to eate, strengthens mans heart; when Princes and others eate for that end, to strengthen them to doe service to the publique, then they use the creature comfortablelie; many sin in eating too much, few on the other hand ; large and delicate



cate dyet breed abundance of humours, diseases, &c. *plures periere gula quam gladio.*

8. So must we partake of them, as to further us in the operations of bodie and minde, to make us more active and livelie in the duties of our callings; a man hath not eate and drunke warrantably, when as Terr. saith, *nec pes, nec manus, nec lingua officium suum fungi possit*; you give Horses provender, that they may more freely doe their worke. Tert. saith of the primitive Christians, that they were wont so to feed and feast, as to remember they were to pray, Luke 21. 34, 36. *Take heed least at any time your hearts be overcharged with surfetting, watch ye therefore and pray alwayes*; so eate and drinke should a man, as that he should ever be fit to watch and pray, 1 Pet. 5. 8. *Be sober, be vigilant: because your adversarie the Devill as a roaring Lyon walketh about, seeking whom he may devoure.*

9. You must feed and feast with feare; its a charge upon some in Jude verse 12. that they did feed and feast without feare, they sin'd in eating and drinking too liberally, they did not consider the nature of the meates, nor of their appetites, but inconsiderately ventur'd upon what was before them, and so gluttoniz'd, whereas Prov. 23. 1, 2. He bids a man when he is at a Rulers Table, where dainties and delicacies usually are, to consider dilligently what is before him, and to put a knife to his throat, if he be a man given to appetite, what's that? put thy self into a condition, as if thou wert to dye; when the knife was at Isaac's throat, he was neare death: so purting of the knife to the throat, is serious minding of death, account, judgement, eternitie, which will keepe thee from surfetting. Paul tels you of some with a sad heart, that they make their bellies their gods, Phil. 3. 19. and they are *dii stercorei*, dunghill gods, how do they make these their gods? by overminding and over pampering them. The Rabbies say he is a glutton or a belly-god, that eats *tartemar carnis* a pound of flesh, and that he is a drunkard who drinks *logum vini*, a quart of wine; I know there is a difference in mens constitutions, and inclinations, but whosoever eates too much, he is guilty of gluttonizing

tonizing, which is *hebetudo mentis ad incommodum corporis* *ἐβ. ἡ*  
*ὕψ. τὰ ἀποδιδότα*, an inticement to lust, 2 Pet. 2. 13, 14. They  
 Riot in the day time, while they feast with you, have eyes full of a-  
 dulterie, they maintaine and strengthen their lusts by  
 the dainties they feed upon, James 5. 5. Ye have liv'd in plea-  
 sure upon the earth and been wanton, now the rule is, make no  
 provision for the flesh, to fulfill the lusts thereof, men should ra-  
 ther looke at, and choose that is wholesome, then what is  
 delicious.

10. There must be spirituall care had of the time; too  
 much time must not be spent about dressing or eating of  
 meates, whole nights spent in preparing for feasts, and ma-  
 king provision for lusts; and do not multitudes in this Citie  
 sit more houres at feasting their bodies, then ever they have  
 done at feasting their soules, here an houre or two is enough  
 or too much, there half dayes, half nights, *Isa. 5. 11* they  
 rose early, and continued till night in following strong  
 drinke and other dainties to please their lusts, and *1 Thess.*  
*5. 7.* They that be drunken, are drunken in the night, they  
 spent that time was allotted by God for rest, in eating and  
 drinking, and too many spend that time is allotted for la-  
 bour, *Psal. 104. 22, 23.* in pampering their flesh, yea that  
 time which should be for prayer.

11. You must have Gods glorie in your eye, when you  
 are eating fine floure, honey and oyle, when you eate your  
 dayly dainties that must not be forgotten, *1 Cor. 10. 31.* *Whi-*  
*ther you eate or drinke, or what ever ye do, doe all to the glorie of*  
*God.*

This is done.

1. When we acknowledge God to be the Author, *Hof. 2.*  
*8.* She did not know, that is, acknowledge, that I gave her corn,  
 and wine and oyle.

2. When we looke for the sweet blessings and comfort to  
 come from the Lord, rather then from the creature, *Matth.*  
*4. 4.* Man shall not live by bread alone, but by every word procee-  
 deth out of the mouth of God,

3. When

3. When we season our Tables with heavenly and gracious discourse, many vent corrupt, filthie and leud speeches, they fill their bellies, and foame out their shame, but Christ when he was at meate with his Disciples or strangers, he tooke occasion to speak some gracious things, to reprove misdemeanours, *Luke 22. 15 : 11. 38. Matth. 9. 10, 12, 13.*

4. When we see somewhat of God in the creature, and passe speedily through the creature unto God, many stick in the creature.

5. When we take these as pledges of Gods love in Christ, as comming through the covenant of grace, and are thankful for them, *Eph. 5. 20. Giving thanks alwayes for all things unto God, and the Father, in the name of our Lord Jesus Christ.*

*Obfer. 2.*

The Lord bestowes beautifying mercies upon his people, and not only so, but such mercies as make them very beautifull, *Thou wast exceeding beautifull*, thou wast made beautifull very much, God made her so, he gave her such vestments and ornaments as made her beauteous, he gave her *Fine flowre, honey and Oyle*, the choicest dyet, which added to her lustre, and made her looke lovelie. If we put the beautie of this Israelitish woman or estate in temporals, she had the choicest of them, her Land was, *Deut. 8. 7, 8, 9. A good Land, a Land of brookes, fountaines, depths, springs, a Land of wheate, barley, Vines, Fig-trees, pomgranates, a Land of oyle, Olive, and honey*, shee had goodly mountaines, *Deut. 3. 25. Tabor, Hermon, Olives, Lebanon*, shee had great and goodly Cities, *Deut. 6. 10. goodly houses, Deut. 8. 12. multitudes of gardens Amos 4. 9. pleasant feilds, Isa. 32. 12. goodly Cedars, Psal. 80. 10. great and thick Oakes, 1 Kings 18. 9. Ezek. 6. 13. Her pastures were cloathed with stocks, and her valleyes were covered over with corne, Psal. 65. 13. she had her Navie of ships 1 Kings 9. 26. at Sea, and 1300000 fighting men on Land at once, 2 Sam. 24. 9.*

But if you place her beauty in spirituals, al Nations of the earth were black-moored to her, they were without God and his worship, *Psal. 76. 1, 2. In Judah is God knowne, his name*

great in *Israel*, in *Salem* also is his *Tabernacle*, and his dwelling place in *Sion*; there he gave more speciall testimonies of his presence, then in any parts of the world besides, there he conversed with, and converted sinners, there he powred out his spirit, inspired the Prophets, gave out divine truths, there he wrote miracles, there were all his Ordinances, and worship, the Sanctuarie, the Temple, Priests, sacrifices, Altars, the Covenant, seales, promises, the election, adoption, the law, the glorie, salvation, *Isa. 46. 13. I will place salvation in Sion, for Israel my glorie*, this Jewish state was the glorie of the Lord, and the Lord was her glorie, he was her God, her Husband, her Counsellour, her strength; spirituall mercies are the beautie, the glorie of any people, therefore *Phinehas* wife did rightly call the Arke, the glorie of *Israel*, *1 Sam. 4. 21. Jerusalem* is said to be comely, it was the spirituall mercies, which were there, that made her comelie, and this caused *David* to say, *Psal. 84. 1. How amiable are thy Tabernacles O Lord of Hosts.*

3. From low and meane conditions God raises up a people to greatnesse, thou didst prosper into a Kingdom; a little before, you may remember, this womans birth, and condition are set out, her Father was an *Amorite*, her Mother an *Hittite*, she was cast out into the open feild, lay in her blood, had none to pittie her, only the Lord himselfe did pittie her, caused her to multiply as the bud of the field, to become great and prosper into a Kingdom: from *Adam* and *Eve*, God raised up the old world, which was very populous; from *Noah* and seven more, the world is come to that populositie you now find it in. From *Abraham* and *Sarah*, which were even drie rootes, came the whole race of the Jewes, *Isai. 51. 1, 2. Looke whence ye are hewen, and to the hole of the pit, whence ye are digged, looke unto Abraham your Father, and unto Sarah that bare you, for I called him alone, and blessed him and increased him, Ruth 4. 11. Rachel and Leah* are said to build the House of *Israel*, two weake women were the Pillars of the Israelitish estate, they beare many Children, multiplyed the posteritie of *Jacob*, and so reard up the building of *Israel*, that in *Deut. 26. 5. is* remakable

Thou

*Thou shalt say, a Syrian ready to perish was my Father, and he went downe into Ægypt, and sojourned there with a few, and became there a Nation, great, mightie and populous. Jacob fled from Esau (who sought his death) into Syria to his Uncle Laban, and therefore is cal'd a Syrian, and after went downe into Ægypt when Joseph sent for him, and there he grew to a great Nation, great Cities began with single houses, great woods with single Trees, great Armies with single men, and great floods with little drops: how low was the state of Christianitie at first in Christ and some few.*

4. Its the Lord that formes people into a Kingdome, that gives them Kingly power and dignitie, vers. 12. *I put a beaustifull crowne upon thine head, and vers. 13. Thou didst prosper into a Kingdome, I followed thee so with blessings and increase, as that thou becamest a Kingdome, this caus'd David to say, 1 Chron. 29. 11. Thine is the Kingdome O Lord, and thou art exalted as head above all. God hath made Israel a Kingdome, and given it to David to reigne over under himselfe, and this he acknowledged, if any people in the world have growne great, had a Crowne set upon their heads, and prosper'd into a Kingdome, the Lord did it, his hand brought it to passe, hence saith, Hezekiah, 2 King 19. 15. O Lord God of Israell, thou art the God, even thou alone, of all the Kingdomes of the earth. There is not a Heathen or Christian Kingdome, but the Lord is the Author of; the prosperitie and welfare of them, is of the Lord, so long as he pleases. When Saul sined, God tooke the Kingdome from him, 1 Sam. 15. 8. yea slew him, and turn'd the Kingdome to David, 1 Chron. 10. 14. He stablisheth Kingdomes, 2 Chron. 17. 5. he shakes Kingdomes, Isai. 23. 11. he rent the Kingdome from Rehoboam, and bestowed it upon Jeroboam, 1 Kings 14. 7, 8, 9, 10. Go tell Jeroboam saith God to Abijah, forasmuch as I exalt ed thee among the people, made thee Prince over my people Israel, and rent the Kingdome away from the House of David, and gave it thee, and yet thou hast not been as my servant David, who kept my commandements, and who followed me with all his heart, to doe that only which was right in mine eyes, but thou hast done evill above all that were before thee, &c. and hast cast me behind thy backe, therefore behold I will*

bring evill upon the house of Jeroboam, and will take away the remnant of the house of Jeroboam, as a man takes away dung till it be all gone. He grew base, and God destroyed him and his, and devolv'd the Kingdome upon others, so that its frequently made good, which Daniel told Nebuchadnezzar, Chap. 2. 21. He changeth times and seasons, he removeth Kings, and setteth up Kings, yea, he makes Kingdomes to cease, *Hos.* 1. 4. and its terrible what God saith, *Amos* 9. 8. Behold the eyes of the Lord are upon the sinfull Kingdome, and I will destroy it from off the face of the earth, and he did so, when they were all carryed away captives, but after that great destruction, he brought them back againe, built them up, prospered them into a Kingdome, and set a Crown upon their head.

To speake a little of the nature and state of this Kingdome, Jacob prophesying of it, *Gen.* 49. 9. compares it to a Lyon, which in strength and Majestie exceeds all other beasts, and therefore is *Cal'd the King of beasts*, so this Kingdome of Israel exceeded other Kingdomes, and was above them, God was the King of this Kingdome, *Psal.* 89. 18. *The holy one of Israel, is our King,* 1 *Sam.* 8. 7. *They have rejected me that I should not reigne over them.* They were the Lords people, and he rul'd them, he gave them Lawes judicall, and ceremoniall which other Nations had not.

He chose their Kings for them, *Saul, David Solomon*, therefore *Deut.* 17. 15. *Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose :* God chose the House of David, and settled upon his posteritie the Kingdome it selfe, which was a glorious Monarchie, *And Solomon reigned over all Kingdomes from the river unto the Land of the Philistins, and unto the border of Egypt,* 1 *Kings* 4. 21. the Church and state were so compos'd, that they made but one bodie : This Kingdome brought forth *Messiah*, King of the Jews, & the Land was cal'd the Land of Immanuel, *Isai.* 8. 8. this Kingdome and the Kings of it were representative of Christ & his Kingdome, and standeth stil in Christ, *Luke* 1. 29, 33. *He shal be great, and shal be cal'd the Son of the highest, and the Lord God shal give unto him the Throne of his father, David & he shal reign over the house of Jacob for ever, & of his Kingdome there shal be no end.* This Kingdome was

was at height in *Solomons* dayes, then the glorie of it was very glorious, and in *Jehoshaphats* dayes it flourished, 2 Chron. 18. 1. *Jehoshapat* had riches, and honour in abundance : so in *Hezekiahs* dayes, 2 Chron. 32. 27, 28, 29. he had exceeding much riches and honour.

## V E R S 14.

*And thy renowne went forth among the Heathen for thy beautie : for it was perfect through my comelines, which I had put upon thee saith the Lord God.*

**T**HIS Verse holds out the last benefit which here the Lord tels this Israelitish estate he had bestowed upon her, and that was great fame, concerning which you have,

1. The Extent of it went forth.
2. Ground of it.
  1. Beautie.
  2. Perfection of it.
3. The cause of all, the comelines God put upon her.

*Thy renowne.*

Hebrew is, **שם** thy name, its put in Scripture for renown and fame, Gen. 11. 4. *Let us build a Citie and Tower, whose top may reach unto Heaven, and let us make us a name : let us thereby get renowne and fame in the world : so in the 12. Chap. 2. I will make thy name great, that is, thou shalt be renowned, in the world.*

Ezek. 34. 27. Christ is cald *A plant of renowne* **מטע לשם** a plant for a name.

*Went forth*

Hebrew is, **נצח** *egressum est*. Sep. **ἐξῆλθεν** *σε βρομα*. Cast. *propagatum foret*. Jun. *Adeo ut prodiret tibi fama*, that is, *Thy fame spread, and was knowne among Heathens*. There were fundrie things which made this state renowned.



1. The Temple; when Solomon went about the building of it, he sent to Hiram King of Tyre, for Cedars to build it, 1 King 5. and the letters which Solomon writ to that Heathen King, were so greatly esteemed, that they were preserved by the Tyrians, till the time of *Flavius Josephus*, as himself affirms in his first book against *Apio* the Grammarian.

There were 153300. men emploied about the work of the Temple, 1 King 6. 15. 15. the glorie and statelines of it you may read in the sixth Chapter. In the *Sancto sanctorum* the Lord did shew himselfe in a speciall manner unto the high Priest once in the yeare. This Temple was exceeding famous, it was cald the House of God, Eccles. 5. 1.

*The Temple of the Lord, Jer. 7. 4.*

*The Place where Gods name should be, 1 Kings 8. 29.*

*The Holy and beautifull House, Isai. 64. 11.*

*Gods resting place, 2 Chron. 6. 41.*

*The mountaine of the Lord, Isai. 2. 3.*

The desire of their eyes, Ezek. 24. 21. David had told Solomon the House he builded for the Lord, must be exceeding magnificall of fame and of glorie, through all Countries, 1 Chron. 22. 5.

It was knowne farre and neare, Hence it was prophesied, Psal. 68. 29. *Because of thy Temple at Jerusalem, shall Kings bring presents unto thee.*

2. Solomons wisdom, house, and justice were such, as caus'd the name of this state, to goe out among the Heathens, 1 Kings 4. 29. God gave Solomon much wisdom and understanding, and Solomons wisdom excelled the wisdom of all the Children of the East Countrey, and all the wisdom of *Aegypt*, for he was wiser then all men, and his fame was in all Nations round about, and vers. 34. There came of all people to heare the wisdom of Solomon from all Kings of the earth, which had heard of his wisdom. Among others came the Queene of Shebah, to prove him with hard Questions, which he satisfied her in, and when she had seene his wisdom, his house and the order of it, she said to the King, *It was a true report, which I had heard in mine owne Land, of thy acts and of thy wisdom. Howbeit I believed not the words untill I came, and mine eyes had seene it: and behold*

behold the halfe was not told me, thy wisdom and prosperitie exceedeth the same which I heard, 1 King 10. 1, 3, 4, 6, 7. His justice was foretold, Psal. 72. 4. He shall judge the poore of the people, he shall save the Children of the needie, and breake in pieces the Oppressors.

3. Their battailes and victories; they had many choice warriors, and fighting men among them, Joshua, Othniel, Ehud, Shamgar, Deborah, Barack, Gideon, Jephthah, Sampson, David, &c. Asa had an Armie of 580000, and he ruin'd Zerah's Armie of a thousand thousand, 2 Chron. 14. 8, 9. 12. 13. so Jehoshaphat vanquished the Armie of the Ammonites, Moabites, and those of Mount Seir, 2 Chron. 20. the Lord of Hosts was with them, and fought their Battailles for them, which fil'd the Nations with the fame and feare of them.

4. The Prophets and the miraculous things they did, caus'd the fame of this Israelitish estate to goe forth: Elijah opened and shut Heaven, James 5. 17. 18. he raised the Widdow of Zarephath's Sonne, 1 Kings 17. he sacrificed the Prophets of Baal and of the groves, Chap. 18. so Elisha, what great things did he? he multiplyed the Widdowes Oyle, 2 Kings 4. He gave a Son to the good Shunamite, which went childles, and restor'd him to life when he was dead, ibid, his fame spread into Syria, whereupon Naman came to him, to bee cured of his Leprosie, 2 Kings 5. He disclos'd the secrets of the King of Syriah's Counsell, Chap. 6.

5. Their being in Covenant with God, and walking according to his lawes, rules and commands, made them renowned, Hos. 11. 12. Ephraim compasseth me about with lyes, and the House of Israel with deceit, they went out from God, to false & Idolatrous worship, they brake the Covenant, the law, clave to their own inventions, but Judah yet ruleth with God, he goeth along with God in his wayes, and is faithfull with the Saints, he keepes Covenant and touch with the Lord, and this is his wisdom, glorie, renowne, Dent. 4. 6. Keepe Gods Statutes and doe them, for this is your wisdom and understanding in the sight of the Nations, which shall heare all these Statutes and say, surely this great Nation, is a wise and understanding

ding people, their obedience to Gods Lawes was that made them honourable abroad, and to be counted wise and understanding: so *Dent.* 26. 18, 19. *The Lord hath avouched thee this day to be his peculiar people, and that thou shouldest keepe all his commandments, & to make thee high above al Nations which he hath made, in praise, in name, and in honour, the way to be exalted in all these, is to walk in the wayes of the Lord, its Righteousnesse exalts a Nation, but sinne is a reproach to any people,* *Prov.* 14. 34.

*For thy beauty.*

I have spoken of this womans beautie before in the 13. verse, beautie consists in the Symmetrie or due proportion of all the parts well coloured, here it was so, there was a Symmetrie between Church and State, an idoneous proportion betweene Princes, Prophets, Priests, and the people, and they were all well-coloured with temporals and spirituals.

*It was perfect.*

The Hebrew word כָּלִיל signifies, *intire, perfect*, you must not take perfect, for that which wants nothing absolutely, but for that which is compleat or perfect in its kind, its joyned to peace, *Isai.* 26. 3. to love, *1 John* 4. 18. to faith, *Jam.* 2. 22. it notes the muchnes or intirenes of them.

*My comelines.*

Hebrew is, כְּהָרָר in *decere meo* הָרָר notes all honourable comelines and adorning decencie, *Psal.* 5. 8. *Thou hast crowned him with glorie, Vehador with honour, comelines, Septu:* כְּהָרָרָא בְּזִמְרָתָא in comelines in beautie, *Jun.* *majestate mea. Castal. ob meum decus*, what ever this Kingdome and People had which was excellent, majestically, honourable, beautifull, glorious, that is comprehended in this word comelines.

*Obser. 1.*

That whatever comelines any Kingdomes, States, or persons have, it is not from themselves but from the Lord.  
through

*Through my comelines which I put upon thee*, this Jewish estate was without beautie, glorie, honour, she lay in her blood, filth, was naked and loathsome, but God spread his skirt over her, covered her nakednesse, wash'd away her blood, annointed her with Oyle, cloath'd her with broidered worke, shod her with skins of *Tachash*, girded her with fine linnen, covered her with silke, deckt her with ornaments. Whatever externall or internall comelines is in any, the Lord hath put it upon them. Is a state deckt with Cities, people, trading, with mountaines, woods, rivers, flocks of Cattle, &c? hath it good Laws, good Magistrats, justice duely executed, the righteous countenanced, the wicked awed? its the Lords doing. Have any spiritual mercies? the word, other Ordinances, 1 Cor. 4. 7. *Who makes thee differ? or what hast thou thou didst not receive?* if you receive any thing, you receive it from God. The Spouse was comelie, Cant. 1. 5. her countenance was comelie, Chap. 2. 14. her speech was comelie, Chap. 4. 3. this comelines the Lord put upon her.

2. That we have is the Lords, *Through my comelines*: God had bestowed many ornaments and excellencies upon this woman, which made her comelie, and here he calls all his comelinesse, 1 Kings 20. 3. Benbadad said to Ahab, *Thy silver and thy gold is mine, thy wives and thy Children, even the goodliest are mine*; he challenged all injuriously, but God most justly, Hos. 2. 9. *My corn, my wine, my wooll, my flax*; this woman was the Lords, vers. 8. *Thou becamest mine*, and so all she had was his.

3. That renowne and fame is a choice mercie, which God gives to his, *Thy renowne went forth from among the Heathen*, God made her beautiful, & caus'd her renown to go abroad, and reckons it up amongst the mercies, he bestow'd upon her, Prov. 22. 1. *A good name is rather to be chosen then great riches*: if man might have mountains of gold the wealth of the Indies its nothing to a good name, Eccl. 7. 1. *A good name is better than pretious oynment*, it pleases, refresheth, is profitable, Prov. 15. 30. *A good report makes the bones fat*. God gives this name, 1 Chron. 17. 8. speaking of David, *I have made thee a name like the name of great men, that are in the earth*. Vers. 21. *What one Na-*

tion in the earth is like thy people Israel, whom God went to redeem to be his owne people, to make thee a name of greatnesse and of terriblenesse. While they clave to the Lord, as a girdle to the loynes, they were to the Lord for a name, for a praise, for a glorie, Jer. 13. but when they degenerated from God and his wayes, they became base, Prov. 10. 7. The memorie of the just is blessed, but the name of the wicked shall rot, Isa. 65. 15. Ye shall leave your name for a curse unto my chosen, Isa. 62. 7. Give him no rest, till he shall make Jerusalem a praise in the earth.

### VER S. 15, 16, 17, 18, 19.

But thou didst trust in thine owne beautie, and playedst the Harlot, because of thy renourne, and powredst out thy fornications on every one that passed by; his it was.

And thy garments thou didst take, and deckedst thy high places with diverse colours, and playedst the Harlot thereupon: the like things shall not come, neither shall it be so.

Thou hast also taken thy faire jewels of my gold, and of my silver, which I had given thee, and madest to thy self Images of men and didst commit whoredome with them.

And tookest thy broidered garments, and coveredst them, and thou hast set mine oyle and my incense before them.

My meate also which I gave thee, fine floure, and oyle, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour, and thus it was saith the Lord God.

**F**ROM the beginning of the sixth verse unto the 15. you have heard of the choice mercies the Lord bestowed upon this Jewishe state, even such mercies as should have ingag'd her heart and strength to God for ever. In these verses, and the 15. following, you have the fourth generall part of the Chapter, viz. The Lords exprobration of this Israelitish woman, for her ingratitude, he was exceeding kinde and mercifull

mercifull unto her, and she was exceeding unkinde and unthankfull unto him.

This ingratitude is set out,

1. By her defection from God to Idolatrous practises, laid downe from the 15. to the 35.

2. By her inhumanenes, in slaying and sacrificing her own Children, verse 20. 21.

3. The cause of these, verse 22.

In the 15. verse you have,

1. Her sinfull confidence, *Thou didst trust in thine owne beautie.*

2. Her whoredome, *And playedst the Harlot.*

3. The motive thereunto, *Her renowne.*

4. The greatnesse and extent of her whoredomes, *And powredst out thy fornications on every one that passed by.*

5. The manner of her whorish and Idolatrous practises, she tooke her garments, jewels, oyle, incense, fine flowre and honey, and bestowed them al upon her Images, in the 16, 17, 18. 19. verses.

*Thou didst trust.*

Hebrew is, *והבטת* *fidisti* thou hast trusted, *Septu* : is, *ἐντολ-  
Susθητι τῷ κάλλει σου* thou hast confided in thy beautie, so *Oecol.*  
*confisa es. Vulg. habens fiduciam in pulchritudine tua. Castal. fre-  
ta tua puchritudine,* having received many mercies from God both temporall and spirituall, she grew proud, confident, and trusted in what the Lord had given her to make her beautifull, she grew secure, presumptuous and loose, leaving God who gave her all, and resting in his gifts.

*And playedst the Harlot.*

Hebrew is, *והזנות* *fornicata es*, the word *זנה* signifies *lasci-  
vire corpore aut animo*, when one leaves her Husband, and wantonizeth with others in mind or bodie, when its spoken of the state of the *Jewes* (as here, and frequently in other places of Scripture) it notes leaving of God, cleaving to Idols, worshipping of them, which is cal'd fornication, whoredome, *Hof. 1. 2. The Land hath committed great whoredome,*

departing from the Lord, *Judg. 2. 17. They went a whoring after other Gods, and bowed themselves unto them, Chap. 8. 27. When Gideon set up his Ephod, all Israel went thither a whoring after it.* There is spirituall whoredome as well as corporall whoredome, the setting up idols or images, using any reverentiall gestures in honour of them, the worshipping of them, or God by them is spirituall whoredome.

I shall shew you wherefore idolatrie is cald fornication, and whoredome, and that is, from the resemblances which are betweene them.

1. A whorish woman leaves, and goes out from her Husband to another, *Prov. 2. 17. She forsakes the guide of her youth, that is, her Husband, she pleades, she had not that content, delight, satisfaction in him as she looked for: so here, this Israelitish woman forsooke her Husband, and went out to other Gods, Jer. 2. 11. 13. Hath a Nation changed their God, which yet are no gods? but my people have changed their glorie, they have forsaken me the fountaine of living waters. Hos. 9. 1. Thou hast gone a whoring from thy God, and what was that whoring? Jer. 3. 9. Committing adulterie with stocks and stones, that was idolatrous worshipping of them.*

2. Whoredome is a breach of that Covenant, which was made between Husband and Wife at marriage, and is *solutio vinculi*, *Prov. 2. 17. She forgetteth the Covenant of her God, that is, the Covenant made with her Husband, in the presence of God: so a people in Covenant with God, going out to Idolatrous practises, they breake Covenant with him, verse 8. I entred into Covenant with thee, and thou becamest mine, but this woman, falling into Idolatrie brake Covenant, therefore Jer. 3. 20. As a wife treacherously departeth from her Husband, so have you dealt treacherously with me O House of Israel saith the Lord, this God foresaw, and foretold long before, Deut. 31. 16. They will goe a whoring after other Gods, they will forsake me, and breake my Covenant which I have made with them.*

3. Whoredome is pleasing and delightfull to men and women, but its abominable and loathsome in the account of God, *Prov. 7. 18. saith the Harlot there, Come let us take our fill of love untill morning, Let us solace our selves with loves, they*



they had pleasure and delight in their sinne, but it was abominable in the sight of God, and therefore its cal'd uncleannesse in a speciall manner, *Rom. 1. 24. Eph. 4. 19.* so in idolatrizing, and superstitionizing, there is that pleaseth man, but provokes God greatly : they went a whoring after Idols, they saw beautie in them, found pleasure in letting out their hearts unto them, *Ezek. 18. 6. They lifted up their eyes to their Idols,* they tooke as much pleasure in beholding them, as a man in beholding the beautie of a woman, their Idolatrie was delightful to them, *Isa. 44. 9.* Images are called their *delectable things,* or *desireable* as the Hebrew is, but however, they were de-lightfull to them, they were not so to God, *Isa. 65. 12. They did choose that wherein I delighted not,* God was so farre from delighting in them that he abhor'd them, and there ore calsthem *defiling abominations,* *Jer. 32. 34. Devils,* *Deut. 32. 17. Confusion,* *Isai. 41. 29. Detestable things,* *Ezek. 5. 11.*

4. Whoredome darkens mens understandings, infatuates the Spirits of men, and steales away their hearts, *Hos. 4. 11.* whoredome, wine, and new wine, take away the heart, *Solomon* that was exceeding wise, had his Spirit so besotted with women, that he was not able to see the sinfullnesse of idolatrie, but had his heart turn'd after other gods, *1 Kings 11.* such is Idolatrie, it blinds mens understanding, and clouds their judgements, *Rom. 1. 21. They became vaine in their imaginations, and their foolish heart was darkned, and they professing themselves wise, became fooles, in making images of God,* verse 22. 23. see their follie, *They worshipped the workes of their owne hands,* *Jer. 1. 16. They trusted in that could neither heare, see, speake, smel, nor goe,* *Psal. 115. 5, 6, 7, 8. They ask'd counsell of stockes,* *Hos. 4. 12. They said to a stock, thou art my Father, and to a stone, thou hast brought me forth,* *Jer. 2. 27.*

5. Whoredome is a reproaching sinne, *Prov. 6. 33.* speaking of a man committing adulterie, he tels you, *A wound and dishonour shal he get, and his reproach shal not be wiped away :* so Idolatrie brings reproach upon men, *2 Pet. 4. 3.* they are cal'd *Abominable Idolatries,* they make the names of men abominable, as well as their persons and actions : they are termed

Haters,

Haters of God, *Exod. 20. 5. Blasphemers, Isa. 65. 7. Adulterers, Jer. 3. 9. Worshippers of Devils, Rev. 9. 20.*

6. Its an inflaming sinne, *Job 31. 12. its cal'd, A fire,* and kindles such a flame in the House, as oft times consumes it, Idolatrie is of the same nature, *Isai. 57. 5. Inflaming themselves with Idols,* there was a Spirit of whoredomes in them, which kindled strong burning, inflaming lusts after their Idols, *Jer. 50. 38. They are mad upon their Idols.* Where there is madnesse, there is a great inflammation of the blood and spirits.

7. Uncleanesse is a sinne destructive to bodie and soule, *Prov. 5. 11. it Consumes the bodie, it Destroyes the soule, Chap. 6. 32. and The Harlots house is the way to Hell, going downe to the Chambers of death, Chap. 7. 27.* So idolatrie is a dangerous sinne, it threatens destruction of bodie and soule, *Baals Prophets lost their lives for their idolatrie, 1 Kings 18. Gideons Ephod was a ruine to him and to his household, Judg. 8. and in 1 Cor. 6. 9, 10. there is a dreadfull place against Fornicators and Idolaters. Know ye not that the unrighteous shall not inherit the Kingdome of God, bee not deceived, neither Fornicators, nor Idolaters, nor Adulterers, &c. shall inherit the Kingdome of God.*

8. Whoredome is a costly sinne, much is wasted in vestments, much in ornaments, much in meats, drinkes, junkettings and perfumes, *Prov. 7. 16, 17. I have decked my bed with coverings of Tapestry, with carved workes, with fine linnen of Ægypt, I have perfumed my bed with myrrhe, aloes and cynamon.* The dressings, deckings, banquettings, perfumings which attend that vice are very costly, idolatrie likewise is a chargeable thing, *Isa. 46. 6. They lavish gold out of the bagg.* When nothing else could fetch the gold out of it, Idolatrie could, and that in abundance, *They lavish it out,* to make intaine and adorn an Idol-god : see *Isa. 40. 19. Jer. 10. 4. 9.* so here they decked their high places with brodered garments, with jewels of gold and silver, they bestowed upon them oyle and incense, fine floure and honey.

9. It is an impudent sinne, it makes bold and brazen faced, *Prov. 7. 13. The Harlot had an impudent face, and spake*

spake impudent things. Idolatrie begets impudencie also, Ezek. 3. 7. *All the House of Israel are impudent*, and how impudently did they speake when they offered incense in the Chambers of their imagerie, to creeping things, and abominable beasts, pourtrayed upon the walls? *They said, the Lord seeth us not, the Lord hath forsaken the earth,* Chap. 8. 10, 11, 12.

*Because of thy renowne.*

Hebrew is *סמך* *W* *propter nomen tuum*, *Thou hadst a great name*, wast become famous abroad, and this invited the Nations to come and visit thee, and brought in the gods of their Countries which thou receivdest, & playedst the Harlot with, or thus you may read the words, *contra nomen tuum*, *Thou hast played the Harlot against thy name*, whereas before thou hadst an honourable and pretious name, now by thy sinfull and base practises, thou hast polluted it, and made thy name to stink.

The Vulgar reads it, *in nomine tuo*, in thy name, and I find Interpreters carry the sense to be this, *That this woman having left her Husband, under whose authority and power she formerly was, did all now in her owne name*, she pretended now she was, *sui juris*, and would live as she list, and converse with whom she pleased, Hof. 4. 12. *They have gone a whoring from under their God*, they would not be under the authoritie and command of God as a chaste Spouse should be, but left him as a whore doth her Husband, and so did all in their owne name, Jer. 2. 31. *Wee are Lords, wee will come no more unto thee; wee are at libertie, are Lords over our selves, and our owne actions, wee will have what Gods we please.*

*And powredst out thy fornications.*

Hebrew is, *השפכית* *effudisti*, Septu. *ἐξέχεας τὴν πορνείαν σου* *Vulg.* *is, exposuisti*, like a whore that prostitutes her selfe to all comers, so did this Jewish state, prostitute it self to the idolatrous practises of all Nations that came to her: its sinfull for a woman to be taken with the desire of another man, worse to commit folly with him, though one of the same house, but its farre worse to be taken with strangers, and to prostitute

prostitute her selfe to all commers, and to be a common trumpet, this Israelitish woman was so: if any had any new gods, or new devises in worship, she entertain'd them, the word powring out sets forth, *The vehement and insatiable desire she had to sinne*, or thus, powrest out thy fornication, *Thou didst communicate and impart thy Idolatrous and false wayes of worship to all that passed by*, thou infectedst them therewith, thou wast not content alone to bee naught thy selfe, but drewest in many others to partake of thy sins; she was full of spirituall whoredomes, and taught all Nations to be more idolatrous.

*His it was*

Hebrew is, *לִי הָיָה* to him it was; in the 8 verse, saith God, *Thou becamest mine*, and in the 14. *Thy beautie was perfect through my comelines which I put upon thee*, but here it was anothers, her comelines, her beautie, her desire, her bodie, her estate, were all anothers. *Vulg.* is, *ut ejus fieres*, that thou shouldest become his, thou wast wearie of my love, and hast fought out other lovers, that thou mightest mingle with them, and satisfie thy lust, and not only hast thou left, cast off me, but thou hast imbraced others *Uxorio affectu*, who ever passed by thee, had thy keart and affection as much as ever I had, for him thou wast, and his was all thou hadst.

*Obser. 1.*

Where God bestowes choice mercies upon a people, he lookes for answerable returnes from them, he gave life to the Israelitish estate, verse 6. he *Multiplied it as the bud of the Feild*, verse 7. he lov'd this people, entred into Covenant with them, marryed them unto himselfe, verse 8. He *Wash'd away their blood, and annointed them with Oyle*, Verse 9. He gave them *Costly apparell, pretious oyntments, fine flowre, honey and Oyle, royall dignitie, speciall beautie and comelines, great fame and glorie*, verse 10, 11, 12, 13, 14. and now expected that they should'd have liv'd to him, lov'd, fear'd, obey'd, serv'd him, and improv'd all for the honour of his  
name

but thou didst trust in thine owne beautie, and playedst the Harlot, &c. I looked not for this at thy hands, of all the people in the world, I looked that thou shouldest have been faithfull and fruitfull in all good workes, and been as exemplarie for holines and justice to other Nations, as I was exemplarie in my mercies towards thee above other Nations, *Isa.* 5. 2. there God fenced his Vine-yard, gathered out the stones thereof, planted it with the choicest Vine, built a Tower in the midst of it, made a wine Presse in it, digg'd it, caus'd the clouds to raine upon it, and did all that was doeable for the good of it, and what then? *I looked that it should bring forth grapes*, verse 4. I looked for judgement and righteousness, vers. 7. where God multiplies mercies, he expects suitable returns. See one place more, *Dent.* 32. from the 6. verse to the 16. he shewes there, that God was their Father, had bought them, made them a great people from low beginnings, set them their bounds, chosen them to be his portion and inheritance, how he had led, instructed and kept them as the Apple of his eye, and what varietie of other mercies he had bestowed upon them, But *Jesurun waxed fat and kicked*, this people that should have been righteous and upright, obeying the Lawes of their God and Father, rebeld and kicked like a fatted Oxe, which made *Moses* say, verse 6. *Doe you thus requite the Lord?* doe you corrupt and spot your selves with the courses of the world? the Lord look'd for other things at their hands.

*Obser. 2.*

Ingratitude in Gods people, is a provoking sinne, and causes God to upbraid them for it: I gave thee life, increase, tooke thee to be mine, cleansed thee from thy filth and blood, annointed thee with oyle, I clothed, decked, covered thee, fed thee, I made thee exceeding beautiful, and comelie, gave thee great renowne, set a Crowne upon thy head, prosper'd thee into a Kingdome, *But thou didst trust in thy beautie, and play the Harlot*, from the beginning of the 6. vers. to the end of the 14. which are but 9. verses, there is, I, 17. times, and every mention of it is matter of upbraiding un-

to them, there is hardly the like in all the booke of God, when men will not minde Gods mercies to be thankfull, he will remember them to upbraid their unthankfulnesse for them.

When God had made *Adam* after his image, planted him in *Paradise*, given him dominion over all the creatures, for him not to obey one little command, this was great ingratitude provoked the Lord to come downe from Heaven, to upbraid him, and punish him for it, *Gen. 3. Adam where art thou? what hast thou forgotten me, and all the mercies so lately heaped upon thee? and eaten the forbidden fruit, Cursed is the ground for thy sake, and in sorrow shalt thou eate of it all the dayes of thy life, Verse 17. In the 37. of Isaiah, you reade of Sennacheribs great Armie, before Jerusalem, which filled them with feares, and caus'd sadneses in many Families, God destroy'd this Army by an Angel in a night. In the next Chapter, you finde Hezekiah was sick unto death, Jerome delivers it to be the judgement of the learned Jewes, that therefore he was stricken with sickness, because he was not thankfull to God for this great deliverance, and this was a reall upbraiding of him for his ingratitude, *Isai. 1. 2, 3. God was so troubled at the ingratitude of this people, that he could hold no longer, but must call forth a Prophet, and cause him to begin his Prophesie in this manner, Heare O Heaven, and give eare O earth, for the Lord hath spoken, I have nourished, and brought up Children, and they have rebelled against me, the Oxe knowes his owner, and the Ass his Masters crib, they give them a little hay, straw, grasse, water, and the bruite creatures are thankfull for them: But Israel doth not know, my people doe not consider. I give them their Oxes, and Asses, all belongs to them, and greater thing then so, yet they know not me.**

*Matth. 11. Christ upbraids Corazin, Bethsaida, and Capernaum, where his mightie workes were done, because they brought not forth fruits answerable, but were impenitent & ingratefull, he tels Capernaum, It shall be more easie for Sodom, then for her in the day of judgement.*

Judg.

Judg. 8. 34. 35. *The Children of Israel remembred not the Lord their God, who had delivered them out of the hands of all their enemies on every side, neither shewed they kindnesse to the House of Gideon, according to the goodnesse he had shew'd unto Israel. So that faith the Athenians, ingratum nullum admittebant ad Rempublicam*

What ingratitude was it in the men of *Keilah*? when the *Philistins* fought against them, rob'd them, indangered their liberties and lives, and *David* with his men smote the *Philistins* with a great slaughter, and sav'd the Inhabitants of *Keilah*, 1 Sam. 23. 15. and quickly afterwards they would have delivered *David* who had sav'd them into the hands of *Saul* his enemy, verse 12.

Obfer. 3.

We are very apt to trust in, and be proud of the mercies God bestowes upon us, *Thou didst trust in thine owne beaurie*, those things I gave to make thee beautifull, those thou hast abused been proud of, put too much confidence in: such is the heart of man, that it is ready to Idolize every mercie God gives.

There be severall mercies we are apt to trust in.

1. In Riches, Prov. 10. 15. *The rich mans wealth is his strong Citie*, he confides as much in it as Citizens doe in a walled, well fortified, & well built Citie, Psal. 52. 7. *This is the man that made not God his strength, but trusted in the abundance of his riches*, 1 Tim. 6. 17. *Charge them that are rich in this world, that they be not high minded, nor trust in uncertaine riches, he that doth it shall fall*, Prov. 11. 28.

2. In Princes and great ones, Psal. 146. 3. *Put not your trust in Princes, nor in the sonne of man, in whom there is no help, no salvation*, Isa. 2. 22. *Cease from man whose breath is in his nostrils, for wherein is he to be accounted of*, Jer. 17. 5. *Cursed be the man that trusteth in man, and maketh flesh his arme*, The Jewes put confidence in *Aegypt*, and the King of it, Isa. 30. 2. *Therefore shall the strength of Pharaoh be your shame, and your trust in the shadow of Aegypt your confusion*.



3. In your owne naturall excellencies, *Jer. 9. 23.* Let not the wise man glorie in his wisdom, nor the mighty man in his might: it shewes there is a great propensitie in the hearts of men to doe it, *Prov. 28. 26.* He that trusteth in his owne heart is a foole: the heart is the excellentest part of man, *Prov. 3. 5.* Trust in the Lord with all thy heart, and leane not to thy own understanding.

4. In the Ordinances and meanes of grace, *Jer. 9. 4.* Trust ye not in lying words, saying the Temple of Lord, &c. 14. Therefore I will doe unto this house, which is call'd by my name, wherein ye trust, as I have done to Shiloh, and I will cast out of my sight, as I have cast out all your Brethren, even the whole seed of Ephraim

Obser. 4.

Great renowne through mans corruption oft proves a snare, occasions great sinnes, *Thou playedst the Harlot because of thy renowne*, thou wast grown great, famous abroad, exceededst other Nations, who comming to see thy beautie, and behold thy glorie, which they heard of, thou dotedst upon them, and drewest them to fornication; her renowne was the bait to allure them, and to induce them being allured to spirituall whoredomes; renowne is a great mercie of the Lord, and should be a speciall motive to make us honour God, and to improve it for his glorie, and others good, but usually estates and persons abuse that renowne and esteeme they have in the world, making advantage thereof, only to serve their owne turnes and lust. God made this people above all Nations, in praise, in name, in honour, that they might be, *An holy people unto him, Deut. 26 19.* their renowne should haue encourag'd them to holinesse, and it was an incentive unto loosenesse. *Solomon had Great renowne abroad in the Nations, 1 Kings 4. 31.* that drew the Princes to bestow their Daughters upon him, *Chap. 11 3.* he had 700. wives Princesses, his name made way for unlawfull marriages, and they made way for unlawfull gods, you reade of rooting up Israel, *1 Kings 14. 15.* of blotting out their name, from under heaven, *Deut. 9. 14.* of cutting it off, *Isa. 48. 19.* the reason was they abus'd that name God had given them

to Idolatrie and other sinfull practises. Many of great credit take up money and breake.

*Obser. 5.*

Going out from God to false gods, and wayes of worship, is a grievous sinne, *Thou playedst the Harlot*, that is, thou lests me thy God, and Husband, and wentest after others, thy bodie, thy beautie, thy heart and affections were theirs, and with them thou didst commit whoredomes, *Psal. 106. 28. They joyned themselves to Baal-Peor*. This was Apostacie in this people, to forsake God, breake covenant, all engagements, to go out to others, as if there were more good, content, sweetnes to be had in them, then in the Lord, *Mich. 6. 3. O my people, what have I done unto thee, and wherein have I wearied thee? testifie against me*. They made their Nations thinke their gods better then the God of Israel, and their way of worship better then his, which was a great reproach to the Lord, and made him to complaine. The Hebrew call the winter חור because it is a reproach to the earth, and such is an Apostate people, they are חור a reproach to God and his Ordinances, they bring up an ill report upon *Canaan*, the grapes and God thereof. When the *Samaritanes* worshipped strange gods, the Jewes counted and cal'd them bastards for it; but when they practised it themselves, they were blind, and discern'd not the evill of it, *Josb. 8. 41. Wee be not borne of fornication*, they meant they were not the Children of Idolaters, and such as had Apostatised from God, whereas their Predecessors had been the greatest Apostates and Idolaters of the world. This sinne kindles the jealousy of God, *Exod. 20. 5. Prov. 6. 34.* and made the Lord say, *Heb. 10. 38. If any man draw back, my soule shall have no pleasure in him*, no, his soule should be exceedingly against them, hence saith God of the *Levites* that fell to Idolatrie, that they should *Beare their iniquitie, and they shall not come neare unto me, to doe the office of a Priest unto mee, Ezek. 44. 10. 13.*

Some of the Antients have thought that a man falling away

away from the truth once or twice especially, there is no mercie for him.

*Obfer. 6.*

6. The most beautifull and renowned Church may degenerate, Apostatize and become so corrupt, that it may be questionable, whither there be the face of a true visible Church in all the world, this Israelitish woman was the only spouse of God, he entred into a Covenant with her, she became his, verse 8. he did great things for her, he put more spirituall beautie and comelines upon her, then upon all the Nations, and made her renowned throughout the world, yet she forsooke God, played the Harlot, multiplyed fornications, prostituted herselfe to every Idol and Idolater, and now where was the Church of God? she played the Harlot with many lovers, *Jer. 3. 1.* Here was visible Apostacie, visible idolatrie, but no true visible Church, in joyning communion with God in his owne way, neither was God without a true Church at this time. There were some godly ones in secret, which kept themselves from those idolatrous pollutions, who mourn'd in secret for the abominations done in the Temple, Citie, and every where *Ezek. 9. 4.* but these lay hid and durst not appeare in the wayes of worship then amongst them: So in *Elijah's* dayes *Abab*, *Jezebel*, the false Prophets, and Priests of *Baal*, had so corrupted the worship of God, and the people so Apostatized, that there was no visible face of a Church left in the view of *Elijah* himselfe, for he saith, *The Children of Israel have forsaken thy Covenant, throwne downe thine Altars, slaine thy Prophets, and I even I only am left, and they seek my life to take it away, 1 Kings 19. 10.* but God had then seven thousand in secret, verse 18.

The true Church may be brought to such a paucitie, such a lownes, as that there may be no publike meetings, or view thereof, whilst this Church hearkned to her Husband, obeyed his voice, followed the rules of the word, she was chaste, and free from errours, but when she grew proud of her fame, and trusted in her beautie, then she fell into errors,

ours, defiled herself with Idols and in'd shamefully.

The Papists say, their Church cannot erre, especially in things necessarieto salvation, and why? because it is *sponsa Christi*: was not this Israelitish Church *sponsa Dei*? and did it not erre in the great and weighty things of salvation? did it not leave God, and fall to Idolatrie? such practises as exclude the Kingdome of Heaven? what priviledge hath the Roman Church more then this had? whatever Papists say or write: There Church hath trusted in her beautie, been proud of her renowne, and plaid the Harlot, as notoriously as ever *Jerusalem* did.

Verse 16. *And deckedst thy high places with diverse colours.*

The Hebrew is, *And hast made to thy self spotted high places, Bamoth telvoth excelsa maculosa*, Sept: is, *ἱεὺς ἰδωλῶν* Idols sowne and made up of cloathes of diverse colours, Symmach: *Excelsa multicoloria*. Jun. *Excelsa latis maculis interstincta*, Oecol. *Diversicoloria*. Castal. *Fecisti tibi variis facella diverse Chappels*, Cal. *maculis conspersa*. *Telvoth* saith Pradus signifies, Hangings or Curtaines of diverse colours. In their High places were Altars made, for the honour of their Idols, those they decked with Tapestry, and cloathes bespotted with diverse colours, that so they might affect and allure more strongly the worshippers, and those that came to see them worshipping.

במות  
סלואה

Verse 17. *Thou hast also taken the faire jewels.*

Hebrew is, *כלי הפארוך* *vasa gloria tue*, The vessels or instruments of thy glorie. Septu: *τὰ ὅρανα τῆς ναυτίσεως σου* The Vessel of thy rejoycing or glorying. Vulg. *Vasa decoris tui*. Cast. *Decoris instrumentum*. Pisc. *Vasa ornatus tui*. Others, *Instrumenta ornatus tui*. Some referre these instruments of glorie, to the golden or silver Vessels of the Temple, which were glorious Vessels, and Vessels of their glorie, Its said that *Abaz*, 2 Chron. 28. 24. Gathered together the Vessels of the House of God, Cut them in peices, and made him Altars in every corner in *Jerusalem*, its like he might convert the gold and silver of the

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the Temple to Idolatrous uses, or you may interpret it of their plate, those Vessels of glorie they had for their domestic use, not excluding the golden and silver ornaments they had for their owne adorning.

*And madest to thy selfe images of men.*

Hebrew is, **זכר** *Images of man.* Septu: *εικονας ανθρωπων* Masculine images: so the Vulgar, Others, *Imagines masculi.* French *Des images d' hommes* not images of God, who was her Husband and beloved, but images of man. The Nations had their gods and goddeses, he gods and she gods, *Baal, Milchom, Chamos, Molech*, were masculine gods, *Asthereith, Isis, Derceto*, were feminine Gods. The Jewish estate being here compar'd unto a woman, a whorish woman, who loves and affects the presence, beautie and imbracings of men, that is, fitly said to make unto herselfe images of men, with which she might adulterize and idolize, and satiate her lusts both fleshly and spirituall: the Hebrew word for masculine or of a man is from **זכר** to remember these images, were memorials and remembrancers of their Idoll gods, or pleasures they had in accompanying with, or worshipping of them.

*Verf. 19. My meat also which I gave thee.*

Hebrew is, **לחם** *my bread*, though **לחם** ordinarily signifie Bread, yet here it must be taken comprehensively for any thing edible, the enumeration following shew's it, as *Fine flower, oyle and honey*, & the word is so to be understood in *Luke 14. 1.* Christ went into one of the *Pharisees* houses to eate bread, by bread is meant what ever should be set before him: so *Gen. 39. 6.* *Potiphar* left all in *Josephs* hand, he knew not ought he had, save the bread which he did eate, Bread, that is, all things he did eate: so *Matthew 6. 11.* Dayly bread comprehends all edible things, and more too.

*Thou hast set it before them for sweet a savour*

Hebrew is, לְרִיחַ נִיחָח in odorem quietis. Septu : ἰς ὀσμὴν ἡσυχίας in odorem suavitatis : so the Vulg. Pol. Piſc. Jun. in odorem gratum. Cast. Ad suavem odorem. Cal. Lavat. In odorem quietis. French, En odeur ſœuf flairant. That is sweet and pleasing to the smell, we rest in as delightfull to us, thee set these things before the Images of men, and the false gods, to practise them if they were offended, and to indeare them more unto herselfe hereby, as if she had merited their favours and embraces; the offering of incense and sweet odors was a part of divine worship, and when sacrifice was made to him by Noah, he smelled a sweet savour, the Hebrew is the same with what was here, אֵת רִיחַ הַנִּיחָח odorem quietis, he was well pleased therewith, it taken from the practise of men, who used sweet smells, Isa. 3. 24.

*Obſer. 1.*

The making of high places, Altars, Images for religious uses, the adorning of them, and offering unto them is idolatrous, and provoking ; here God upbraids and condemnes this woman in the 16. verse in the 17. for making of Images, in the 18. for covering of them with brodered garments, and in this verse and the 19. for offering oyle, incense, flowre, honey unto them, God calls these things playing the Harlot, committing whoredome.

This practise of theirs hath many aggravations in it,

1. That they made high places, the places of their idolatrie which were open to view, they would worship false gods in the sight of Heauen and earth.

That they made masculine images, which shew'd their filthie lust, and filthie idolatrie, and set them up in the stead of God.

3. That they covered them with diverse colours, and brodered garments; those of one colour, of worser materials might have suffic'd them, but these pleas'd their eyes, and inveigled others.

4. That they offered the Lords oyle, incense, and meate unto them.

6. That they thought these made them acceptable to the Idols, and the Idols propitious unto them, and put some divinenes in them.

*Obfer. 2.*

Idolaters, and false worshippers, thinke no expences, no charges too much, to accomplish their devices, and maine-  
tain their way, if they want a God or an image, to minde  
them of the true God, they will take their vessels of glorie,  
the gold and silver of the Temple, their Plate, their faire jew-  
els and ornaments of their bodie, and have gods and images  
made with them; if these Gods and images seeme naked,  
they will bestow their owne cloathes, their broidered and  
best garments, their coloured hangings, yea they will spare  
their meate out of their owne bellies, and set it before them.  
When *Moses* was in the Mount, the people were set upon it  
to have a new visible God to go before them, and they call  
upon *Aaron* to make them such a God; he thought they  
would not have been at any great cost for an Idol-god, and  
therefore saith, if you will have a God, you must breake  
the golden earings out of the eares of your wives, sonnes,  
and daughters, if you will part with them which are your  
glorie and ornament, which will put you to much paine  
before you get them out, for you must breake them; if you  
will doe so, you shall have a golden god, *Exod. 32. 1. 2.*  
did they stick at this? no, no, verse 3. *All the people breake  
off the golden earings which were in their eares, and brought them  
unto Aaron:* here was no compulsion, no delay, they breake,  
and brought, *Hos. 2. 8.* God multiplied her silver and gold, and  
they prepared it for *Baal*, or therewith made *Baal*, they freely  
bestow'd it upon Idols, and idolatrous worship. Should we  
come to people now and say, you would gladly have the  
true God to be your God, his wayes and Ordinances to  
walkein, and serve him by, but it must cost you your Ves-  
sels of glorie, your plate, jewels, ornaments, imbroiderie.  
What could they thinke of it?

*Obfer.*



## Obfer. 3.

Its a detestable sinne to abuse the mercies God gives us, for our necessities, ornaments or delights, to the dishonour of his name, *I gave thee gold and silver, and thou madest Images of them, I cloathed thee with broidered worke, and thou coveredst thine Images with them, I gave thee Oyle, incense, honey, and fine floure, and thou hast set them before thine Images :* here was abhominable ingratitude, as if God should say here, consider and commiserate my case, all yee my friends and faithfull Servants, Men and Angels, I have shew'd great kindnesse, and dealt bountiffully with this people, honoured them above others, given them the choicest blessings the world hath, and they turne all against me, and bestow my blessings upon false gods, they take their vestments and ornaments, cloath, adorne, and beautifie their abhominable Idols with them. Suppose a Prince most amiable and virtuous, should take a poore beggarly Maid, having nothing, sick unto death, be at great cost to cure her, cloath, adorne her, and make her his wife, and she should bestow her imbroderies and jewels upon whore-masters and prostitute her bodie unto common rogues, leaving the Prince who had done so much for her, were it not horrible ingatitude? would not every one heard of it commiserate the Prince and condemne her. *Abfolom* turned all against his Father, and it was intolerable ingratitude

If a man should set up his Child with a great stock, give him House and Land, and he should spend it in suing and vexing of his Father, who would not cry out of such a Child? many men take the blessings God bestowes upon them, and spend them wholly in the service of their lusts : their bellies are their gods, their honours, their pleasures are so, and all is wasted about them, to the grieve and dishonour of that God who gave them all.

It was never the intent or end of God, that we should pervert his blessings, and bestow them upon Idols, or any of our base lusts; he aimed at our good, and his own glory, and wee crosse both, when wee abuse his mercies, wee

wound his honour, darken his glorie, and destroy our selves.

### VERS 20, 21.

*Moreover, thou hast taken thy Sonnes, and thy Daughters whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured: is this of thy whoredomes a small matter? That thou hast slaine my Children, and delivered them, to cause them to passe through the fire for them.*

**T**Hese words doe set out the ingratitude of this woman, yet more fully, viz. from her unnaturalnesse, God gave her Children, and she slew and sacrificed them unto false gods.

*Whom thou hast borne unto me.*

Not brought forth, that they should be the Lords, but they were his, for in the 21 verse he calls them his Children: though this Israelitish woman had forsaken God, and was become a notorious Idolatresse, yet the Children shee brought forth were the Lords.

1. *Jure Domini*, he is the God of nature, having soveraigne authority over all creatures, and so both the Parents and Children were the Lords, as well as other creatures, he calls it his gold, his silver, his Oyle, his incense, &c.

2. *Jure fœderis*, God had made a Covenant with them, and promised to be their God, and the God of their seed, Gen. 17. 7. he speaks of his being in covenant with his people, verse 8. of this Chapter, he tooke this Israelitish woman to be his, and though she playd'd the whore, yet the Children she bare were the Lords, because God had not given her a Bill of Divorce, but her Children had circumcision, which was a token of the Covenant between God and them, Gen. 17. 11. and it is cald the Covenant of circumcision, Acts 7. 8. in themselves considered, they were wor-  
thie

thy rather the name of Bastards, then to be honoured with the title of *sonnes*.

*These hast thou sacrificed.*

The Hebrew word *זבח* is to *kill, slay*, as you doe Beasts, either for eating or sacrificing. *Septu.* is, *ἑθώας*. *Vulg.* *Immolasti*. *Pisc. Pol. &c.* *maciasti*, thou hast slain, so you have it in the next verse, *Thou hast slain my Children* *והשחתי* from *שחט* to *kill* or *extend*, because when the beast was kil'd, they extended the parts of it : here they kild their Children, either before they put them into the fire and sacrific'd them to Idols, or by casting them alive into the fire, *Jer.* 7. 31. there is motion made of *Topheth in the Valley of the Son of Hinnom*, and it was to burne their *Sonnes* and *Daughters* in the fire : *Expositors* say, this *Tophet* was a *Chappell* or *Altar* where *Molech* was, and here they offered their *Chidren* to that *Idol*. This *Idol Molech*, the *Hebrews* tell us, was made of *brasse*, hollow and capacious in the concave of it, they put their *Children* either in it, or under it, there being a great fire, they burnt them in honour to the *Idol*. Others thinke they were put in the armes of the *Idol*, being red hot and so roasted to death, and because the lamentable shriekes and cryes of the *Children* in the fire should not be heard, they played upon *Tabrets*, beate on drumms or pans, whence it was cal'd *Tophet* for *תף* is *Tympanum*, *A Tabret, Drum, or Pann*.

This inhumane practise was frequent among the *Jewes*, as you may observe from *2 Kings* 16. 3 : *Chap.* 17. 17 : & 21. 6. *Jer.* 19. 5 : 32. 35. *Abaz* walked in the way of the *Kings of Israel*, and made his *Sons* to passe through the fire (that was their ordinarie practise) according to the abominations of the *Heathens*, and *Chap.* 17. 31. *The Sepharvites* burnt their *Children* in the fire to *Adrammelech*, and *Ammelech* the gods of *Sepharvaim*.

This custome of sacrificing their *Children*, is judg'd by the learned, that the *Heathens* took up from the example of *Abraham*, who would have offered his *Sonne* in sacrifice to God, they thought (though this was not done) surely

surely such sacrifices were acceptable to God; if God tooke it well at *Abrahams* hands, who did but attempt it, he would much more take it well at their hands, who should doe it, their Children were deare to them, and when they should thus part with them for the honour of their God, as they conceiv'd, how could it be but he should take it well at their hands, they considered not that *Abraham* did it upon speciall command. Besides its probable that the Heathens had learn'd the meaning of their sacrifices, which typed out Christ, who should take mans nature upon them, and be a sacrifice to pacifie the wrath of God : they thought hereupon, that the sacrificing of Children and men, would doe thelike with their gods, and make them acceptable to them, *Mich. 6: 7. Shall I give my first borne for my transgression, the fruit of my bodie, for the sinne of my soule.* These words import, that both the Heathens and idolatrous Jewes did imagining, that the sacrificing of their Children, did make attonement for their sinnes, which the Prophet confutes and condemnes.

*To be devoured*

Hebrew is, *ad comedendum* to eate or to be eaten, they put their Children into the fire, which did eate them up, and consume them, in *Isai. 5. 24.* you have the same word, *As the fire devoureth.* Orig. is, eateth the stubble, and the word fire in the Hebrew is, *לשון אש* the Tongue of the fire, the Tongue licks in the meat and eates it : so the flame catches hold of combustible matter, and consumes it.

*To passe through the fire.*

Hebrew is, in causing them to passe through : some Children they burnt wholly in the fire, others as its usually conceiv'd, they caus'd to passe through the fire, which was a purging of them from the filth and defilements, as also a consecrating of them to the Idol, and his Service : they placed much efficacie in fire, for the hallowing of those passed through it.

The *Tartars*, saith *Abutenfis*, thinke all strangers, such as are not of their owne race, uncleane, and before they can see or speake with their King, they must passe betweene two fires, by which being purged, they are deem'd worthe of his presence, wee must passe through the fire of the Law and Gospell, before we come to the sight of the Lord.

Whither Authors have not mistaken in this, thinking that some Children only were drawne through the fire, and not burnt, I desire one thing may be taken into consideration, and that is what the Scripture cals passing through the fire, in one place it cals burning, in another 2 *Kings* 16. 3. it is said, *Abaz made his Sonnes to passe through the fire.* 2 *Chron.* 28. 3. its said, *He burnt his Children in the fire* : so here in our Prophet that is cal'd *devouring* in the 20. verse is tearmed *Passing through the fire*; in the 21. not under correction, that they passed through the fire and so liv'd, but passed through it to the honour of the Idol.

*Obser. 1.*

When men leave God and his word, they fall into wicked practises, and proceed further and further dayly, this Jewish estate left God and his word, fell to Idolatrie, the Idolatrie of all the Nations, yea more then that, to the sacrificing of her Children, *Moreover thou hast taken thy sonnes, &c.* *Jehoram* slew his Brethren, divers Princes of *Israel* wrought evill in the eyes of the Lord 2 *Chron.* 21. 4. Chap. 6. Verse 11. *Moreover he made high places in the mountaines of Judah, and caused the Inhabitants of Jerusalem, to commit fornication, and compelled Judah thereto; so Abaz besides his walking in the wayes of the Kings of Israel, and making molten Images for Baalim, it is said, Moreover he burnt incense in the valley of the Sonne of Hinnom,* see Chap. 36. 14. this 16. of *Ezek.* 29. sinners have their moreovers, they add sinne to sinne. *Herod* had done much evill, yet he added more to it, *Luke.* 3. 19, 20. he shut up *John* in prison : As sinners have their moreovers, so God hath his moreovers, *Deut.* 28. 4. after the Lord had threatned them with judgements and curses from 15. verse to the 45. there he saith, *Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou*

thou be destroyed, so Ezek. 5. 14. Moreover, I will make thee wast, and a reproach among the Nations that are round about thee.

### Obser 2

Sinners may come to such a height of sinning, as to violate all bonds and bounds of restraint, *Thou hast taken thy sonnes, and thy Daughters which thou hast born unto me, and these thou hast sacrificed unto them to be devoured: is this of thy whoredoms a small matter?*

There were many bonds and considerations to have kept them off from this bloodie work.

1. It was against the light of nature, which is, *quædam impressio divini luminis in anima rationali*, the light which is in the soules of men, naturally tels them they should not murder, especially innocents, such as Children, they should doe as they would be done by, it was an unreasonable act.

2. It was against the Law of nature, which *Ulpian* thus defines. *Jus naturale est quod natura omnia animalia docuit*, It is that which nature hath taught all creatures living; you know nature hath put a law or instinct into all creatures to preserve their young, and if they be indangered by any, they will contend and venture much for them, even timorous creatures, as birds for their young, hens for their chicken, and all creatures more or lesse. The law and impulse of nature is strong in them, but here the Law of nature had no force, *Thou hast taken thy sonnes, &c.* they came out of their loynes, were parts and peices of themselves, and nature should have mov'd, wrought strongly in hem, for the preservation of their little ones, but they were unnaturall, beneath the bruit creatures in this act, they are so farre from destroying their young, that they hazard themselves to preserve them.

3. Those were Children consecrated unto the Lord, yet being circumcised, and having the token of the Covenant, were the Lords, therefore it is said, *Which thou hast borne unto me*, this should have restrain'd them from so sacrilegious an act, as to take them from God, and sacrifice them unto

Devils

Devils, for Psal. 106. 37. *They sacrificed their sonnes and daughters unto Devils*, to take them from an infinite, gracious, blessed, holy God, and give them unto Idols and Devils, what an accursed and horrible thing was this? As if a Mother should take the Child out of the Fathers armes, who is loving, tender over it, and throw it to Lyons, Beares, or any other ravenous creatures.

4. They had a full command to the contrary, *Levit. 18. 21. Thou shalt not let any of thy seed passe through the fire to Molech*, yea this was backed with no lesse penaltie then death, *Levit. 20. 2. Whosoever he be of the Children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed to Molech, he shall surely be put to death: the people of the Land shall stone him with stones. I will set my face against that man, and against his familie, and will cut him off. v. 3. and 5.*

5. The manner of the death should have prevail'd with them, not to have yeilded to it, it was the most terrible death of all deaths, to be burnt in the fire, O the shrieks cries, and lamentations of poore innocents! but see the hand of God upon them for it, *Lamen. 4. 10. They sod their owne Children.*

### Obfer. 3.

A whorish idolatrous Church may bring forth Children unto God; this Jewish Church was fallen to as grosse Idolatrie and practises, as were to be found among heathen, and yet the Children she brought forth are termed to be the Lords, in what sense, I shew'd you in opening of the words, a Church may have Ordinances which may intitle its Children to be the Lords, and yet not prove it selfe to be a true Church, the Jewes had circumcision, which the Children partaking of, were counted the Lords, but themselves were so corrupt, whorish, idolatrous, bloodie in offering their Children to Idols, that the Lord did not owne them for a lawfull Spouse, and true Church, as you may see, verse 38. *I will judge thee as women that breake wedlock, and shed blood are judged: so the Tribes brought forth Children unto God,*



but the Lord said of them, *Loammi, Hof. 1. 9. Yee are not my people.* The Romish Church may bring forth some Children unto God, because she hath baptisme, and other Ordinances in her, yet she is so corrupt, idolatrous, bloodie in persecuting the Saints, that she is rather the whore of Anti-Christ, the Synagogue of Satan, then the true Spouse of Christ.

*Obser. 4.*

In matters of worship, it is not mens zeale and good intentions, will justifie their actions, they sacrifice their Children with zeale as hot as fire, they thought to pacifie and please their Idol-gods, that they did acceptable Service in parting with their dearest comforts, their tender babes for the honor of their God, but this was so far from acceptance, that it fearefully provoked God, *Is this of thy whoredomes a small matter?* the more zealous thou art in this, the worse; thy good intentions are abominations, who required this at thy hands? *Gideon* in making an Ephod; *Jeroboam* in setting up the golden Calves; the *Galathians* in observing of dayes; the *Colossians* in subjecting to Ordinances, had their zeale and good intentions, but not one of them were justifiable by the word of God, will-worship hath no acceptance in divine worship, mens inventions are nothing the better for their good intentions; the *Papists* pretend good intentions for all their additions to baptisme, and other parts of the worship of God, but notwithstanding their intentions, they are no better then superstitious.

*Obser. 5.*

In pretended wayes of worship, men grow cruell and bloodie, *Thou hast slaine my Children, and delivered them to cause them to passe through the fire for them,* they pretended this was a right and good way of worship, and in honour of their false gods and wayes, they become cruell and murder their owne Children: false wayes of worship, have this grand evil intrinsecall unto them, they have crueltie and bloodinesse attending them, whereas true Religion only, and the wayes

wayes of it, hath this honour to be mild and mercifull, bearing and forbearing, *James 3. 17.* The *Pharisees* pretended they knew the Law, were only in the right way; but they were deceiv'd, and how bitter, bloodie, and persecuting were they against Christs Apostles, and those imbrac'd the truths they delivered, *John 16. 2, & 3.* Christ tels them what would be the practice of men in false wayes, they would kill them, and thinke they did God good service in it, and why? they knew not the Father nor Christ, they were strangers unto their wayes, which were full of love, meeknes, kindnes, and had wayes of their owne which made them zealous, bitter, plot, and to breake out into open violence, see *Rev. 16. 5. 6.* the Babylonish whore slew the Children of the Lord, and was drunk with the blood of Saints and Martyrs, in her was found the blood of all the slaine upon the earth, al that suffered for the truth; she succeeded the former, justified their wayes, fil'd up what was wanting in them.

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### VERS. 22.

*And in all thine abominations and thy whoredomes, thou hast not remembered the dayes of thy youth, when thou wast naked and bare and wast polluted in thy blood.*

**T**HIS verse containes the ground and cause of this womans sinfull departure from God, of her idolatrie and crueltie, viz. she forgate in what a poore forlorne and miserable condition she had been in, and what God had done for her, she neither remembred her owne miserie, nor Gods mercies, she was naked, bare, and he cloath'd her, she was polluted in her blood, and he wash'd her, she was very deformed, and he put beautie upon her, she was base, contemptible, and he made her renowned in the world, but these things were not thought on, had she kept in her heart, what a low estate she

once was in, and how the Lord dealt by her in that estate, she would never have left him broken out into and proceeded on in such wicked wayes as she did.

*Obser. 1.*

When Gods people are raised, they are apt to forget God and themselves, and to breake out into sinfull courses, this Israelitish woman being exalted by God, thought not upon her former low estate, nor what God had been unto her, in that estate, *Psal. 106. 21. They forgate God their Saviour*, he sav'd them from the plagues in *Egypt*, from the *Egyptians*, from the red Sea, the fierie Serpents, and other evils, and what, did they forget him? *Yea they soone forgate him*, verse 13. *they Soone forgate his workes*, the Hebrew is, *They made hast, they forgate*; man at first was called *Adam*, earth or red earth, but after the fall *Enosh*, which some render *oblivious*, forgetfull, because through sinne he was so crack't, that he could not hold or remember any thing. God had done great and many wonderfull things for this people, *Dent. 4. 32, 33, 34.* and charg'd them they should not forget them or him, *Dent. 4. 9. 23. 12. 8 Chap. 11. 14.* yet looke into the 32. Chapter 18. Verse, where it is said, *Of the rock that begate thee, thou art unmindful, and hast forgotten God that formed thee*: God begate them, and form'd them into a people, Kingdome, did all for them, yet they forgate him; and is it not so among us, whom he hath begotten into families, and formed into Cities, Counties, and a Kingdome? May not we say with *David, Psal. 8. Lord what is man that thou art mindfull of him?* What is *Enosh*? he is a forrie, miserable, wretched, forgetfull creature, doe what thou wilt for him, be what thou wilt to him, he will soon forget thee; and all thou hast done.

*Obser. 2.*

Consideration of mens miserie, and Gods mercie to them in that miserie, it is a speciall help to prevent sinne, *In all thy whoredomes, thou hast not remembered the dayes of thy youth, when thou wast naked and polluted in thy blood;* their forgetfulness

nesse of them opened the doore unto sinne, the remembrance of them, would have shut it against, and kept them from sinne. When the heart is seriously exercis'd about a low, miserable, lost, perishing condition, and what undeserved kindness God shew'd in it, ingratitude, pride, carnal confidence, bud not out, grow not up, bring not forth : and as it is a curb to keep us from sinne, so it is a strong trace to draw us out of sinne, *In all thine abominations and whoredomes thou hast not remembred, &c.* intimating that if this woman had laid to heart her former condition, and the great kindnesses of God to her, she would have repented her of her wayes, and turn'd to the Lord, thoughts thereof would have begot such thoughts, workings of Spirit as these, *What did God pittie me, when none would pittie ? Did he take me in when I was cast out ? Did he bestow life upon me, make me grow and increase ? hath he wash'd, annointed me, covered, adorn'd, beautified me ? and have I gone out from him, left him, sin'd against him, requited him ill for all his kindnesse, I am asham'd of it, I will turne to him and aske him forgiveness.* When David had sin'd, and lay in it, the Prophet minds him of his former condition, and what God had done for him, *2 Sam. 12. 7. I annointed thee King over Israel, thee who wast at the Sheepfold, low, meane, despised, I delivered thee out of the hand of Saul, he sought thy life, I gave thee thy Masters house, wives, the houses of Judah and Israel :* these he sets before him, that upon the due minding of them he might be affected, and led to repentance for his sinfull practises. If you would think what low estates you were lately in, what God did for you then, it would be a speciall means to keepe you from sinne.

## VERS. 23, 24, 25, 26, 27, 28, 29.

*And it came to passe after all thy wickednesse (woe, woe, unto thee saith the Lord God)*

*That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.*

*Thou hast built thy high places, at every head of the way, and hast made thy beautie to be abhorred, and hast opened thy feete to every one that passed by, and multiplied thy whoredomes.*

*Thou hast committed fornication with the Egyptians, thy Neighbours, great of flesh, and hast increased thy whoredomes to provoke mee to anger.*

*Behold therefore I have stretched out my hand over thee, and have diminished thine ordinarie food, and delivered thee unto the will of them that hate thee, the daughters of the Philistins which were ashamed of thy lewd wayes.*

*Thou hast played the whore also with the Assyrians, because thou wast insatiable, yea thou hast played the Harlot with them, and yet couldest not be satisfied.*

*Thou hast moreover multiplied thy fornications in the Land of Canaan, unto Chaldeas, and yet thou wast not satisfied herewith.*

**I**N these verses the Lord doth further accuse and charge this woman, that she made no stop nor stand in her wickednes, but proceeded further and further, *After all thy wickednesse thou hast also built unto thee an eminent place, and hast made thee an high place in every street.*

This is set out unto us,

1. By the eminencie of the place, she built not some little low place, obscure, unnoted, but one eminent, great, glorious, high.

2. From

2. From the multitude of high places and Altars, she made not here and there one, but in every street, at every head of the way, where was the most concourse of people, *ibid.*

4. From her impudencie, *Thou hast opened thy feet to every one that passed by*, thou didst not through frailtie of nature, violence of temptation, transgres with one two or a few, but like an arrant whore pass shame, *Thou hast opened thy feet to every one.*

5. From the severall Nations she committed folly with, she was not content to be idolatrous her selfe, but made Covenants and Leagues with others, and drew them in; as,

1. The Egyptians, who are described to be,

1. Her Neighbours.

2. Great of flesh, verse 26.

2. The Assyrians, verse 28.

6. From the extent of her whoredomes, which was from Canaan to Chaldaea, verse 29. not only in Canaan but in Chaldaea she was Idolatrous.

7. From her insatiablenesse, verse 28, 29.

8. From the effects which are,

1. Threatning from God, verse 23. *Woe, woe unto thee.*

2. Abhorrencie of her beautie, verse 25. *And hast made thy beautie to be abhorred.*

3. Punishment, verse 27.

1. Set downe in generall, under this expression, *I have stretched out my hand over thee.*

2. In particular, and that in two things.

1. In diminution of their comforts, *I have diminished thine ordinarie food.*

2. In puttting them into the power of their enemies, *I delivered thee unto the will of them that hate thee.*

4. Shame, so lew'd, and vile were her wayes, that even her enemies were ashamed of her, verse 27.

In the 23. verse, there is nothing to open.

You may observe,

1. That when Gods owne people goe on in sinful wayes, its grievous unto him, it affects, yea afflicts his heart, here God taking notice, and speaking of this Israelitish womans sinfull

sinfull practises, and proceeding on in them, breakes out in the middelt of a sentence saying, *Woe, woe unto thee*, he was so full with thoughts of her ingratitude, unkindnesse, rebellion, idolatrie, &c. that he opens, empties, and eases himselfe in these expressions, *Gen. 6. 5. 6. When God saw the wickednesse of man to be great, it repented him that he had made man on the earth, and grieved him at the heart, Psal. 78. 40. They did oft grieve him in the Desert, Psal. 95. 10. God saith, Forty yeares long was I grieved with this generation, Isa. 63. 10. They vexed his holy Spirit, theretore Isa. 1. 24. Ah, I will ease me of mine Adversaries, and avenge me of mine enemies. Christ wept over Jerusalem.*

2. The end of wickednesse is woe, she had been notoriously wicked, and what followed upon it? *woe, woe*, its double, and notes intensenesse, she had been intense in sinning, and God was intense in threatening; woe to thee thou hast left me, woe to thee thou hast imbraced other gods, woe to thy estate and bodie, *Assyrians* shall come and destroy them, and woe to thy soule, I will destroy that: God was greatly exasperated, and therefore powres out a double woe against her, one temporall, another eternall, let who will be wicked, be it *Judah* and *Jerusalem*, woe and woe must be their portion, let it be the Lords owne people, he will not spare, if they repent not, if they turne not from their evill wayes, he will denounce woes against them, and bring woes upon them, *The wages of sinne is death*, a temporall death, there is one woe, an eternall death there is another woe.

Verse 25. *Thou hast made thy beautie to bee abhorred.*

This woman was very lovelie, through her state and Church beautie, she was renowned among the Nations for it, but when she became Idolatrous, she spotted her beautie, so as it became abhominable. Take the fairest woman that is most desireable, and priz'd, if once she come to be common, and open her feet to all commers, as the phrase here is, she grows loathsom, abhominable, such was the jewish state of



Prophets metaphoricall woman, who multiplyed Altars, Idolatries, and committed fornication with the Nations far and neare, the Lord had said long before, when they fell to Idolatry, that their spot was not the spot of his children, *Dut.* 32. 5. when they were free from this sin they were beautifull and glorious, *Numb.* 24. 5. *How goodly are thy Tents O Jacob, and thy Tabernacles O Israel,* Chap. 23. 21. *He hath not beheld iniquitie in Jacob, neither hath he seene perversnes in Israel.* The *Vulg.* reads it thus, *Non est idolum in Jacob, neq; videtur simulachrum in Israele,* idolatrie makes the most glorious Nation abominable, *Prov.* 14. 34. sinne is a reproach to any people, and especially this sinne, *1. Pet.* 4. 3. they are cal'd, *Abominable Idolatries*; they are so in themselves, and they make so. What ever a womans beauty is, if shee be mad and phrantick, you despise her and her beauty, you will not have to doe with her. Idolatry is a madnesse; *Jere.* 50. 38. *They are madd upon their idolls*; and such madnesse makes the beauty of a State or Church loathsome.

Verse 27. *And have diminished thine ordinary food.*

The Hebr. for ordinary food is קקן *statutum tuum*: Septu: is, *τὰ νόμιμα*: *legitima tua*, I will take away thy lawfull things. *Vulg.* is, *justificationem tuam*; Which Mariana saith, was Gods Covenant whereby she was justified: Sanct: Some outward signe of inward holinesse: *Oecol:* *Succidi constitutum tuum*, I have cutt downe thy constitution: *Calv:* *demensum tuum*: so *Pisc:* and *Jua:* *Cast:* *institutum tuum*: *Lav:* *statutum cibum tibi*: *Fr:* *ton estat*; קקן saith *Prad:* is a Statute, Constitution, an Ordinance, a Law, forme of living, Worship, Ceremonie, atq; id omne quod manat a legislatore. *Jerom* interprets it of their Ceremonies, Sabbaths, and Solemnities: *Theod:* of the Law it selfe: others of their holy things. But God dealing here with this Jewish estate as a husband with an expensive and adulterous wife, saith; I have cutt thee short of thy allowance, I have diminished thy portion. *Pro:* verb. 31. 15. *She ariseth while it is yet night, and giveth meat to her household, and a portion to her maidens*: its קקן and its taken for a portion of meat and drinke, and its not amisse to take it so here; thou hast abused thy fine flower, honey and oyle,

but I will lessen them, thou shalt have little of these hereafter, thy portion shall be smaller. The confining it to things edible I like not; let us extend it to other things also, and the sense will be more full, viz. to her garments, ornaments, silver, gold, incense, &c. *Hos. 2. 9. I will take away my corne, my wine, recover my wooll and my flax; and so it suits with the Chaldie interpretation, auferam bonum tuum; Its our sinne that causes God to diminish our comforts.*

*Deliver thee to the will of them that hate thee.*

The Hebrew for will is *נפש* in animam, Septu. *is luxus* in animas; so the Vulgar, in animas. Cal. *desiderio seu libidini*; so others; Fr. *en la volonté*, its an Hebraisme, the soule put for the will, lust or desire in it, and so its frequently used; *Exod. 5. 19. My lust shall be satisfied upon them. Psal. 78. 18. They asked meat for their lust; the Heb. is, soule, Psal. 105. 22. To binde his Princes at his pleasure, benaphsho, according to the lust and pleasure of his soule. Psal. 41. 3. Give him not to the will of his enemies; Heb. soule of his enemies. Luk. 23. 25. He delivered Jesus to their will.*

*The daughters of the Philistims.*

In Scripture sense, Villages and Townes are counted daughters, as chiefe Cities were called Mothers; *2 Sam. 20. 19. Thou seekest to destroy a Citie and a Mother in Israel, that was Abel where they asked counsell; and because Cities had Townes and Villages belonging to them, as you may reade 1 Chron. 7. 28. Bethel and the Townes thereof, Gezer with the Townes thereof, Shechem Gaza and the Townes thereof; so ver. 29. Bethsheon and her Townes, Taanach and her Townes, &c. These Townes were accounted the daughters of those Cities, because they were either made, govern'd by, or some wayes belonging to those Cities, and the Citizens thereof. And so diverse Expositors doe take the daughters of the Philistims here to be the Townes and Villages of Palestina. And so the daughters of Jerusalem oft mentioned in the Canticles, to be the Villages adjacent. But its better to interpret the words of the persons, then of the places; and to understand by daughters*

daughters of *Philistims* the *Philistims* themselves. 2 *Sam.* 1. 20. *Tell it not in Gath, least the daughters of the Philistims rejoyce;* that is, not the villages but the *Philistims* themselves: so *Psal.* 48. 11. *Let the daughters of Judah be glad,* that is, the people of *Judah*: in ver. 26. that which is *Egyptians*, in the originall is sonnes of *Aegypt*; and ver. 28. with the *Assyrians*, in the Heb. is the sonnes of *Assur*: and here by daughters of *Philistims* is meant the *Philistims*; and daughters are mentioned rather then sonnes, because the Lord had spoken of the Jewish estate as a woman, and so continues the allegorie in the same sexe. The *Philistims* hated the Jewes much, often war'd against them, and brought them under, as you may observe in the booke of *Judges*, Chap. 10. & 13. they were glad when mischief befell them, therefore when *Saul* and *Jonathan* were slaine, *David* would not have it told in *Gath* or *Askelon*, least the *Philistims* should triumph, 2 *Sam.* 1. 20.

*Obfer.*

To be delivered up to the wills of men that hate us is a sad judgement, to be given up to the wills and lusts of men is sad, but especially to the wills and lusts of those that hate us; *David* when God propounded the three sad things to him, 2 *Sam.* 24. one whereof was to flee before his enemies, he chose rather famine or plague, then to fall into the hands of man, ver. 14. He knew that the hands and hearts of men were mercilesse. *Psal.* 27. 12. *Deliver me not over unto the will of mine enemies;* why, they beare false witnesse, they breath out crueltie. *Levit.* 26. 17. *They that hate you shall reigne over you;* the *Philistims* and *Babylonians* hated them, and they were Lords over them, and very sad was their bondage under them, 2 *Chron.* 28. 18. the *Philistims* invaded the Cities of the low Countrie, and of the South of *Judah*, and had taken *Bethshemesh*, *Ajalon*, *Gederoth*, *Shocho*, *Timnath*, *Ginzo*, with the Villages thereof; for the Lord brought *Judah* low, because of *Abaz* King of *Israel* who made *Judah* naked, and transgressed sore against the Lord.

2. Those are counted Gods people may so exceed in sin as that Gods enemies may be ashamed of them; the *Philistims*

which hated God and the Jewes, were asham'd of their lewd wayes, they blush'd at the sinnes the Jewes gloried in ; they gloried in their idolatry, they made high places every where; they committed spirituall whoredome with greedinesse; other Nations kept their Gods, but they changed their God and glory for that did not profit, *Jer. 2. 11.* This leuitie and idolatry of theirs made the heavens astonished, and the Philistims asham'd: they saw more filth and loathfomenesse in this sinne, then the Jewes; such abominable idolatry affected their hearts. The word in Hebrew for lewd is *זמא* *scelus* wickednesse, yea some notable and emphaticall wickednesse. The abusing and forcing the Levites Concubine unto death, *Judg. 19.* is cald *Judg. 20. 6.* *זמא* lewdnesse, wickednesse, abomination; and *Hierom* upon the 24 of *Ezek.* interprets it *immunditia execrabilis & scelestas*, an execrable and villanous filthinesse. The impudency of this Jewish woman was such in her accursed idolatry, that the daughters of the Philistims were asham'd at it, durst not doe the like, and were chaste in comparison of *Jerusalem* and her daughters, who lusted after the Gods, and worship of the Nations on every side. The Egyptians deified Onyons, Leekes, Catts, Beetles or Dors, Oxen, Sheepe, Dogges, Apes, Hawkes, Crocodiles, Serpents, Battes, Moules, & *quædam pudenda dictu*, and with Egyptian idolatry did the Jewes intangle themselves, as also with the Assyrian and Chaldean; if they had any new gods, the Jewish hearts were on fire for them, and unquiet till they injoy'd them, the Nations were content with their own gods, but *Jerusalem* must have all.

3. Wicked and wanton lusts are unsatiable, this metaphorically woman had vile lusts in her, shee lusted after the Egyptians, Assyrians, Chaldeans, committed fornication with them, opened her feet to all passengers, yet was she not satisfied therewith, *ver. 29.* And in the 28. its said, *She was unsatiable, and could not be satisfied.* *Eccles. 1. 8.* *The eye is not satisfied with seeing, nor the eare filled with hearing,* th'one would see more, th'other heare more; and so it is with the lusts of men and women, they would see, heare, and have more. There be foure things that are never satisfied, that say not it

is

is enough, the grave, the barren womb, the earth, the fire, Prov. 30. 15, 16. And I may adde there be foure evils or lusts that will never be satisfied.

First is the covetous lust, it would have more when it hath most. Eccles. 4. 8. *The covetous mans eye is not satisfied with riches.* Chap. 5. 10. *He that loveth silver shall not be satisfied with silver.*

2. Is revenge, he is haunted with this lust, be he great or small, will not be satisfied, Prov. 6. 34, 35. *He will not spare in the day of vengeance, he will not regard any ransom, neither will he rest content though thou givest many gifts.*

3. Frowardnesse of spirit: Prov. 17. 20. *A froward heart findeth no good; doe what you will to him or for him hath it, he finds no satisfying good in it.*

4. Is the lust of the flesh, which is the most insatiable, Eph. 4. 19. *They gave themselves over unto lasciviousnesse, to worke all uncleannesse with greedinesse.* Rom. 1. 26, 27. *They burned in their lust one towards another, not in a naturall way, but in that which was against nature, men with men and women with women.* History tells of that notorious Strumpet Messalina, who gloried she had exceeded another Harlot, and said, *Se inter diem & noctem viginti quinque passam concubitus*, that in 24. houres she had entertaind 25. men. To this lust idolatry is compar'd, and cald fornication, whoredome, because idolaters are as insatiable in their way, as men and women in the lusts of the flesh. Hos. 2. 5. *I will goe after my lovers, I will have more idolls and more idolatrous practises,* Ephraim was not satisfied with what she had: so Jerusalem had the Egyptian, Assyrian, and Chaldean Gods, and they did not quench but increase her thirst after more still. Thus it is with any lust whatsoever if you give way to it, it growes strong, insatiable, like water breaking over the bankes, and will not be stopped, like fire getting strength, and cannot be quenched; its wisdom therefore to deale with our lusts betimes, to keepe them in, under, yea to crucifie and mortifie them.

Some Interpreters understand the fornication and whoredome committed with the Egyptians, Assyrians, and Chaldeans in the 26. 28, 29. ver. to be meant of those sinfull Leagues

Leagues the Jewes made with them, *Iſa.* 20. 5, 6. *Iſa.* 30. 1, 2, 3. 2 *King.* 18. 21. 24. *Iſa.* 31. 1. 2 *King.* 16. 7, 8. 2 *Chron.* 28. 16. They had little cauſe to confederate with any of the Nations, eſpecially the Egyptians, who had kept them under hard bondage many yeares, drown'd their children, were the groſſeſt idolaters under heaven, and purſued them to the red Sea, to bring them back to their tasks of brick, clay, and ſtraw, or to deſtroy them; and God had forbid them to ſeek helpe from the Nations, and therefore *Jer.* 2. 18. *What haſt thou to doe in the way of Egypt, to drinke the water of Sibor, or what haſt thou to doe in the way of Affyria, to drinke the waters of the river?* What haſt thou to doe to treat and Covenant with, or to fetch helpe from them, to drinke of Nilus and Euphrates, thoſe muddie rivers and forſake the fountaine of living waters, the Lord God of Iſrael? *Ver.* 19. *Thine owne wickedneſſe ſhall correct thee, &c.* thou ſhalt fall by them, and ſuffer, it was a wicked thing and evil, and bitter thing, a forſaking of God, and caſting him off, who had taken the protection of that land and people to himſelfe in a peculiar manner.

Its queſtioned whether a Nation or Prince may Covenant and confederate with them that are of a falſe Religion; it ſhould ſeeme to be negative, becauſe here the Jewes confederating with the Egyptians and Affyrians is cald fornication, whoredome; and God was twice wroth with *Jehoſaphat* for entering into League with the Kings of Iſrael, who had ſet up falſe worſhip, once for joyning with *Ahab*, 2 *Chron.* 19. 2. and after for joyning with *Abaziaſah*, 2 *Chron.* 20. 36, 37. But notwithstanding theſe inſtances, its not unlawfull for thoſe of the true Religion to make Leagues and Covenants with forrainers that are of another Religion. *Abraham* was in confederacie with *Eſcol* and *Aner*, who were Amorites, *Gen.* 14. 13. with *Abimelech*, *Chap.* 21. 27. *Jacob* with *Laban*, *Gen.* 31. 44, 45. *Solomon* with *Hiram*, 1 *King.* 5. 12. *Joſhua* with the Gibeonites, *Joſh.* 9. 15. If they were unlawfull, theſe men muſt all lie under cenſure. Theſe Leagues are for defence againſt violence of wicked men, for preſervation of peace, without prejudice to the true Religion, tending to the propagation of it, they are warrantable.

But

But when distrust of divine assistance, covetousnesse, compli-  
ance with idolaters, unjust warre with, and oppression of o-  
thers, and hazard of corrupting the worship of God, are the  
grounds and ends of making Leagues with them, they are  
unlawfull. The Jewes distrusted God, and sought to Egypt  
and Assyria for helpe, complied with idolaters, corrupted  
the pure worship of God thereby; therefore their Leagues  
were unlawfull. As for that of *Jehoshaphat* with *Abab* and  
*Abaziah*, besides his compli-ance and covetousnesse, there was  
a speciall consideration in it, viz. that they being revolters  
from God ( for the ten Tribes fell from the true God, and  
set up the Calves ) he should joyne in Covenant with them;  
he helped *Abab* in his warre against *Ramoth Gilead*, which the  
Prophet *Micaiah* had told them they should not prosper in.  
There being a law against revolters, *Deut. 15. 13, 14, 15.*

Howbeit Leagues be lawfull with others, yet they are dan-  
gerous, and should cautiously be made.

Verf. 30. *How weake is thine heart, saith the Lord God, seeing  
thou doest all these things, the worke of an imperious  
whorish woman.*

**T**His ver. is another effect of this Womans wickednesse,  
and that is weaknesse of heart; set our

1. By way of admiration; *How weake, &c.*
2. By way of Comparifon, viz. of an imperious whorish  
Woman, she doth those things which enfeeble her heart, e-  
nervate her spirits, and thou doest the like, thy heart must  
therefore be weake.

*Weake.*

Hebrew **אמלה** The word *amal* signifies a thing hath no  
vertue, power, efficacie in it. *Jer. 15. 9. She that hath borne  
seven languisheth, she hath given up the ghost*; its the same word  
she was so without strength that her soule was ready to  
leave her; it notes not any weaknesse, but extreame weak-  
nesse, and therefore sometime its put for a thing witherd or  
dried up, *Isa. 24. 7. The vine languisheth, it was witherd and dry-  
ed up*; so *Joel 1. 12. Na. 1. 4. Lam. 2. 8. Firdus saith, the*  
word.



word signifieth, excisum, dissipatum, perditum, corruptum, perversum, and makes the sense thus; How perverse, deprav'd, and corrupt is thy heart, when thou doest such things as declare that thou halt not onely banished the feare of God from thy heart, but also all modesty from thy face. *Jerom*, what shall I doe to thy heart?

Vulg: *In quo mundabo cor tuum*, they derive the word from מוּל to circumcise, and so to cleanse, intimating her heart was so fowle, that it was uncleaneable, it was cor putridum. Calv. *Quam molle & dissolutum*. Castal: *O te perditæ mentis*. French Comment. *Ton cœur est il ainsi lasche*. Others render it, *Languidum*. Vatabl: *O impotens cor tuum*. She was instable, desired society with the gods of other Nations; she could not containe, but use all means to accomplish her wicked desires.

#### Imperious.

Hebrew שלטת *dominatrix*, a woman that hath a domineering spirit; from שָׁלַט to dominere and exercise Lordliness over others, to usurpe authoritie.

Septu: *παρρησιαζομένης*, of one that is at libertie, that hath no husband, but runs up and downe according to her own lust and will; *Dominium sui habentis*, saith *Law*: *Dominantis*, Cal: French, *d'une paillardie robuste*. Vulg: is *Procac*, faucie, wanton, impudent, which in the Greek is ἀσελγής ἀνίσχυρος, when the maske of modestie and bridle of continency are laid aside, and a bold forwardnesse to filthinesse is manifested, when a woman doth not onely expect and wait for her lovers, but desires, invites, and contraines them to satisfie her lusts, and will have no nay; such a shamelesse, faucie imperious whore was she in the 7. of the *Prov.* who ver. 21. caused the young man to yeeld; so here *Jerusalem* was like a Queene of whores, daring and doing any thing.

*Procac idem  
quod petax.*

#### The worke.

What is that worke; 1. To slight and leave her husband, or parents, friends, if she have no husband; so did this woman. *Jer.* 2. 13. *Ezek.* 6. 9.

2. To

2. To seeke out, invite, follow, fetch in others, and so communicate her selfe to them; so did this woman, *Ezek. 23. 16, 17.* she sent to the Chaldeans and Babylonians, and they came to her into the bed of love.

3. To wast her husbands estate; so here, thou hast taken my gold and silver, made images, set mine oyle, &c.

4. To neglect, deale harshly with the children of her husband; so here, *Thou hast taken the sonnes and daughters thou didst bare unto mee, and hast sacrificed them unto idolls.*

5. To excuse, cleare, and justifie her selfe; *Prov. 30. 20. The adulterous woman eateth, wipeth her mouth and saith, I have done no evill; so this Jewish woman, Jer. 2. 33. How canst thou say, I am not polluted, I have not gone after Baalim? Ver. 29. Wherefore will you plead with mee? yee all have transgressed against mee.*

6. To be excessive in feasting and filthinesse, *Prov. 7. 18. Come let us take our fill of love. 2 Pet. 2. 13, 14. They feast and have eyes full of adulterie; so here, ver. 15. thou pouredst out thy fornications on every one that passed by. Ver. 29. She multiplied her fornications in Canaan and Chaldea.*

*Obser. 1.* That sin, especially whoredome and idolatry doe effeminate and enfeeble the hearts of people; *Hos. 4. 11.* Whoredome is one of the things takes away the heart, that is, the reason, understanding, judgement, so that a man becomes instable, weake and foolish. Corporall whoredome subjects men to the wilde and insatiable lusts of the flesh, spirituall to an idoll, which is the worke of mans hands; and what folly is this? Such sins weaken mens credit, consciences, hearts, and spirits; adultery is the destruction of the soule, it wounds, *Prov. 7. 26. She hath cast downe many wounded;* and the more wounds the more weaknesse. *Dalilah* weakened *Sampsons* hands and heart, and wounded him deeply. *Gen. 49. 4. Reuben unstable as water, he went up to his fathers bed. Prov. 10. 29. The way of the Lord is strength.*

*Obser. 2.*

Adulterers and idolaters are imperious; the Jewish State

H h

was

was guiltie of those sins, and is compared here to an imperious whorish woman. All lusts are masterly and domineering; James 4. 4. *Whence come warres and fightings among you? Come they not hence, even of your lusts that warre in your members?* The word for lusts is *iswas*, pleasures; they are pleasing things, and must be pleased, they must have the heads, hearts and hands of men to doe them service, else they will make warre in you, if they cannot win consent, they will force it, they are imperious things; Ver. 12. *There is one Law-giver, who is able to save and to destroy, who art thou that judgest another?* Here he shewes the imperiousnesse of mens lusts which they are rigid and censorious; they sit in judgement upon others, they thrust themselves into the throne of God, they take his prerogative upon them, and will be Judges of the Law, save and destroy at their pleasure. Psal. 12. 4. *With our tongue will wee prevaile, our lips are our strength, who is Lord over us?* Their lusts were so imperious, they lorded it in their hearts and tongues. Exod. 15. 9. *What said Pharaoh? I will pursue, I will overtake, I will divide the spoile, my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them.* Pharaoh was a great King, yet his lusts were above him. 2 Pet. 2. 14. *Having eyes full of adulterie, and that cannot cease from sin; their fleshly lusts commanded their hearts and eyes, and carried them with greedinesse to uncleannesse.* So for idolaters, Jer. 44. 16, 17. *As for the word which thou hast spoken unto us in the Name of the Lord, wee will not hearken unto thee, but wee will certainly doe whatsoever thing goeth out of our own mouth, to burne incense to the Queene of Heaven, and to powre out drinke offerings unto her, as wee have done, wee and our fathers, our Kings and our Princes in the Cities of Judah, and in the streets of Jerusalem.*

### Obser. 3.

Imperiousnesse argues weaknesse; how weake is thy heart, seeing thou dost the worke of an imperious whorish woman. The more weake the more imperious, and the more imperious the more evident of weaknesse. Pro. 29. 8. *Scorneth man, his way; men of derision and scorne, Septuag.*

*despise*, men without law, that are imperious and make their wills and lusts their lawes, they bring a Citie into a snare, or set it on fire, which shews their weaknesse; but wise men turne away wrath, which shews their strength. When men are hastie, violent and imperious, they exalt folly, Prov. 14. 29. and proclaim their weaknesse. The Apostle saith, that *women are the weaker vessels*, 1 Pet. 3. 7. and being weake they are prone to be imperious; which Paul observing gave out that rule, 1 Tim. 2. 12. *I suffer not a woman to teach, nor to usurpe authoritie over the man.* Many thinke that greatnesse and strength of spirit consists in imperiousnesse and stoutnesse, but its otherwise, they are the weakest are most imperious.

### VERS. 31, 32, 33, 34:

*In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street, and hast not bin as a barlot in that thou scornest hire.*

*But as a wife that committeth adultery, which taketh strangers in stead of her husband.*

*They give gifts to all whores, but thou givest thy gifts to all thy lovers, and hirest them that they may come unto thee on every side for thy whoredome.*

*And the contrary is in thee from other women in thy whoredomes: whereas none followeth thee to commit whoredomes: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.*

**T**Hese verses containe a repetition of what this whorish woman did, and also a further amplification and aggravation of her lewd and abominable practises.

The repetition is in the 31. verse, which falls in with what you have in the 24. and beginning of the 25.

The amplification and aggravation of her lewd wayes is set out.

1. From a dissimilitude in the end of the 31. verse; *And*  
 *hast*

hast not been as an harlot, in that thou scornest hire; other harlots tooke hire, but thou wouldst none.

2. From a similitude in the 32. verse; *As a wife, &c.* for a wife that hath an husband, to take in strangers, that is great lewdnesse.
3. From the contrarietie of her practise to other whores, verse 33, 34. They had those followed them, gave gifts unto them which they received; but *Jerusalem* had no followers, no gifts, but she gave gifts, and hired men to come unto her.

*Eminent place.*

Heb. is **גב** which signifies whatsoever excells or appears above another; here is *an eminent place* (a place raised above others) its so rendred in the 24. verse. *Septuag.* translates it *ὄρυγμα πορνείας*, there and here, *πορνεία* is a stews or house of fornication. *Aquil.* *βύθρος* foveam, a ditch or pit, whoredome and idolatry are both deepe ditches and pits; these eminent places were for commission of those sins which drowned them in perdition: from this word **גב** its more then probable that that word *Gabbatha* in *Joh. 19. 13.* doth proceed; the words are thus; *Pilate sate downe in the Judgement seat in the place that is called the pavement*; but in the Hebrew *Gabbatha*, which signifies *ὄρυγμα locum excelsum*, such a place as *Judges* sit in to pronounce sentence against malefactors; its cald the pavement or *ὑψηλότερον*, because it was covered or paved with stones.

*Græc. in loc.*

*Thine high place.*

Heb. **רמה רמה** is a place higher then others, from **רם** to lift up; they made Altars and places for false worship higher then all the rest. *Septuag.* renders it by two words in the 24. by *ὄρυγμα prostibulum*, a place where they did prostitute themselves to whoredome, or to idolatry, or both; in this verse they render it *βῆμα*, it being the foundation of the false worship offered up there.

*In that thou scornest hire.*

Heb. is לקרם from קרם or קרם which hath a double, yea, contrary signification; sometimes it signifies to praise, and so the Jewes used it in their prayers. Psalm 68. 5. what there is סרו extoll. The Targum hath it, קרם קרם praise him rides upon the heavens. Hence Shindler renders the word לקרם ad laudandum: and so the meaning must be, that Jerusalem was not like other whores, who did praise and magnifie the gifts and hire they had from their lovers, that so they might draw more; no, shee did not value or praise them. Sometimes, and most frequently, the word signifies to mocke, despise, dispraise and villifie. In this ver. it's generally taken by Interpreters; so the meaning then is, that Jerusalem was so far from prailing, that shee scorned hire; not in policy to increase the hire as common Harlots doe, who make advantage of their sinne; but in way of opposition, to manifest that shee was not for profit, but for pleasure; not for the purses of her lovers, but for their persons. The Sept. hath it thus *ἀντὶ τοῦ ὅτι ὡς πόρνη ἐστὶν ἡ πόλις αὕτη ἡ Ἰερουσαλὴμ*. Thou wast as an harlot gathering or seeking reward; directly opposite to the Originall. Vulg. *Quasi meretrix fastidio augens pretium*. Fr. *Pour me / priser le salaire.*

Pagn. in Thes.  
auro.

Meretrices a  
mercendo.

*Hire.*

Heb. *אֶתְנִי* *Mercēs meretricia*; hire that belongs to a whore, from *תָּנָה*, to hire, and properly it is to give a reward; pro opere turpi & in honesto, Deut. 23. 18. *Ethnan zonah*, the hire of a whore: So *Hos. 9. 1. Mich. 1. 7. Tamar*, when Judah came into her, would have hire. *What wilt thou give me*, Gen. 38. 16. and *Hos. 2. 12. These are my rewards that my lovers have given me*. Sept. is *μισθὸς πόρνης* which notes frequently among the Greeks, that hire, reward is given to whores. *Lais* the Corinthian Harlot asked great summes of *Demosthenes*, *Decem drachmarum millia*, which was 150<sup>l</sup> whence rises that adage: *Non cuius datum adire Corinthum*.

Pagn. in Thes.

Steph. in Thes.

*Verf. 32. As a wife that commits adultery.*

Heb. is *הַמְנַאֲפֶת הָאִשָּׁה* a woman an adulteresse: A single woman that plays the harlot doth very ill; but a woman that

that hath a Husband, to leave him, and receive others in his stead, that is exceeding grievous, especially when she wants nothing, hath abundance, and her Husband is most loving, mecke, delightfull, wise, and faithfull; this was the case of Jerusalem, yet she playes the Adulteresse, takes in strangers in the roome of her Husband.

Verf. 33. *They give gifts, and thou givest gifts.*

The word for gift is נָתַן and נָתַן which is *merces meretricia*, from נָתַן which signifies to *separate*, and *remove a thing as uncleane*. The hire of a Whore was not to be brought into the Temple, because gotten, *ex opere immundo*, and therefore was to be kept, and separated from the Temple, Dent. 23. 18.

Verf. 34. *The contrary is in thee.*

Heb. is הִפְךָ *oppositum*, from הִפְךָ to *invert, change, alter*; this Jewish woman did *invert, change, and alter* the way that other women went in, for satisfaction of their lusts, in the abuse of their bodies; they had gifts given them, but this woman gave gifts; they were hired, this woman did hire. Sept. is *perversum quid*. Vulg. *Contra consuetudinem mulierum*. Calv. *Inversio a mulieribus*. Lav. *Contrarium mulierum*. Whereas none followeth thee to commit whoredomes: the Hebr. runs thus, *after thee it hath not been whored*. So the Sept. *post te non fornicavit*, they have not gone a whoring after thee. The meaning is, Jerusalem sought after the Idol gods of other Nations, was at expences, gave gifts to them to get, and fetch in their idolatry; but no Nation did so by them. Hof. 8. 9. Ephraim hath hired lovers. 2 K. 16. 8. 10. Ahaz sent the silver & gold of the Temple to the K. of Assyria, & was at no small charges for the Altar of Damascus. Isa. 57. 7. Upon a lofty and high mountaine hast thou set thy bedde; that is, Altars, Chappels, Temples, which he calls beds; because there they committed spirituall adultery: and they were upon the eminent and high places, because the more might see them turne in and worship their Idol gods, and so commit folly with them; for it followes, *even thither wemest thou up to offer sacrifice*. And in  
verf.



vers. 8. *Thou hast discovered thy selfe to another then me, and art gone up; thou hast enlarged thy bed, made a Covenant with them, thou lovedst their bed when thou sawest it.* The sense is this, the Jewish estate was not content with God alone to be her husband, but like a whorish wife left her husband, and went up to the bed of others: and not only so, but enlarged her owne bed, made more roome, built more Altars, high places, and Temples for the gods of other Nations to be taken in to her, and made covenant with them to worship and honour them: and what ever bed, that is, Altar, Temple, Idoll she saw among the Nations, she fell in love with it, and must have it, cost it never so deare.

2 King. 21. 4.  
Jer. 32. 34.

*Obser. 1.*

That the worship of God is not to be model'd according to the wildome of States or Churches. This Jewish State and Church built high places, Altars, fetched in the worship and wayes of it, which other Nations had, were at much cost and charges to accomplish the same, and thought herein they did acceptable service; but God was provoked sorely: and the more expensive any State or Church is that way, the more they exasperate the Lord against them; as a husband, the more prodigall his wife is to enterrain others, the more offended is he. God is a jealous God, and it's dangerous to alter in, or adde any thing to his worship, especially to corrupt it with idolatrous inventions. *Abaz* did so; but what saith the Text, 2 Chron. 28. 22. *This is that King Abaz*, that spent the gold and silver found in the house of the Lord, that was affected with, and brought into the Temple the Altar of Damascus, that sacrificed to the gods of Damascus, that shut up the doores of the Temple, that made Altars in every corner of *Jerusalem*, that burnt incense to other gods, and provoked the Lord to anger, v. 25.

2. A pure virgin-Church may in proceſſe of time become whorish, adulterous, idolatrous, and worse than others: This Church of *Jerusalem* was at first chaste, holy, glorious; but when she had left the Lord, and those wayes and rules of worship which hee had given her, then shee became a:  
Scurruptee

Strumpet, a common whore, did worse, yea contrary to all whores; shee sought for, and hired lovers to come into her. If Churches would therefore not degenerate, let them hold fast the forme of wholesome words, 2 Tim. 1. 13. Let them be content with the way of worship which God hath prescribed them, and lead such lives as may not blemish the Religion they professe, and then they shall never provoke God to complaine of them.

## V E R S. 35, 36, 37, 38.

Wherefore O Harlot, heare the word of the Lord.

Thus saith the Lord God, because thy filthinesse was poured out, and thy nakednesse discovered through thy whoredomes with thy lovers, and with all the idolls of thy abominations, and by the blood of thy children which thou didst give unto them.

Behold therefore I will gather all thy lovers with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated, I will even gather them round about against thee, and will discover thy nakednesse unto them, that they may see all thy nakednesse.

And I will judge thee as women that breake wedlocke, and shedde blood are judged, and I will give thee blood in fury and jealousie, &c. to 44.

**H**ERE begins the fifth generall part of the Chapter, viz. a Commination of grievous judgements, together with the aggravation of their finnes, the cause of those judgements, and this extends to the 60. vers.

In the words from the 35. to the 44. you shall find,

1. An introduction to the judgements threatned, vers. 35.
2. A specification of the causes moving God to bring such judgments upon this woman, namely, her Idolatry, murthering of her children, and forgetfulnesse of her low condition, and Gods dealing with her in it, v. 36. 43.
3. The

3. The enumeration of the judgements threatned, which are,
  1. The gathering together of her *lovers* and *enemies*, and setting them against her, v. 37.
  2. Publication of her *nakednesse* and *shame*, *ibid.*
  3. Condemnation to *dye*, v. 38.
  4. Rendition into the hands of her *Enemies*, *vers.* 39.
  5. Plundering, spoiling, and laying all *wast*, *ibid.*
  6. Death it selfe by *stones* and *swords*, v. 40.
  7. Burning their *houses*, v. 41.
4. The consequents hereupon, which are two.
  1. The cessation of this woman from her *idolatryes*, v. 41. last part of it.
  2. Cessation of Gods anger, v. 42.

*Vers.* 35. *O harlot.*

The Lord calls her not wife, but harlot, he would not vouchsafe her that name, it carries honour in it; but gives her a disgracefull name, *Harlot*, the Jewish Nation he calls a *harlot*.

*Obser.*

Sinne brings reproachful names and tearms upon people and persons. *Isa.* 1. 10. *Rulers of Sodome, and people of Gomorrah*: It causes God to fasten disgracing titles and Epithites upon them. *Deut.* 32. 5. *A perverse and crooked generation.* *Isa.* 57. 4. *Children of transgression, a seede of falshood.* *Jerem.* 6. 28. *Grievous revolters, corrupters.* *Jer.* 2. 21. *Degenerate plants.* *Isa.* 10. 6. *An hypocriticall nation.* *Isa.* 65. 2. *A rebellious people.* *Isa.* 16. 4. *Outcasts.* Chap. 1. 4. *A people laden with iniquities.* *Jer.* 6. 30. *Reprobate silver.* *Isa.* 57. 3. *Sons of the Sorceresse, the seed of the adulterer, and the whore.* *Isa.* 21. 2. *Treacherous dealers.*

Formerly this people were very deare to God, and hee gave them honourable Titles.

*Exod.* 4. 22. *Israel my sonne, my first borne.* 19. 6. *A king-dome*

dome of Priests, an holy nation. Deut 32. 9. *The Lords portion, and inheritance.* Psalm 135. 4. *His peculiar treasure.* Isa. 5. 7. *The Lords vineyard.* Jer. 2. 21. *A noble vine.* Isa. 4. 5. *The glory.* 6. 13. *The holy seed.* Jon. 18. 13. *The Virgin of Israel.*

Its true you see what Solomon gave out long since; *Righteousnesse exalts a nation, but sin is a reproach to any people.*

Obser. 2.

From these words, heare the word of the LORD; They will not heare the word of the Lord for their consolation, shall heare it for their condemnation. God had often spoken to this metaphoricall woman, this Jewishe state by his Prophets, and she would not heare. Isa. 65. 2. *I have spread out my hands all the day unto a rebellious people.* God had sent Prophets at the 3. 6. 9. houre, and yet she would not heare: he had dealt like a loving Husband by her, invited her to repent and turne, as you may read, Jer. 3. and 4. and in divers other places promised mercie and forgiveness, and nothing would prevail; here therefore the Lord speaks like a just Judge, giving out a sentence of death. *Heare the word of the Lord O harlot: seeing thou wouldst not hearken to my living intreaties, gracious invitations, wholesome counsels, the word of grace and mercie; now thou must beare & hearken to my threats, my words of wrath, of condemnation, and destruction.*

Verf. 36. *Thy filthinesse.*

Heb. נחשת which Montanus renders, *as tuum, thy money;* shewing how lavish and profuse, shee was in spending her estate to hire lovers to come in unto her. Sept. hath it χρυσος *as thy brasse, or money.* Vulg. *as tuum;* but others interpret the word otherwise. Pagn. *turpitudo tua.* Shindl. saith, the word נחשת signifies *inferiorem portem feminae pudendum.* Buxtorf. *virus seu virulenta sordes ex assidua scortatione profluente;* ut erugo ex ere. Jun. *virus tuum:* so Polan. Pisc. Fr. *Tes basses parties.* Prado nomine *eris non veri sed semen patius significatum fuisse videtur.*

Calv. in finum.

Æcol. inferioris iniquas.

Thy

*Thy lovers.*

These lovers were the *Assyrians*, *Babylonians*, *Chaldeans*, Ezek. 23. 12. Shee doted upon the *Assyrians*, vers. 16. Shee sent messengers unto them into *Chaldea*. Vers. 17. The *Babylonians* came to her into the bedde of love: And in the 19, 20, 21. you shall find that the *Egyptians* were her lovers. So Jer. 2. 36. and Jer. 3. 1. *Thou hast played the harlot with many lovers. Shee had lovers out of most Nations.*

Vers. 37. *Thou hast taken pleasure.*

Heb. is ערבת *dulcisti*, or *jocundata es*; the word ער is of the largest signification amongst the Heb. words, the primitive and chiefe signification of it is to *minge*: and so here notes that pleasure, delight, comes upon mixture; this woman mingled her selfe with strangers, all commers, especially *Assyrians*, *Babylonians*, *Egyptians*, in bodily and spirituall whoredomes. Sept. ἐμπλυνε ἐν αὐτοῖς. Cast. *oblectasti*. Jun. *with whom thou hast sweetly been conversant.* Pisc. *suaviter affecta fuisti.*

*Vulg. quibus commista es.*

God would gather together her lovers, and those she hated, having fallen off from her loves, and they should be against her, and besiege her:

*Obser. I.*

When God threatens, or brings judgements upon a people, it is upon considerable and just grounds: because thy filthinesse was poured out, &c. behold, therefore I wil, &c.

2. That when God by the sinne of man is provoked, he will set his friends and lovers against him. The *Assyrians* and *Chaldeans* had been *Jerusalem's* lovers; but because she sinned against God, he turnes them to be her enemies. Lam. 1. 2. *All her friends have dealt treacherously with her, they are become her enemies.* *Ahitophel* was a choise friend and Councellor to *David*: and because he offended the Lord in the matter of *Uriah*, and *Bathsheba*, therefore hee turned the heart and head of *Ahitophel* against *David*, which went very neare to him, and troubled his heart forely: hee speakes of it twice in the

Psalms ; once in the 41. vers. 9. *Mine owne familiar friend in whom I trusted, who did eate of my bread, hath lift up his heele against me,* i. e. hath dealt injuriously with mee, and like a bruit creature, kickt at his Master who feeds him ; or thus, he hath look'd at me as one downe, and lift up his heele to tread me under. Again, he mentions it in the 55. Psalm. 12, 13, 14. *Vashti refused to come at the Kings call, and God set Abasuerus and all the Princes against her, Esth. 1. So Obad. 7. The men that were at peace with thee, have deceived thee ; they that eate thy bread have laid a wound under thee. See Math. 10. 36.*

3. God in his infinite wisdom and justice doth oft times make them instruments of his wrath, to punish us, with whom wee have sinn'd. The Jewes had pleased themselves in making Covenants with the *Assyrians, Chaldeans, and Egyptians*, in fetching in their gods, formes of worship, in following their manners, and practises : and what saith the Lord here ? *I will even gather them round about against thee, they shall besiege thee, and lay thee wast. Rev. 17. 16. The tenne horns which thou sawest upon the Beast, and so did sin by the counsell and power of the beast : those horns being so many Kings, shall hate the whore with whom they had committed fornication. Vers. 2. And shall make her desolate and naked, and shall eate her flesh, and burne her with fire.* As they had sinn'd with her, so God would use them to execute his wrath upon her.

*Martia the Concubine of Commodus the Emperour*, having espied her owne name in a Catalogue of chiefe persons, intended to be made away by him, consulting with others, she poisoned him in a cup of wine.

4. In what kind people sinne, in that kind sometimes God doth punish them. *Jerusalem* sinn'd in discovering her nakednesse to others, v. 36. and God doth punish her by discovering her nakednesse to others, v. 37. *I will discover thy nakednesse unto them, that they may see all thy nakednesse. Lam. 1. 8. All that honoured her despise her, because they have seen her nakednesse.* Shee committed sinne in a shameful manner, and God would punish her shamefully. *Adonibezec* cut off thumbs

thumbs and toes of 70. Kings, and his thumbs & toes were cut off, *Judg.* 1. 6, 7. *Agag* he had slaine many by the sword, and himselfe suffers by it. *1 Sam.* 15. 33. *As thy sword hath made women childlesse, so shall thy mother be childlesse among women.* *Obad.* 15. *As thou hast done, it shall be done unto thee.* *Rev.* 13. 10. *He that leadeth into captivity, shall goe into captivity; he that killeth with the sword, must be kill'd with the sword.* *Isa.* 33. 1. *When thou shalt cease to spoile, thou shalt be spoiled: and when thou shalt make an end to deale treacherously, they shall deale treacherously with thee.*

This discovering of nakednes which was the punishment here threatned, was a grievous judgement, and should have caused this woman to have given over her whoredome and filthinesse, as once it did the Milesian Virgins, their murders; for they being troubled and perplexed in their minds, were set upon it to make away themselves, no teares or intreaties of friends could prevail with them; many did make away themselves, notwithstanding all meanes used to prevent the same: At the last, one amongst them, wiser then the rest, made a law; that if they did make away themselves, they should be drawn naked through the Market; this so prevailed with them, that they gave over that wretched practise; the thought of the shame of having their nakednes discovered, kept them from that bloody sinne of selfe-murther.

*Verf. 38. I will judge thee as women that breake wedlocke.*

The Heb. is, *I will judge thee with the judgements of adulteresses.* What the judgements of whores and adulteresses were, we shall find in *Levit.* 20. 10. *Deut.* 22. 22. The Adulterer and Adulteresse were both to be put to death, but what death, is not specified. The Jewes had foure capitall punishments or deaths.

1. *Chenek*, strangling: and this was the death they affirmed that the Adulterer and the Adulteresse were to suffer; for where the kind of Death is not expressed, their rule is, it's strangling, because that is the easiest.

2. Is



2. Is Hereg, beheading.
3. *Sberipbah*, burning: so *Judah* judged *Tamar*, when she had played the whore, to be burnt, *Gen.* 28. 24. The Priests daughter, if she played the whore was to be burnt with fire, *Levit.* 21. 9.
4. *Sekilah*, stoning; so the Pharisees tell Christ, *John* 8.
5. Adulteresses should be ston'd by the law of *Moses*, yet there is no expresse law in him for it, only those committed sinnes of like nature were to be ston'd, as *Deut.* 22. 24. And its evident from our Prophet, who in the 40. *vers.* tells this adulteresse woman she shall be ston'd with stones.

The manner of stoning was to lead the offender bound to a place without the gates, where one of the witnesses strook him behind upon the loines; then they tooke a very great and heavy stone and threw upon him: and if that did not kill him, then all the people threw stones upon him, according to *Deutr.* 17. 7. This death was counted the most grievous.

Among the Romans, Adulterers were beheaded by the Julian law.

*Tacitus* relates, that among the old Germans, that the Adulteresse being found out by her Husband, she was stript, and set naked in the sight of her kindred: and afterward her hair being cut off, her husband with rods drave her through the street so.

*Diodorus Siculus* tells that the *Ægyptians* did cut off and maim the nostrils of the Adulteresse, that so they might deforme the face which had pleased: and the adulterer had 1000. stripes, with which he was almost beaten to death. *Vid.* *Pet. Mart.* upon 2 *Sam.* 12.

*And shedde blood.*

Their judgement was to have their blood shed, *Gen.* 1. 6. *Exod.* 21. 12. No satisfaction was to be taken for the life of a Murderer, but he was absolutely to be put to death, *Num.* 35. 31, 32. What ever friends he could make, what ever rancome he could give, what ever quality he were of, these were not to be respected, but die he must. So here, *Jerusalem* had  
had

had shedde blood, even the blood of her infants, *vers. 20, 21.* and now her blood should be shedde, she should be thrust through with swords, *vers. 40.*

*In fury and jealousie.*

Heb. runs thus: *I will give thee the blood of wrath and jealousie.* Sept. *ἐν ὀργῇ καὶ ἐν ζήλῳ*. *I will put thee in the blood of wrath and zeale.* Junius, *reponam tibi sanguinem excaescentie & zelo pie.* The words shew how severely the Lord will deale with her, even like a Husband, whose rage and jealousie is up, and nothing will pacifie it but the blood of the adulterer and adulteresse, *Prov. 6. 34. Jealousie is the rage of a man; nothing exasperates him more then the falsehood of his wife; and for nothing exasperates God more then the falsehood and whoredome of his Spouse.* *Plalm 79. 5. Shall thy jealousie burne like fire? yea it burnes like the hottest fire, and cannot be quenched. His fury and jealousie consumed Jerusalem before they ceas'd.* These words agree with those in *Chap. 5. 11. Mine eye shall not spare, neither will I have any pity.* God would give her blood without any mercy; no sacrifices, no teares, no prayers, no meanes should prevaile with him.

*Observ. 1.*

Adultery and Blood-shed are finnes which the Lord punisheth severely, he propounds the punishment of these sins to be the pattern for *Jerusalems* punishment: *I will judge thee with the judgements of adulteresses, and of those that shed blood.* Their punishments are exemplary. *Jer. 29. 22. Zedekiah & Ahab* are said to be roasted in the fire, which was a terrible judgement, a grievous torture: and what was the reason of it? *because they have committed villany in Israel, & have committed adultery with their neighbours wives.* *Mal. 3. 5. I will be a swift vinnesse against the adulterers:* That's so provoking a sin, and deserves such heavy judgment, that God will make hast to punish them. *Heb. 13. 4. Whoremongers & adulterers God wil judge;* that is, punish with emphaticall punishments. *Sodomes* great sinne was uncleannesse, and God judg'd and punish'd them with.

with fire and brimstone from heaven. The forcing of the Levites-Concubine cost the blood of 60000. men, *Judg. 20.* there uncleannesse and murther were punisht with severity. *Psalms 9. 12. God makes inquisition for blood.* He is so stirr'd at this sinne, that he will up, search out the authors, contrivers, and Commissioners of this scarlet sin: hee will avenge for blood. *Hos. 1. 4. I will avenge the blood of Jezreel upon the house of Jehu. Ezek. 35. 5, 6.* Because Mount-Seir had shed blood, therefore as *I live saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee.* See how the spirit of the Lord is up, he sweares to it, that he would prepare them unto blood, and that blood should pursue them. *Chap. 36. 18. I powred my fury upon them for the blood that they had shed upon the land, and for their Idols wherewith they had polluted it.*

2. Note, there is difference of finnes and punishments; women that breake wedlocke and shed blood, they sin more grievously then others doe, and their punishments are greater then others; their finnes are scarlet, and crying finnes, abominations; and their punishments are answerable; they are judged otherwise then lyers, slanderers, drunkards, thieves, &c. God punisheth some finnes without blood; but these finnes, Adultery, Murther, Idolatry, with blood, and not only with blood, but with blood in fury and jealousy.

## V E R S. 39, 40, 41, 42, 43.

*And I will also give thee into their hands, and they shall throw down thine eminent place, and shall breake down thy high places, they shall strip thee also of thy cloaths, and shall take thy fine jewels, and leave thee naked and bare.*

*They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.*

*And they shall burne thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.*

So

*So will I make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.*

*Because thou hast not remembered the dayes of thy youth, but hast fretted me in all these things: Behold therefore I also will recompence thy way upon thy head saith the Lord God, and thou shalt not commit this lewdnesse above all thine abominations.*

**T**He Analysis of these words is before, I shall open some things in them, and then give you the observation.

*Verf. 39. Give thee into their hand.*

This phrase is sometimes exprest, by *delivering into the hand*, 2 Chron. 25. 20. Sometimes by *leaving in the hand*, Neh. 9. 28. Sometimes by *giving up*, 1 King. 14. 16. States, Churches, Cities, Families, Persons, come not into the hands of wicked men without the providence of God. They may all say as Christ did to Pilate, John 19. 11. *Thou couldst have no power at all against me, except it were given thee from above.* No neither Chaldeans, Babylonians, nor any other could have had power against Jerusalem, and the Jews, unless it had been given them from above. Psalm. 106. 41. *He gave them into the hand of the heathen:* He brought the Heathens upon them, and delivered them up into their hands, vid, Jer. 20. 5. 21. 7. Till God puts a people out of his owne hands, and into the hands of others, they cannot hurt them.

*They shall throw downe.*

Heb. הרסו from הרס to pull downe, subvert, demolish. Sept. *הרסו* they shall destroy. Suffodiendo evertent, *they shall underdigge, undermine, and utterly lay them wast*, Fr. *is, ilz ruineront, they shall ruine.*

*Eminent place.*

Not the Temple, or Citie, but some eminent place they had built, as it's in the 24. and 31. ver. and with it all other high places where they had been idolatrous.

K k

Obs.

## Obfer.

Gods hatred is fo great againſt idolatry, and idolaters, that he will not endure the places where they have us'd idolatrous worſhip; the places where they ſinn'd muſt be deſtroy'd, broken, utterly raz'd and ruin'd, 2 *King.* 18. 4. *Hezekiah* is commended for 4. things: and the firſt is, for removing the high places; then for breaking the Images, cutting downe the groves, and breaking the brazen Serpent. *Amos* 5. 5. *Bethel ſhall come to nought.* What was the matter that that place ſhould come to nought? 1 *King.* 12. 28, 29. *Jeroboam* had ſet up a golden Calfe there, made an Altar, and brought the people to worſhip God in a falſe way, and in a falſe place: Gods anger was ſo kindled againſt this, that preſently he ſent a Prophet to cry againſt that Altar in that place, and to threaten the ruine of it, *Chap.* 13. 2, 3. And in 2 *King.* 23. 15. it's made good: *Jofias* breaks downe the Altar, the high place, ſtamps it to powder, and burnes them and the grove to aſhes: and after God laid waſt both City and Temple, becauſe they had fill'd them with Altars and Idols; they would not hear the Prophets crying out againſt thoſe things; God raiſed up meanes, &c. and ſo here againſt Altars, Croſſes, &c.

*They ſhall ſtrip thee alſo of thy cloaths, and take thy faire Jewels.*

Heb. for faire jewels is, thy instruments of ornament, or veſſels of glory: thoſe things that did adorne, make thee glorious, as in the 17. verſ.

## Obfer.

When we abuſe the mercies of God, we give him cauſe to take them away: They deckt their high places with their garments, verſ. 16. They made Images of their Jewels, v. 17. &c. Here God threatens to take away both the one and the other; he would give them into their hands ſhould rob them of their faire Jewels, and ſtrip them of all their cloaths. *Iſa.* 42. 22. *This is a people robbed and ſpoiled, 24. Who gave Jacob for*

for a spoile, and Israel to the robbers? did not the Lord, be against whom we have sinn'd? for they would not walke in his wayes, neither were they obedient unto his law, therefore he hath poured out upon him the fury of his anger, &c. Oft times you are rob'd of your cloaths & goods, because you have abused them to the dishonour of God.

*And leave thee naked and bare.*

Before in the 8. *vers.* it's said, that God covered her nakedness; he found her naked, and now he would leave her naked and bare.

*Obser.*

When God hath shewed much kindnesse to a people, and they have been ingratefull, he will reduce them to their former condition; he found this woman naked, and he would leave her naked. God did much for Ephraim, yet Ephraim was ingratefull, forgot God, went out to other lovers; and what saith the Lord, *Hof. 2. 2, 3. Plead with your mother, let her put away her whoredomes and adulteries, lest I strip her naked, and set her as in the day when she was borne.* God was upon the doing of it, and therefore put her upon a course of preventing it; but because she tooke not his counsell, in *vers. 9.* he saith, *I will return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flaxe given to cover her nakednesse, and then her condition would be as at the first.* God had spread his skirt over this Jewish woman, cloath'd her with imbroidered silk, and finelinnen, deck'd her with choise ornaments and Jewels, put his comelinesse upon her: but she abused all his bounty, and love, prov'd ingratefull and whorish, and therefore hee would put her into her first condition, strip her of all, and leave her naked: she came out of captivity, she should goe into captivity: she was cast out, and now she should be cast out againe: she was poore, beggerly, and had nothing, & should be made so again.

Vers.  $\left\{ \begin{array}{l} 40. \\ 41. \end{array} \right.$  From the 40. vers. and beginning of the 41.

Note, when God intends the ruine of a people, he will bring sore judgements upon them one after another, till they be consum'd. *I will bring up a company against thee ? what company this was you may see, Hab. 1. 6. The Chaldeans, that hasty and bitter Nation : and what should they doe ?*

1. They should stone her like a harlot, with stones ; great stones should they sling in, which should braine many of her children.

2. They should thrust her through with swords, they should slash and cut in pieces her sons and daughters.

3. They should burn her houses with fire. Each of these judgements were very dreadful ; what sadde apprehensions had the Jewes, when they saw the Chaldeans before the walls and gates of Jerusalem, and cal'd to mind what the Prophets had foretold they should doe to Jerusalem. In 2 King. 25. 8, 9, 10. 2 Chron. 36. 17, 18, 19, 20. Jer. 52. 12, 13, 14, &c. you may finde these judgements executed when the Army came up, and that in Micah made good, where it's said, *That for the Judges, Priests, and Prophets sinnes, Sion should be ploughed as a field, Jerusalem become as heapes, and the mountaine of the house as the high places of the Forrest.*

*In the sight of many women.*

Vatab. Prad.

Sanct. Pol.

Pisc. Lavat.

By women I find Expositors understand other Nations, Cities & Towns, and it suits well with the matter in hand ; for here the Jewish State and Nation is treated of under the notion of a woman : and therefore other Nations & Cities may be meant by the name of women, and so some interpret the word *women* in Isa. 32. 9. 11. The Jewes say, these women were *regna & provincie* : yet some thinke by women here are to be understood the women in the Chaldean Army, which were of diverse Nations. Maldonate thinks here is an allusion to the punishment of adulteresses, who were to be ston'd or burnt in the sight of other women ; for the greater shaming of the sufferers, and for admonition of the specta-

R. David.

Abd. paraphr.

tors,



tors; that they beholding adulteresses brought to so shamefull and dreadfull an end, might learn to be faithfull both to God and man: and such was the case here with *Jerusalem*, she was punisht as a whore in the sight of the nations, for the learning of the Nations. When the Lord punisheth a Nation with sharp and heavy judgements, other Nations should take notice thereof, and be instructed thereby, to take heed of those sinnes that nation is judged for, else God is provoked more, and the judgment will be heavier. *Jer. 3. 8. I put Israel away, and gave her a bill of divorce; yet her treacherous sister Judah feared not, but went & played the harlot also.* God looked that *Judah* should have learnt by *Israels* judgements to have taken heed of such sins she was guilty of: but she did not, and that exasperated him the more. So *Edom*, *Obad. 11, 12, 13, 14.* Because she made no good use of *Jerusalems* sufferings, but was glad at it; therefore the Lord threatens her, that shame should cover her, and that she should be cut off for ever.

Verf. 10. *And I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.*

These words afford us this Observation.

*Obfer.*

That by great judgements God causeth a people to give over their great sinnes to cease and rest from them. God would take away *Jerusalems* wealth, her jewels, her gold and silver, her change of raiment; diminish her portion, cast her into captivity, and then she should not have to give to lovers, or spend upon Idols, then she should not have leisure nor opportunity to seeke or serve them. *Isa. 27. 9.* The fruit of Gods judgements is to take away sinne; by these soare judgements God cured them of their Idolatry for ever.

Thus God hath dealt of late with *Germany*, *Ireland*, *England*; by his sore judgements, hee hath taken away the matter and occasion of sinning from thousands, they have not wherewithall to sinne as formerly.

Poverty, Sicknesse, Imprisonment, losse of places, make  
men

men cease from sin, though their hearts be still the same.

Verf. 42.

In this verse is mentioned Gods Fury, Jealousie, Anger. Fury is the excesse of Anger. Isa. 22. 45. *He hath poured upon him the fury of his anger.* When anger is boyled up to the height, that is the fury of it: Jealousie is hot displeasure, *vehemens ira*, Psalm. 79. 5. 1 Cor. 10. 22. Anger is a desire of punishing that which hath wronged us; now these are given to God as becomes God; hee is not as man, to become furious, jealous, angry, with perturbation, distemper, and imperfection; but he doth such acts as doe intitle him to fury, jealousy, anger, yet without any change or weakness.

*So will I make my fury towards thee to rest.*

Some read it, *I will make my fury to rest upon thee*: so the French, *je feray reposer ma fureur sur toy*, and so it may refer to the whole time of their being in Babylon. Chap. 5. 13. The Lord said, hee would cause his fury to rest upon them. It's very dreadfull when Gods fury is out against a people, but it's most dreadful when his fury rests upon them. Heb is thus, *I will make to rest my fury towards thee*; that is, *I will be furious no longer*: when I have judg'd thee as adulteresses and murderers are judged; when I have ston'd thee with stones, thrust thee through with swords, and burnt thee with fire; there will be no more materials for my fury to feed upon, it shal rest and end. Sept. *et appaia tibi furor meus et ira* *I will dismisse mine anger upon thee*, there shall be an end of it; this sense the words following do evince: *and my jealousy shall depart from thee, &c.*

Obfer. I.

When Gods people sinne against him, especially in ways of false worship and idolatry, they disquiet and trouble him, they cause his anger to kindle, his jealousy to burne, and provoke him to fury: a man, when his wife goes to other men, is enraged, so divided, and perplex'd, that hee knows

knows not what to doe. The Sept. reads it, *for I will be no more angry.* & *μετανοησας* &c. *in I will not be sollicitous any longer; I will not be divided and distracted with cares and thoughts about thee?* The heart and spirit of God was much troubled about his people when they left him, and went out to sinful practises. Hof. 6. 4. *O Ephraim what shall I doe unto thee? O Judah what shall I doe unto thee?* God was even at a stand with them. Hof. 11. 8. *How shall I give thee up Ephraim? How shall I deliver thee Israel?* He was divided in himselfe; he considered this people were his wife, and so his mercy led him to spare them; yet a whorish wife, and so his anger, jealousy, and fury provoked him to punish them. Hence saith hee, Ezek. 6. 9. *I am broken with the whorish heart which hath departed from me.* Jer. 5. 7. *How shall I pardon thee, for thy children have forsaken me.* God had a fire and scite within himselfe; faine he would have pardon'd *Jerusalem*, but he knew not how to accomplish it without prejudice to his justice, truth, and glory.

2. When judgments are thoroughly executed upon a whorish and backsliding people, then God is at rest, and satisfied: When this woman, this Jewish state fell into the hands of enemies, was plundered and spoiled, had her children ston'd and thrust through, her City burnt to ashes, and all her glory laid in the dust; then God caus'd his fury to rest, his jealousy to depart, then he was quiet, and angry no more. Before judgement be thoroughly executed, God is troubled, and restless; but when it's done, he is pacified, comforted, as it is Ezek. 5. 13. Before *Jonas* had judgment passed upon him, there was a great wind, and a mighty tempest in the Sea, the Lords anger, jealousy & furie were up, and let out: but when *Jonas* was sent, and cast into the sea, justice done, it's said the Sea ceas'd from her raging, it was so presently: and what was the reason of it; the Lord first ceas'd from his fury, he was pacified, and manifested it by stilling of the Seas; the mariners did it not so much out of love to justice, as love to save themselves: they saw all like to perish, a common shipwrack at hand, *Jonas* was detected to be the Delinquent: and so to secure themselves, they threw him o-

ver, and had their desire. When justice was executed upon Sauls bloody house for slaying the Gibeonites, the 3. yeares famine ceased; till that was done, there was nothing but fury, jealousy, and anger from God: but being done, the Lord caused his displeasure to cease, and was at rest, 2 Sam. 21. God would bring the Assyrians upon the Jewes, and what then? *the indignation shall cease, and mine anger in their destruction*, Isa. 10. 25. When I have laid all waste, and destroyed them, then shall I be angry, jealous, furious no more. *Esth. 7. 10. They hanged Haman upon the Gallows, and then was the Kings wrath pacified.*

## V E R S. 43.

*Because thou hast not remembred the dayes of thy youth, but hast fretted me in all these things.*

**T**His verse contains two of the principall causes moving God to bring such dreadfull judgements upon Jerusalem,

1. Her forgetfulnesse of her youth.
2. Her fretting of God by her lewd courses.

Of her not remembering the dayes of her youth was spoken in the 22. vers.

*Hast fretted me.*

Heb. *והרנני* from *רנן* to move, stirre up, provoke. Sept. *ταυνης* hast grieved me. Calv: *tumultuata es contra me*. Polan. *Commovisti te contra me*.

*This lewdnesse.*

Heb. *אֶת-הַזִּמְמָה*—*hōmet* Something I said of *zimmah* in the 27. vers. it signifies properly a premeditated evill or villany, which is shameful and abominable, as *Levit. 18. 17*. The uncovering a womans nakednesse and her daughters, it is *zimmah*, a wickednesse, Chap. 19. 29. whoredome is *zimmah*; now what is this lewdnesse here spoken of: *Piscat.* saith, it was the

the murdering of her children, vers. 20, 21. upon which act God sets an emphasis : *Is this of thy whoredomes a small matter?* Some read the words otherwise, thus ; *neither hast thou made a thought upon all thine abominations*, taking Zimnah in a good sense, viz. thou hast never thought of thy wicked wayes and abominations to repent thee of them, but gone on securely.

*Obfer. 1.*

The Lord expects we should be mindfull of our primitive condition and estate he began with us in : *thou hast not remembered the dayes of thy youth* : so in vers. 22. Psalm. 78. 42. *They remembered not his hand, nor the day when he delivered them from the enemy.* Their poverty and bondage in Ægypt they thought not of, and what God did for them in bringing them out of that Land, and drowning their enemies in the Red Sea. Vers. 11. *They forgate his workes, and the wonders he had shewed them.* It's often put upon them to mind their former estate. Deut. 15. 15. *Thou shalt remember that thou wast a bondman in the land of Ægypt, and the Lord thy God redeemed thee.* So Chap. 16. 12. 24. 18. 22. And that they might not forget their first condition, the Lord appointed the offering of the first fruits, all which they were to professe before the Lord : That a Syrian ready to perish was their Father, who went down into Ægypt, sojourned there with a few, and became a Nation, great, mighty, and populous ; it's the way to keepe us humble, make us thankfull, and to walke answerably.

2. When man is advanc'd, hee is apt to forget the low, poore, and miserable condition he was in : *Thou hast not remembered the dayes of thy youth.* There was a time saith God, wherein thou wast Inconsiderable: when Jacob served Laban, was in Ægypt with 70. soules, how meane ? how low was thy condition ? but this thou hast forgotten. When Pharaoh's Butler was brought out of prison, he forgot the prison, and Joseph who had been his companion there. Gen. 40. Saul was taken from seeking his Fathers asses, & set upon the Throne of Israel, where he quickly forgot God and himself. When men or States are become great Oakes and Moun-

taines, they forget what little acornes and hillocks once they were; when arrived to the height of Cedars, they are loth to looke what rushes once they were, growing in the mire. Deut. 8. 12, 13, 14. *Beware lest when thou art full, hast built goodly houses, and art multiplied with heards, flocks, silver, gold, &c. thine heart be lifted up, and thou forget the Lord, and the condition he brought thee out of, viz. Ægypt, the house of bondage: and notwithstanding this caution, Israel did forget her first condition, and Gods first and great kindness unto her, Dent. 31. 15. Hof. 13. 6.*

3. When men forget the low, poore, and miserable estate they were once in, and Gods loving kindnesse & bounty in exalting them to a rich, high, or honourable condition; they exasperate the Lord greatly: *Because thou hast not remembred the dayes of thy youth, but hast frowned me.* This sinne frets and provokes God, that he should pity a Nation when it's low, at the doore of death, brinke of despaire, doe great things for it, and then prove ingratefull and forgettull? Thus was it with the Jewish estate. God did much for Jeroboam, preserved his life, cal'd him out of Ægypt, bestowed ten Tribes upon him: and he forgate what he had beene, what he was at the present through Gods mercy, and therefore see what a message the Lord sent him, 1 King. 14. 7, 8, 9, 10. *Goe, tell Jeroboam, forasmuch as I exalted thee from among the people (he was as low as others) and made thee Prince over my people Israel, and rent the Kingdome away from the house of David, and gave it to thee: and yet thou hast not been as David, but hast done evil above all before thee, &c. therefore will I bring evil upon the house of Jeroboam, &c.* God would utterly destroy it. So Chap. 16, 2. concerning Baasha: *Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the wayes of Jeroboam, and made the people sinne to provoke me to anger. Behold I will take away thy posterity, and make thy house like Jeroboams, dogs and fowles shall devour those that dye thereof.* This was the sinne made the Lord to be a Lyon, a Leopard, and as a Beare bereav'd of whelps unto Ephraim, Hof. 13. 6, 7, 8.

4. God will deale with sinners according to their wayes.

*I will*

*I will recompence thy way upon thy head.* If thy wayes be sinful, thou shalt have the fruit and reward of them upon thy head. Prov. 10. 6. *Blessings are upon the head of the just.* God recompenceth to the just according to their way, and to the wicked according to their way: it men shed blood, God will return that blood upon their heads. *Joab* he slew *Abner* and *Amasa*, and see what is recorded, 1 Kings 2. 31, 32, 33, 34. *Bendiah* falls upon him, and slayes him at the horns of the Altar: so their blood which is call'd his blood return'd upon his own head; this blood rested upon *Joabs* head all *Dauids* reigne, 2 Sam. 3. 29. and was recompenced upon his head in *Solomons* dayes: what ever a mans wayes be, God will returne them upon his head. Hence saith *Solomon* to *Shimei*, Thou knowest all the wickednesse which thine heart is privy unto, that thou didst to *David* my Father, therefore the Lord shall returne thy wickednesse upon thine owne head, 1 King. 2. 44. *Solomon* knew God was so just and exact in this point, that he prays God would distinguish between the wicked and the just, by recompensing their wayes upon their heads. 2 Chron. 6. 23. and so *Nehem.* Turne their reproach upon their owne head, Chap. 4. 4. *Edria* had slaine *Edmund* the King for the sake of *Canald.* Rem. *Chute*, who after put him to death, saying, his blood be upon thy head. P 252.

5. Some sinnes God eyes, and brands, and beats off from above others: thou shalt not commit this lewdnesse above all thine abominations. The slaying of her children, God took special notice of that wickednesse, set a mark upon it, this lewdnesse, and tells her that he would so punish her, as that shee shou'd not commit it any more. Deut. 17. 4. The serving other gods is call'd there the committing that wicked thing. When the Jews marryed the daughters of the Nations, God was much displeased at it, and brands it with *This trespassse*, Ezra 9. 2. *This thing*, vers. 3. So their sin in Jerem 44. 4. is call'd an *abominable thing*: Doe nor this abominable thing that I hate, Jerem. 2. 10. Consider diligently, and see if there be such a thing: hath a Nation changed their gods, &c? so Judg. 20. 30. There was no such deed done nor com.



*Deut. 13. 11.* They should stone the seducer, and then all Israel should feare

## V E R S. 44, 45, 46.

*Behold, every one that useth proverbs, shall use this proverb against thee, saying, as is the mother, so is her daughter.*

*Thou art thy mothers daughter, that loatheth her husband and her children: and thou art the sister of thy sisters which loathed their husbands and their children, your mother was an Hittite, and your father an Amorite.*

*And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodome and her daughters.*

**I**N these words you have,

1. Another judgement threatned, which is common reproach, *vers. 44.*
2. A comparison of her for wickednesse with her parents and sisters: her parents were the Hittites and Amorites, *vers. 45.* her sisters Samaria and Sodome, *vers. 46.*

*That useth proverbs.*

Upon the 12. *Chap. vers. 22.* I opened the word proverb, and shewed you the nature and meaning of it: all Nations have their proverbs, which they much account of; every one that can jeere and scoffe shall disgrace thee.

*As is the mother, so is her daughter.*

The mother is lewd, idolatrous, bloody, rebellious, & the daughter is such; looke therefore what befell the mother for her sinnes, what punishment was inflicted upon her, the

the like shall befall, and be inflicted upon thee. Proverbs suitable unto this are these: Ill birds lay ill egges. Roses grow not out of thrimps; from the wicked proceeds wickednesse; ill seed, ill corne; by the children you may know the parents. Now these are not alwaye true; but sometimes it falls out, that wicked parents have good children, and good parents wicked ones. Noah had a *Cham*, *Isaak* an *Esau*, *David* an *Absolom*, *Hezekiah* *Manasses*: and so contrary, *Abaz* that wicked King had good *Hezekiah* for his sonne, *Amon*, *Josiah*; *Lamech*, *Noah*.

Verf. 45. *Thou art thy mothers daughter, &c.*

We must enquire who was her mother, and wherein the likenesse between them lyeth.

Her mother is said here to be an *Hittite*, and her father an *Amorite*, *vid. supra* in verf. 3. She was so unlike to *Sarah* and *Abraham*, out of whose loynes by nature she came, and so like to the *Amorites* and *Hittites*, as that the Lord calls her the daughter of them.

Her Sisters were,

1. *Samaria*, that was the chiefe Citie of the tenne Tribes; the royall Citie, it was upon an hill, built by *Omri* King of *Israel*, who bought the hil of one *Shomer*, so from him cal'd it *Samaria*, 1 Kin. 16. 24. afterwards called *Sebastē*. *Bonfrerius* in *Onomast*.

2. *Sodome*: This was the Citie where *Lot* dwelt, given so to filthinesse and uncleannesse, that one sinne of that kind hath its name from hence, and is cal'd *peccatum Sodomiticum*, and was one of the five Cities, yea the chiefe, that God consumed with fire and brimstone from heaven. *Cognatio hic est communio impietatis non carnis*, Theod.

The daughters of these were the lesser Cities, Towns and Villages which depended on them for protection, counsell, maintenance, and were under the government of their Kings.

The likenesse between them is set out in these words; *which loathed their husbands and their children*. The word *לָקוּ* signifieth to spew, and cast out, to loath with contempt, and spitting at. Sep. *αποδιμναι* expellentes. The Lat. expos: *fusdientes abominantes*.

They were  
rebellious to  
God & man.

*dominantes.* These nations forsooke *Jehovah* the true God who was their Creator, Lawgiver, and Benefactor, and served idols, murdered their children, and walked in all lewd wayes, not regarding the light or laws of nature: see *Deut.* 18. 9, 10. *They made their children passe through the fire.* They were so uncleane, idolatrous, and prophane, that the Land vomited them out, *Levit.* 18. 25. *spewed out* those nations, *vers.* 28.

*Jerusalem* was come to that passe, that shee rejected God, her husband, and loathed his worship, violated all bonds of Religion and humaniry, sacrificing her children unto Devils: shee was exceeding like the *Sodomites.* *Deut.* 32. 32. *Their vine is the vine of Sodome.* *Isa.* 1. 10. *Rulers of Sodome, and people of Gomorrah.* The Jews were transformed into their natures, dipositions, customes. *Samaria* was at her left hand, that was the north part, and *Sodome* at her right hand, which was the south part.

It seems strange that *Samaria* here is called the elder sister, when as *Sodome* was many yeares before her, and destroyed ere shee had her birth. The originall therefore consulted, and rightly interpreted will help us in this; for the word for Elder is הגדולה *magna*, thy sister, the great *Samaria.* הקטנה *parva*, or *minor*, thy sister, the little one in comparison of thee; or *Samaria* had more power, Cities, and Citizens belonging to her then *Sodome* had.

*Obser. I.*

When States, Churches, Cities, Persons dishonour God by sinfull and lewd wayes, God will dishonour them, and set men awork that are skilfull at, and exercised in jeering, scoffing, and reviling, to disgrace them. This woman had brought up an ill report upon the land of *Canaan*, and God of *Israel*: and therefore saith God, those are used to proverbs, yea, every one that is skil'd and traded that way, shal use this proverb against thee, *as is the mother, so is the daughter.* Thy mother was a whore, an idolotress, a murderers, & so art thou. *Jer.* 24. 9. *I will deliver them to be removed into all Kingdomes of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whether I shall drive them.* 2 *Chron.*

7. 20. If they dishonour'd God, he tels them he would pull them up by the roots out of the land, make them and their Temple a proverb, and by-word among all Nations. Jer.

23. 40. *I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten.* Ezek. 22. 5. *Those are neere, and those are far shall mocke thee which art infamous.* Lam.

5. 1. *Consider and behold our reproach.* Their Princes, Prophets, people, City, Temple, Land, were all reproached. Job 12. 21. *He poureth contempt upon Princes.*

2. Children usually tread in the steps of their Parents; as is the mother, so is the daughter, of the same disposition, spirit, practise; drunken parents have drunken children; unclear, covetous, proud, froward, contentious parents have had such children, they have learn'd of them to be and doe, as they were and did. 1 King. 22. 52. *Abaziah did evill in the sight of the Lord, and walked in the way of his Father who was Ahab, and of his mother who was Jezabel.* Jehoram the sonne of Jehoshaphat, it's said, *he walked in the way of the Kings of Israel,* 1 King. 21. 25. *for the daughter of Ahab was his wife,* 2 King. 8. 18. Take heed who you marry; for *partus sequitur ventrem*, and take heed what you doe before your children, for your examples have great influence into them; they are strong traces to draw your children into your wayes, especially if bad.

3. Cities, States, Churches, people are their children in the account of the Scripture, whose manners, wayes, and examples they follow. *Jerusalem* took up the wayes, worship, manners, and customes of the Nations and Cities neare to her: hence her mother is said to be an *Hittite*, her father an *Amorite*, her sisters *Sodome* and *Samarita*, according to their wayes shee fashioned her selfe. Those that follow the faith and steps of *Abraham*, are the children of *Abraham*, Gal. 3. 7. Rom. 4. 16. Those are peaceable, and labour to make peace, they are children of God, *Matth.* 5. 9. Men that minde the world are provident, frugall, and saving; they following courses of the world, are called children of the world, *Luke* 16. 8. So those that doe wickedly, they are the children of the Devill, 1 *Joh.* 3. 8. 10. 12. *Matth.* 13. 38. *Ye are of your*

*your Father the Devill, and the lusts of your Father you will doe,* John 8. 44. they did imitate him : and here *Jerusalem* declared her sinne as *Sodome*, *I/a* 3. 9. and as the nations, and therefore is stiled the daughter and sister of them.

4. Those are in neare relation to God, and think well of themselves, may be hatefull to him, and as bad as any. *Jerusalem* was in covenant with God, his Spouse, the Jewes his peculiar people, and thought themselves more holy, righteous, in a better condition then any of all the Nations; and thought the Prophets wronged them when they compar'd them to the nations, to *Sodome* and *Samaria*; but what saith the Lord here, *thy mother is an Hittite, and thy father an Amorite* : what ever thou thinkest of thy selfe, that thou art of the stock of *Abraham* and *Sarah*, *Isaak* and *Jacob*, a true *Israelite*; yet it's otherwise, thou art of the seed of the nations, and worst of the nations, viz. the *Hittites* and *Amorites* : thou thinkest thou art holy, but art prophane; that thou art deare to me above them, but thou art as odious and hatefull as any.

The Priests were neare the Lord, stood before him, offered sacrifice, thought themselves to be somebodies. Mal. 2. 1, 2. *They thought they did glorifie God, and should be glorified by God* : but vers. 8, 9. *Yee are departed out of the way, yee have caused many to stumble at the law, yee have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as you have not kept my wayes, but have been partiall in the law.* Matth. 7. 22, 23. *Many will say unto me in that day, Lord, Lord, have mee not prophesied in thy name? and in thy name cast out Devils? and in thy name done many wonderfull workes?* You see they stood in neer relation to God, pretend they did all in his name, thought themselves in a good condition, looked for some good and great reward; but what follows? *then will I professe I never knew you, depart from me ye that worke iniquity.* There is vast difference between mans and Gods judgement.

V E R S.

## VERS. 47, 48, 49, 50.

*Yet hast thou not walked after their wayes, nor done after their abominations: but as if that were a little thing, thou wast corrupted more then they in all thy ways.*

*As I live saith the Lord God, Sodome thy sister hath not done, shee nor her daughters, as thou hast done, thou and thy daughters.*

*Behold, this was the iniquity of thy sister Sodome, pride, fulnesse of lead, and abundance of idlenesse was in her and in her daughters, neither did shee strengthen the hand of the poore and needy.*

*And they were haughty, and committed abomination before me, therefore I tooke them away as I saw good.*

**I**N these verses, and the two next, the comparison is still carryed on between *Jerusalem*, the nations, *Sodome* and *Samaria*, wherein the finnes of *Jerusalem* are declared to exceed their finnes.

1. This is laid downe in generall, v. 47.
2. In speciall, in the 48. vers. where the sinne of *Jerusalem* is not only asserted to exceed the sinne of *Sodome*, but ratified with an oath, *as I live, &c.*

Now concerning *Sodome* you have,

1. The catalogue of her sins, vers. 49. and beginning of the 50.
2. Gods dealing with the Sodomites for their finnes, vers. 50. therefore *I tooke them away, &c.*

Verf. 47. *Yet hast thou not walked after their wayes, &c.*

Before he had said, *as is the mother so is the daughter, & thou art thy mothers daughter that loatheth her husband, &c.* and here yet hast thou not walked after their wayes, nor done after their ab-

M m

hominations,

abominations, how do these cohere?

The Prophet doth not quit *Jerusalem* from imitation of the *Hittites*, *Amorites*, *Sodomites*, and *Samaritans*, he graunts she had done that: but by a figure cal'd *epanorthosis*, correcting himselfe; he carries it on further, *thou hast not walked after their wayes, nor done, &c. but thou hast gone beyond them all in thy wickednesse*. Thou thoughtst to be like unto them, a small matter, a very little thing כמעט קט as a little, a very little thing. Sept. *xptupbr*. Cal. *quasi parvum paucillum & exiguum*. Lav. *paululum paucillumq*; This contented not thee, but thou hast done more abominably then they, and corrupted thy selfe more deeply.

Some take the words thus; *Thou hast not walked after their wayes, nor done after their abominations for a little & a little time*, and so referre the time to the reigne of *Hezekiah*, wherein *Jerusalem* having fin'd greatly in *Abaz* dayes, after *Samaria* was taken by *Senacherib*, repented, and abstained from idolatry: but presently after, in *Manasses* dayes, return'd more fully to it, and exceeded *Samaria*, *Sodome*, and the nations, which hints this unto us; That state-repentance and reformation are seldome sound or long liv'd; its feare of authority, not hatred of sin, conscience of duty, love of truth, vertue, justice, holinesse, that set them on work: and when the bridle of feare is lax or remov'd, they return to their old wayes, which cannot be otherwise, having their old natures.

Obser. 1.

The Lord takes notice of the wayes of a people even from their beginning to their end; this Observation rises from the 45, 46. and this verse laid together; there the Lord said their mother is an *Hittite*, their father an *Amorite*, their sisters, *Samaria* and *Sodome*: and here *thou hast corrupted more then they in all thy wayes*. I have observ'd thee from the first to the last; from thy birth to thy end. God eyes the infancy, youth, growth, and age of a State, and what the wayes of it are; whose tenets, manners, customes and wayes it follows. 2 Chron. 28. 26. of *Abaz* a wicked King it's said, *The*  
rest



rest of his acts, and of all his wayes, first and last, behold they are written, &c. There was nothing escaped the eye of heaven. Jer. 32. 19. *Thine eyes are open upon all the wayes of the sonnes of men, even from the beginning to the end it is so.* God doth not chop in like man, and observe here a passage & there a passage: but he is a constant observer of every thing, of every way. Prov. 5. 21. *The wayes of man are before the eyes of the Lord, and he pondereth all his goings.*

2. Sinfull Republicques and States think it no great matter to be like their neighbour nations and Cities in wickednesse and villanies; the Lord told this Common-wealth of Israel that she was like the *Canaanites, Hittites, Amorites, Sodomites, Samaritanites* in idolatry, uncleannesse, and other finnes: and she thought this no great matter, a little, yea a very little thing. Vers. 20. *Is this thy whoredome a small matter?* she thought it so. 1 Kings 16. 31. *Ababs* walking in the finnes of *Jeroboam* was reputed but a light thing, and *Jehu* saith of him, that he served *Baal* a little, 2 King. 10. 18. yet 1 King. 21. 25, 26. *There was none like unto Ahab which did sell himselfe to worke wickednesse in the sight of the Lord: and he did very abominable in following idolls according to all things, as did the Amorites.* Though he equalized the *Amorites*, yet this was a little thing. Ezek. 8. 17. *Is it a light thing to the house of Judah that they commit the abominations which they commit here?* they thought it so. Take any nation, even this nation, is it not like other nations for injustice, oppression, drunkennesse, whoredome, swearing, falshood, excesse, phantasticalnesse, &c. yet we say it's no great matter: sin the greatest evil is made nothing.

3. Those God hath done much for, taken very neare to himselfe, may degenerate so far, as to prove worse then others, then any. Thou whom I exalted from so low an estate, and took into my speciall favour, even thou hast corrupted thy selfe more then they in all thy wayes. So notorious was *Jerusalem* in her abominable practices, that v. 27. the *Philistims* were asham'd of her lewd wayes. Chap. 5. 7. *She multiplyed sin more then the nations round about her.* How desperately did this State sinne in the days of *Abaz* and *Ma-*

nasses; is not *Jerusalem* call'd the filthy, polluted, oppressing City, *Zeph. 3. 1.* and is it not thus at this day? are not many Christian Estates which God hath done great things for, and blessed with choise meanes and mercies, are they not worse then Heathenish nations? those sinnes found amongst us which are unknown to them. I feare *Rome, Madrid, Paris, &c.* with *Italy, Spaine, France, England,* will be found to exceed the heathens.

Verf. 48. *As I live.*

Heb. is *אני חי* *Living, or I live.* Sept. *ὡς ζῶ* *I do live*: so *Vatablus, Vulg. Calv. Lavat. Polan.* the French: but *Junius and Piscat.* more sutable to the matter in hand: *Jun.* hath it thus, *ne vivam ego*, let me not live, if Sodome have not sinn'd lesse then *Jerusalem.* *Pisc. ut vivo ego*, as sure as I live Sodome hath not done as thou hast done; and if she have, I am a dead dumb God. When God swears, most usually it is by his life: and *Glossius* tells us, that by the life of God is meant his eternall glory, majesty, power and truth, so that all these are impawn'd in Gods oath, and he had rather not be, then be found false and unfaithfull. Of this oath of God was spoken in the 5 Chap. *vers. 1.* The Lord swares thus,

1. To let them know hee did not hyperbolize; hee had been in an Allegory before, and spoken allegorically of this Jewish estate: and that they might not think he did now allegorize or hyperbolize; he swears plainly that their sins were greater then Sodoms; this assertion was both odious and incredible: to take away both the odiousnesse and incredibility thereof, he binds it with an oath, and the greatest oath of all, by his life, by himself, as sure as he was God, as he liv'd it was so.

2. To affect them as with the greatnesse of their sins, so with the heynousnesse of their punishments; if they exceeded Sodome in sinning, surely they deserv'd more dreadfull punishments and judgements then Sodome.

*Obfer. 1.*

That those profess God, and are in common account,  
Gods

*Philologia sacra, l. 5. Titat. 2. p. 540.*

Gods people, may come to such an height of sinning, as exceeds belife; who would, who could have thought that any Citie or nation should have been worse then *Sodome*, especially that *Jerusalem* the holy Citie, the habitation of the Lord: and that the *Jewes* who were the Lords first-born, his treasure and peculiar people, that these should out-goe *Sodome* and the *Sodomites* in wickednesse? it's matter of wonder, what! a *Jew* worse then a *Sodomite*? who can believe it; *Jerusalem* and her daughters worse then *Sodome* and her daughters?

2. What great Cities are, usually such are the lesser Cities, the bordering Townes and Villages which are call'd daughters, they imitate their mothers, learn their wayes, receive their opinions, follow their Counsels, practises, manners. *Samaria* and her daughters were alike, *Sodome* and her daughters, ver. 45, 46. And so *Jerusalem* and her daughters. Great Cities have great influence into the adjacent Towns and Villages; if they be idolatrous, unjust, bitter, contentious, proud, excessive in dyet and apparel, so wil all about them be. Rev. 17. 3. *Babylon the great is the mother of harlots, and abominations of the earth.*

3. To assure us of the truth of things, God is pleased to take an oath. The Lord knew this would not easily be entertain'd that *Jerusalem* and her daughters were greater sinners then *Sodome* and her daughters; to put it out of doubt, therefore the Lord sweares a great oath, as *I live* it is so, as *sure as I am the living God* it is truth: so God sweares, Ezek. 33. 11. to assure man. *O beatos nos quorum causa jurat deus, O miserrimos si nec deo juranti credimus.*

VERS.

## VERS. 49:

Behold this was the iniquity of thy sister Sodome: Pride, fulnesse of bread, and abundance of idlenesse was in her and in her daughters, neither did shee strengthen the hand of the poore and needy.

**I**N this 49. vers. he tels us the finnes of Sodome, and the first was,

## Pride.

Heb. *וַיִּתְּקֵן* Pride, *וַיִּתְּקֵן* it is *supergressio regularizationis*, or lifting up of the mind against a precept, or an inordinate desire of excellency in any thing. Augustine saith it is *perverse celsitudinis appetitus*; it is a tumour and swelling of the mind, and lyeth principally in contemning and slighting of God himselfe, his word, promises, threats, ordinances, worship, works: in selfe-esteem and admiration, in a swelling for gifts and graces, succesfulnes of endeavours; for birth, breeding, wealth, honour, place, relation, and in despising of others.

It is either inward in the heart, Hab. 2. 4. Prov. 16. 5. Or outward, and that

1. In the speech, Dan. 4. 30. Is not this great Babylon that I have built for the house of the Kingdome? So Chap. 3. 15. Who is that God shall deliver you out of my hands. Here was a tongue that spake proud things, Psal. 12. 3. 1 Sam. 2. 3.

2. In the lookes, Prov. 6. 17. A proud looke. Psal. 131. 1. My heart is not haughty, nor mine eyes lofty.

3. In the habit of the body, so Herods pride appeared, Acts 12. 21. So the rich mans, Luke 16. 19.

4. In the gesture and carriage of the body, Isa. 3. 16. The daughters of Sion were haughty, and walke with stretched forth neckes, wanton eyes, mincing and tinkling with their feet.

5. In actions, Isa. 3. 5. The child shall behave himself proudly against the ancient. Nehem. 9. 16. 29. They and our fathers dealt

dealt proudly, hearkned not to thy commandments. So in feasting and furniture, and in tenacity of opinions.

The evill and sinfulness of this sinne will appeare in severall particulars.

1. It blinds and hardens the mind and heart of man. Dan. 5. 20. *Nebuchadnezzars minde was hardened in pride* : and reason so blinded, that he became bruitish.

2. Pride sets a man in opposition to God : other sins are aversions from God, this sinne is comming against God ; in other sinnes they flye from God ; in this sinne they flye upon God. Jam. 4. 6. *God resisteth the proud*. Men doe not resist till they are set upon : when thieves set upon Travailers, if able they make resistance : when the Devil sets upon a Christian with his temptations, then he resisteth : so here, proud men set upon God, his Truths, his Church, and then he resists them. *Wisdomes*, Pl. 73. 9. *They set their mouth against the heavens*.

3. It's the root of other sins ; *Aboloms* pride carryed him on to rebellion and other vile practises : it was *Athaliahs* pride which put her upon slaying the seed royall, that so she might reigne, 2 King. 11. Prov. 13. 10. *Only by pride cometh contention*. All the contention in families, in suits of law, in trading, in the pulpits, in the warres, have sprung from pride. Ezek. 7. 10. *Pride hath budded*. It's the nurse of covetousness : it was *Hamans* pride put him upon seeking and plotting the death of all the Jewes in Babylon.

4. It's that makes us like the Devill, it is *morbus satanicus*, and worse then the French, or any other disease. 1 Tim. 3. 6. *Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devill*. God therefore sets Satan upon his sometimes to prevent this evill. 2 Cor. 12. 7. God had rather see him buffeted by Satan, then swell with pride.

5. It's that sinne which makes God abhor man. Pro. 16. 5. *Everyone that is proud in heart is an abomination to the Lord* : A proud looke is one of the things God hates ; Pro. 6. 16, 17. His hatred is great against proud men. Psal. 119. 21. Proud men are cursed : God delights in nothing more then his glory, and hee hates nothing more then pride, which would

would rob him of his glory. Domitian would be cal'd *dominus deus*.

6. It's a grand enemie to the spirituall good and salvation of man: the Gospel saith, *He that thinkes he knowes any thing, knowes nothing as he ought to know*: a proud man thinkes hee knowes something, if not all things; the Gospel saith, *a man must become a foole, that he may be wise*, deny himselfe, and goe to Christ for wisdom, rightcousnesse, redemption, grace, salvation: but a proud heart will not, he will be his owne  $\alpha$  and  $\omega$  the efficient and end of his owne actions. *See will not come to me that you may have life*, Joh. 5. 40. therefore it's twice upon record, *Iam. 4. 6. 1 Pet. 5. 5. God resisteth the proud, and giveth grace to the humble*: full stomacks loath the honey-comb. *Matth. 11.* Christ thanketh his Father that he had hidde the things of the Gospel from the wise and prudent, from the proud men of the world.

7. It brings sad calamities and sore judgments upon men and places: pride hath blasted many a mans parts. *Prov. 15. 25. The Lord will destroy the house of the proud. Haman, Abithophel* were proud persons, and God destroyed them and their houses. *Herod* was presently smitten, and eaten of worms, *Acts 12. Isa. 2. 12, 13, 14, 15, 16, 17. The day of the Lord of hosts shall be upon every one that is proud, and he shall be brought low. Upon all the cedars of Lebanon, all the oakes of Basban, high mountaines and hills. Upon every high tower and fenced wall. Upon all the ships of Tarshish, and all pleasant pictures: and the loftinesse of man shall be bowed downe, and the haughtinesse of men shall be made low.*

The Jewes would not have Christ to reigne over them and they were quickly after scattered and destroyed, and *Jerusalem* laid wast: so *Moab, Ammon, Assyria* and *Nineveh* are threatned for their pride, *Zeph. 2. Tyre, Ezek. 28.* And here pride was the *prima fax*<sup>s</sup>, the first firebrand that set *Sodome* on fire.

Pride must downe, as Christ said of the buildings of the Temple; *not a stone shall be left upon a stone. 2 Sam. 22. 28. Gods eyes are upon the haughty that he may bring them downe*: hee watches his opportunities to doe it.

He

He commands us not to be proud, *Prov. 3. 7. Be not wise in thine owne eyes.*

Godly men have prayed against it. *Pf. 36. 11. Let not the foote of pride come against me. Psal. 19. 12, 13. Cleanse me from secret faults, and keepe backe thy servant from presumptuous finnes.*

*Paul beate downe his body lest hee should be a reprobate, let us beate downe our spirits, lest &c.*

We have spoken of the first sinne, viz. Pride, now we are come to the second.

*Fulnesse of bread.*

Heb. שבעת לחם which *Montanus* renders *saturitas panis*. Sep. *υπερηβια ἐν παντοφῶν ἄρτων*, *pride in fulnesse of bread*: but the reading is distinct in the Originall; *pride one sinne*, and *fulnesse of bread* another. *Æcol. abundantia panis.*

*Bread.*

Is sometimes used in holy language for all things needfull for the support and comfort of this life, as *Lu. 11. 3. Give us this day our daily bread*; sometimes only for what is edible and potable, and tends to the nourishment of man. *2 Sam. 9. 7. saith David to Mephiboseth, thou shalt eat bread at my table continually.* In this sense we are to take it here, for whatsoever men eat or drink, so *Vatab. copia ciborum.*

*Fulnesse.*

Sodome was seated in a most fertile place, in the Plain of Jordane which was well watered every where, even as the Garden of the Lord, like the land of *Ægypt*, *Gen. 13. 10.* It was like *Paradise* and *Ægypt* for fruitfulness; one was watered with *Euphrates*, the other with *Nylus*, and this plain with *Jordan*, so that it abounded with grasse, corn, cattle, fruit, and other pleasant things. It was so fertile, that *Luther* thinks it was the place where *Paradise* was, thats disputable: but we are sure it was the place *Lot* chose for its fruitfulness when he left his brother *Abraham*: and it yeilded such abundance, that the *Sodomites* had great plenty. You may demand whether a plentiful estate in corne, cattle,



oyle, wine, fowle, fish, fruit, &c. be full, because fulnesse of bread, which imports these things, is reckoned up among Sodoms iniquities. The answer is, that plentifulnesse of such things is not evill, but a great blessing, and men thereby have occasion to doe much good. The sinne lyeth not in having of much meate and drinke, but in their excessive eating and drinking; they were intemperate, feeding and drinking so fully, that instead of satisfying, they surfeited nature: and here by fulnesse of bread is meant both gluttony and drunkennesse; of both which, something is to be spoken.

Gluttony may seeme to bee no sinne upon a double ground.

1. From *Matth. 15. 11.* *Not that which goeth into the mouth defileth the man: saith Christ, that goeth into the belly, and is cast out into the draught,* vers. 17. That is a sinne doth defile, but nothing eaten doth so. It's true, that the meate eaten in its owne nature doth not defile; the meats forbidden to the Jewes, if any did eate of them at any time, the defilement lay not simply in the meate, but in the breach of the command, *viz.* eating forbidden meat; for if any meate did defile, *ratione sui* of its owne substance and nature, it were never lawfull to eate that meate; but so doth no meate, it's therefore not the meate, but the inordinate desire of meate which makes the sinne, and causeth the defilement.

2. In whatsoever is sinfull, the first motion thereunto is so; the first motion to anger, to idolatry, to uncleannesse is so; but now the principle or first motion to eating is hunger, and its most certain that is not sinful; for then the more hungry any should be, the greater sinner he is.

For clearing this doubt you must know there is a double desire of meate: one naturall, simply tending to the nourishment of the creature, and subservient to the vegetative power of the soule: and this rises not from any apprehension of this or that in the meate, but a *natura indigentia*, only from want in nature: and this is truly call'd hunger, and so farre from being sinful, that the greater it is, the more it excuseth liberall eating.

2. There is another desire of meat which is sensitive, and tendeth to the pleasing of the sensuall part in man, and fals under the power of reason ; which the other did not, being meerly naturall : and here the first motion or desire of meate beyond what found reason approves, is inordinate in the sensitive appetite, and so sinfull.

Gluttony, the nature of it lyes in an inordinate desire of eating, and men are said to gluttonize severall wayes.

1. When they desire delicacies, not being content with those meates providence hath given in. *Numb. 11. 4.* The children of Israel being discontented with their Manna, fel a lusting, and said, *who shall give us flesh to eate?* Manna, heavenly and Angelicall food was loath'd by them, and now they must have some dainties to satisfie their lusts.

2. When they are too solicitous about the cooking and dressing of their meates, *1 Sam. 2. 15.* The Priests servant came & said to the man that sacrificed, *Give flesh to roast for the Priest, for he will not have sodden flesh of thee, but raw.* Why would he have raw flesh? that he might prepare and cooke it more curiously.

3. When men eate unseasonable, and prevent the due time. *Eccles. 10. 16, 17.* ther's a woe threatned when Princes eate in the morning, and the land is blessed when they eate in due season ; the morning is the time for them to doe justice. *Jer. 21. 12.* *Execute judgement in the morning.* And now for them to eate, drink, feast, jovalize, when neither nature requires it, nor the time is seasonable for it, this argues an inordinate desire of the creature. *Isa. 5. 11.* *Woe to them rise up early in the morning to follow strong drinke.* That's not a time to have the heart and thoughts taken up about pots and dishes : So when men are set upon eating, before there be an halfe or full concoction of what they tooke in before.

4. When men are greedy of meate, not observing such a decorum as becomes men ; dogges, hawks, swine are greedy and hasty of their meat, & ravenous in eating. The Schoolmen say this was *Esau's* sinne, who slighting his birth-right, sold it for pottage, and *nimis avidè sumpsit cibum*, greedily devoured them.

5. When men eat too much, exceeding in the quantity, and this is most properly gluttony : and this was *Sodom's* sinne, fulnesse of bread and drink, now too much is eaten and drunken.

1. When the health or strength of the party eating and drinking is impair'd thereby ; some overcharge nature with surfeiting and drunkenesse, *Luke 21. 34.* and so bring sicknesse and weaknesse upon themselves. Hence *Eccle/.* 10. 17. *Blessed is the land when Princes eat for strength, and not for drunkenesse.*

2. When made heavy and dull, so that the operations of body and mind are hindered thereby, and men unfitted for the duties of their callings in publique or private. *Prov. 23. 21.* speaking of the drunkard and glutton, hee presently mentions drowfinesse ; because too much eating and drinking makes drowlie and unfits for all action.

3. When men sit much at meate and drink, and through custome or strength can beare away much, though no prejudice come to their health, though they be not retarded and dul'd in the operations of body or mind ; yet if men are given to eating and drinking, this falls within the compasse of sin, and under the notion of gluttony and drunkenesse. When a man is given to covetousnesse, as *Jer. 6. 13.* he is a covetous man ; when one is given to pleasures, as *Isa. 47. 8.* he is a man of pleasure : so when one is given to eat and drink, he is a man of eating, a man of drinking, a man given to the appetite. *Prov. 23. 2. A man that lives to eat, and doth not eat to live,*

I shall next come to shew you the evil of intemperate eating and drinking.

1. As it respects God.

2. Others.

3. Themselves.

1. In respect of God, and so

1. It makes men forget God and his lawes, *Hos. 13. 6. According to their pastures so were they filled ; they were filled, and their heart was exalted, therefore have they forgotten me. Prov. 31. 4, 5. Drinking wine and strong drinke will make men forget the law of God and man.*

2. It

2. It is setting up another God which is a notorious sin, *Phil. 3. 19. Whose God is their belly.* The *Babylonians* had *Bel* for their God, a god of brasse: but these men make their bellies their god, a god of flesh; their thoughts, care, endeavours are more to please their bellies, their idoll god, then the true God; they do all things *ventris causa*. Their end is delight in edibles, and potables. They are *ventricolæ*, belli-gods, which love good liquor and good cheare. They serve their bellies, *Rom. 16. 18.* The *Rabbies* say, he is a glutton or belly-god that eats a pound of flesh, and drinks a quart of wine: we have many such. And do not those drink healths upon their knees, sacrifice it to those they drink unto, and make gods of them?

3. They abuse the good creatures of God, which they should use for the honour and glory of his Name, then they abuse to the maintenance, pleasing and pampering of their lusts, which are bitter enemies to God and his truths, and ought to be mortified. *1 Cor. 10. 31. Whether ye eat or drink or what ever yee doe, doe all to the glory of God.* What glory hath the Lord, when men make their bellies barrels and pantries; so victuall the Camp, that they are unfit for motion, and must sleep.

4. It's sacrilegious, robbing God of his worship: you know we must honour God with all our hearts, mights, strength; for he is an infinite excellency, worthy of all: but when a man hath cram'd himselfe with meates, is much liquor'd, how unfit is he to doe any acts of worship; his head is heavy, his spirits dull, and God may have his carcasse, but as for heart or spirit he hath none for him. *Hos. 4. 11. Wine and new wine take away the heart.* Excesse in meate and drinke causeth defects in the worship of God; he may have bodily worship, lip-labour, sleepy performances; but as for spirituall worship, that is not to be had, though the Lord be a spirit most holy, great and glorious, and ought to be worshipped in spirit and truth.

2. As it respects others,

1. Those are given to their bellies, they mind not the condition of the Church or State, at least not so much as they

they should doe; so they may have fulnesse of bread, they care not how it goes with others. *Amos 6. 4. 6. They eate the lambs out of the flocke, and the Calves out of the middest of the stall: They drinke wine in bowles, and annoint themselves with the chiefe oyniments, but they are not grieved for the affliction of Joseph.* By Joseph is meant the ten Tribes, which were greatly infested and afflicted by the Assyrians: but these men laid it not to heart, did not condole and sympathize with them; they powred not out prayers or teares for them; they minded their owne bellies, not their miseries: so *Isa. 22. 12, 13.* When Gods hand was upon them, and he cal'd to weeping & mourning, what did their gluttonous men? *Slay oxen, kill sheepe, eate flesh, drinke wine, Chap. 5. 12. They regard not the worke of the LORD, neither consider the operation of his hands.*

2. They wrong the poorer sort: Gluttons and Drunkards are like Caterpillers, Locusts, Canker, Palmer-worms, which devour that should maintain others. Did not men exceed so much in eating & drinking, there would be more plenty, more cheapenesse, more reliefe for the poore; who had they what is superfluously and sinfully spent in eating and drinking, I believe we should see no beggars in our streets, nor heare any cry at our doores. *Pro. 30. 14. There is a generation, whose teeth are as swords, and their jaw-teeth as knives to devour the poore from off the earth, and the needy from among men.* Such are the teeth and jaw-teeth of Gluttons; they make bread, malt, and grapes deare.

3. They wrong the chastity of others. Who make more attempts, or commit fowler acts then they that feede and drink most liberally? Fulnesse of bread breeds fulnesse of lusts. *2 Pet. 2. 13, 14. They rioted, feasted, and had eyes full of adultery, which could not cease from sinning: High dyet is the marke of high lusts, and they the parents of heynous actions.* *Jer. 5. 7. 8. When I had fed them to the full. God gave them abundance, and thereupon they pamper'd the flesh, and then committed adultery and assembled themselves by troops in the harlots houses: they were as fed horses in the morning, every one neighed after his neigh bours wife.* Stallions and horses fed high,

high, are mad after the Mares : and so were these *Jews*, they neighed and lusted after the women insatiably. When persons burne in their lusts towards others, they are said *ισταμαίνω* to be furious and mad like horses. Intemperancy begets incontinency ; after ryoting and drunkenness, followes chambering and wantonness. *Rom.* 13. 13. When Lot was fil'd with wine, then was he fit for incest, and gave his owne daughters with child, *Gen.* 19. 31, 32, 33, 34, 35, 36. And the Sodomites, of whom our Text speakes, were guilty of horrible uncleanness, as appears in that Chap. v. 5. *Where are the men that came into thee this night & bring them out unto us that we may know them.*

*Venter mero æstivans cito desumat in libidinem, Hieron:*

Not *Ætna* or *Vesuvius* burn with greater heat then young men fil'd with wine and dainties.

4. They give ill example, and draw others to their owne practise, to intemperate eating and drinking, which is a great evill. 1 Pet. 4. 4. *They thinke it strange that you runne not with them to the same excessse of riot.* There is a great propensity in men to follow others in eating and drinking\* excessively ; they not only goe, but run to it, a little encouragement that way doth much. *Prov.* 28. 7. *He that is a companion of riotous men shames his father ; therefore Solomon counselleth his son, Chap. 23. 20. thus ; be not amongst wine-bibbers, amongst riotous eaters of flesh :* hee knew that their example, company, and cheare, were strong attractives : *Hab.* 2. 15. *Woe unto him that giveth his neighbour drinke ; the Heb. is, woe to him that drinketh to his neighbour. הוּ מְשָׁקָה רֵעֵהוּ* *ve propinquant socio suo ;* it's not unlawfull to drinke to another, but when it's done with an ill intent to draw him to excess: and therefore it follows, *that putteth thy bottle unto him, and makest him drunke also.* The word for bottle is *חֶמְתָּךְ* which *Montanus* renders, *venerum tuum*, thy poison. It's spoken of *Nebuchadnezzar* and the *Babylonians*, who drew in neighbour Princes and others to eating and drinking, and so poisoned them with gluttony and drunkenness, and sported

them-



themselves with their sin and nakenesse; men are poyson'd in ill company.

5. This sin, fulnesse of bread, brings down heavy judgements upon places. *Eccles. 10. 16. Woe to thee O land, when thy King is a child, and thy Princes eate in the morning: the sur-fetting of great oncs brings woes and great judgements to Kingdomes.* *Isa. 5. 11, 12. there their intemperance is set downe, feasting, drinking, and merri-making: and vers. 13. Behold the judgements, therefore my people are gone into captiviti because they have no knowledge. Their gluttony ad drunkennesse made them sensuall: and their honourable men are famished, and their multitude dried up with thirst.* So *Bellshazar*, hee feasts and revells with a thousand of his Lords, and that night was he slaine, and the Kingdome was taken by *Darius* and the Medes, *Dan. 5.*

3. As it respects themselves.

1. The soule
2. The body.
3. The whole man.
4. Their estate.
5. Their name.

1. The soule, and evils which intemperancy causeth, are,

1. It clouds the understanding; such fumes and vapours possesse the braine from immoderate eating and drinking, as that *ipsa ratio impeditur*, and men are altogether inept to discoure or judge of things. *Pro. 27. 7. The full soule loatheth the honey-combe: it judgeth amisse of it.* Fulnesse of bread insatuates the understanding, blinds the mind, and dams up the spirits with mudde. *Isa. 28. 7. The Priests and Prophets were given to their appetites: and what then? they erre in vision, and stumble in judgement.*

2. Disorders the affections; for when through overmuch eating and drinking the government of reason is laid aside, or asleepe; the affections take their opportunity, and grow disorderly, then wanton lusts, thoughts, desires and pleasures travaile up and downe the region of the soule, and peep out



at the windows of the house, 2 Pet. 2. 13, 14.

It hinders the activity of gifts and graces in the soule; when a man is loaded with any burthen, hee cannot move nimble: so when one is loaded with meate and drinke, his soule cannot act lively, there is so much earth and mudde about it, that the operations of it are greatly impeded. Gal. 5. 21. the word there for Revellings, is *conviviones*, *comessationes*, eating together, and notes such eating as is a fruit of the flesh, an eating so much as the flesh craves, or can well beare, such eating as strengthens the flesh, the corrupt part in man, which opposes and hinders the spirit and activity of it; how poorly doth grace act in those are full, and have pamper'd their bellies. Paul knew this, and therefore was very abstemious, temperate, and much in fasting, 2 Cor. 6. 5.

2. The body: Excesse causeth sicknesse, and is destructive of health; the most diseases men have, doe come from the abundance of humours which are in their bodies: and whence come these but from intemperancy in eating and drinking? Take men that are moderate, and sparing in dyet, and they are seldome troubled with any diseases. Sobriety is the best nurse to health, and a greater enemy it findes not, then intemperancy, 1 Cor. 11. 21. 30. The *Corinthians* were faulty in their feastings and drinking: and what saith Paul? *For this cause many are sicke and weake.* Hof. 7. 5. *The Princes made the King sicke with bottles of wine.* It weakens the body: *Concoction* being hindered by nimietie, crude humours are gendered, and nourishment of the spirits by pure blood is letted.

### 3. The whole man.

1. By intemperancy a man is brought into bondage unto the creatures, he is a slave to his appetite, and what ever pleases that: and this is a great evil, for man that hath dominion given him by God over all sublunaries, to become a servant to any of them: Paul was more heroick, 1 Cor. 6. 12, 13. *All things are lawfull for mee, but I will not be brought under the power of any. Meates for the belly, and the belly for meates:* Let the belly crave what meates it will, let meates be never so pleasant or desireable, yet I will not be brought under

under the power of either of them : but few are so noble spirited as *Paul*. The most men are apprentices to their own appetites : the rich man, *Luke 16. 19.* fared sumptuously every day ; no cost must be spared to please his palate.

2. Herby a man is put beneath a brute creature ; for those creatures eat and drink only to satisfie nature : and when they have taken so much, you cannot perswade, or force them to take more ; they observe the law of nature, and follow the instinct thereof : but many men doe eat and drinke not onely to satisfie nature, but to the surfeiting thereof, and without any perswasion or force overcharge nature with variety of meates and drinkes. Yea sometimes they are so excessive herein, that they become void of sense. *Prov. 23. 35.* when the drunkard was beaten, he felt it not : so void are intemperate persons oft times of common sense, as that they neither foresee future danger, to prevent it, nor feele present smart to profit by it ; horse and asse may teach men.

3. It hastens death ; many might have liv'd longer ; had they been more sober, more sparing at their Tables. Many diseases breed in the womb of intemperancy, and one or other of them shortens a mans dayes. Many dye by the sword, but more by surfets. *In licitis perimus omnes*, because it's lawfull to eat and drinke : and what we eat and drink is pleasing, therefore we exceed the due bounds, and so encrease humours, quench our naturall heate, and precipitate death. The *Corinthians* excessse sent them to their long sleep : this sin abbreviates or takes away life : Fowlers make a shrop, hide the net by it, or under it birds come to feed, & through feeding lose their lives.

4. It makes men very secure & fearlesse. *Isa. 56. 12.* Come we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant. A ship loaden much, sinks deep into the water, if over-loaden, drowns : so man that's loaden with the creatures, sinks deep into the sea of security ; if he be overladen, he drowns himselfe. *Luke 21. 34, 35.* If mens hearts be overcharg'd, that day will come unawares as a snare suddenly.

5. Intemperancy is such a sin as endangers your eternall estate, yea & excludes you from comming into heaven; the rich glutton you know was cast into hell, that was his portion, *Luk. 16. Gal. 5. 21. Those that doe such things shall not inherit the Kingdome of God: what things? that eate and drink intemperately: drunkenness and revelling are fruits of the flesh, and suffer not men to enter into the Kingdome of Heaven.*

4. Their estates; It brings a Consumption upon them. *Prov. 23. 21. The drunkard and the glutton shall come to poverty, and drowsiness shall cloath a man with ragges.* Many who have gluttoniz'd in their youth, have wanted bread in their old age, and in stead of feasting, have fasted more then once or twice in a weeke. The Prodigalls excee among the Harlots brought him to want among the swine. *Prov. 21. 17. He that loveth wine and oyle shall not be rich.*

*Diogenes* seeing the house of an intemperate person set to sale, said, *I knew the house was so overcharg'd with meate and wine that it would quickly vomit out the Cormorant.*

He seeing another brought to beggery, and eating Olives for his supper, said, *If you had so din'd, you should not have need-ed to have so sup'd.*

5. Their names and professions suffer by it; Intemperancy brings an ill report upon men. *Noah's* intemperancy was a great disgrace to him. *Prov. 28. 7. He that is a companion of riotous men shameth his father.* If being only a companion of them be so ill, what is it then to be a riotous person, intemperate in meats and drinks, that doth much more shame the sonne and the father too, such an one will men say is a belly-god, a tof-pot. *Isa. 28. 8. All tables are full of vomit and filthinesse, so that there is no place cleane.* What a disgrace was this to the Priests and Prophets in those dayes, and to their profession. *Rom. 13. 13. Let us walke honestly as in the day, not in rioting and drunkenness:* Let us not be intemperate; intemperancy is a night-work, and hath no honesty in it: if it be therefore a work of darkness and dishonesty, as the Apostle makes it, it must needs disgrace a man. *Tyberius Nero* was call'd *Hyberius Mero.* *Fabius* who had

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spent his patrimony, a great estate, was cal'd Gorges; among us such men are called *Heluones*.

Let us take heed of this sin: why should we pamper our bodies which must see corruption, and be wormes meate. The Apostles rule is, *make no provision for the flesh, to fulfill the lusts thereof*. He doth not forbid to eate or provide meate, but to make provision for the flesh, their inordinate desires to satisfie them. Luke 6. 25. *Woe unto you that are full, for you shall hunger*.

Christ bids us deny our selves: and If we wil not do it in a little meate and drinke, how shall we forsake all, Wives, Children, Friends, Lands, Life? It was a notable saying of Seneca, *Major sum, & ad majora genitus, quam ut corporis mei mancipium fiam: I am greater, and borne to greater things, then to be servant or slave to my body*. He was a Heathen, wee are Christians: let us say, we are greater, and born to greater things, better born, and better taught, then to be slaves to our appetites.

Let us say, as it is, Tit. 2. 11, 12. *The grace of God that brings salvation, hath appeared to all: Teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, & godly in this present world*.

*And abundance of idlenesse was in her,  
and in her daughters.*

Having spoken of two of the finnes of Sodome, we come now to the third, which is *abundance of idlenesse*.

*Idlenesse.*

Heb. השקט which is from שקט signifying to rest, to live in peace, quietly, idly. When people are in peace, they grow secure and idle. Sept. is, *ὁυκ ἔμενεν αὐτὸν ἀσφισσὺν τὸν ἀσφισσὺν τὸν ἀσφισσὺν* affluens lascivius vino.

*Abundance.*

Heb. שלוח from שלח to be quiet, to rest, to live at ease, and notes tranquillity: so that both words signifie the same thing, and may be rendered *tranquilitas tranquillitatis*, rest of rest, Calv. *securitas otij vel pax quieta*, Pisc. & Jun. *tranquilitas quieta*,

*quieta*, quiet rest; or according to the Heb. quietnesse of rest, the sense whereof is well exprest by our translation: abundance of idlenesse, or deepe idlenesse.

I shall shew you two things touching idlenesse.

1. When a man is said to be idle.

2. The evill of idlenesse.

For the first, a man is said to be idle 3. wayes.

1. When he doth nothing, is unemploy'd, *Muth.* 20. 3. *Christ saw some standing idle in the Market.* The word for idle is, *ἀργος* quasi *αἰργος* or *ἀργὸν ἔργον* a man without worke: so in *vers.* 6. *Why stand yee here all the day idle.* Many are idle all the day of their life, nothing is done by them: of this sort are many Gentlemen and others, that have no calling nor employment for the good of the publique: such was *Solomons* sluggard, that would not plough by reason of the cold, *Pro.* 20. 4. but had rather sleep and slumber in his bed, then dig in his Vineyard. *Chap.* 24. 33. *Yet a little sleep, a little slumber, a little folding of the hands to sleepe.*

2. When they doe not what they should doe; some of the Learned say, he is *otiosus qui opus dei non operatur*: *Rainer*: *Alexand*: *Angl*: When men doe not the worke of God, *opus dei* is *opus dei*. There is worke of Gods appointment for the day, which you ought to take notice of, and doe. *2 Thes.* 3. 11. *There are some among you which worke not at all, but are busie-bodies.* *μὴ εἰς ἔργα ποιῶντες ἀλλὰ περιεργαζόμεναι*, doing no work yet working about every where: when persons are bulie, and doe much of that doth not belong to them to doe, it's doing of nothing; therefore *Paul* in the first Epist. *Chap.* 4. 11. exhorts them to doe their owne businesse.

3. When they do not so much as they ought to doe, but are lazie in doing little. *Rom.* 12. 11. *Not sloathfull in businesse.* *Eccl.* 9. 10. *Whatsoever thy hand findeth to doe, doe it with all thy might.* When men put not forth themselves to do what they ought to doe in conscience, and according to right reason, they are justly said to be idle, *Prov.* 18. 9.

2. The evill of this sin you may discern in sundry particulars,

1. Its against the end of mans creation: God made man for

for labour when he was in the state of Innocency, he was to dresse and keep the garden, *Gen. 2. 15.* he must not be idle there, taking his pleasure in a Paradise, but worke he must, though not for a living: so after the fall, *Gen. 3. 19.* *In the sweate of his face he was to eate his bread*; he was now to worke for bread, and to work hard, not only *ad ruborem*, but *ad sudorem*, if he will have food, he must sweate for it.

It's the end of mans creation and birth to be doing. *Job 5. 7.* *Man is borne unto trouble*, labour, saith the margent; and *Montanus*, as the sparks flie upward.

2. It is a law against the light of nature, which puts every thing upon motion; the heavens, with the glorious lights thereof move, and are constant in their motions. *Psal. 19. 5.* *The sunne rejoiceth as a strong man to run a race*: The winde and aire fly up and downe, the waters runne, the earth brings forth, plants and trees grow up; the fishes in the sea, fowls in the ayre, beasts in the field, have their motions and operations, which is a loud dictate to man that he should not be idle. *Prov. 6. 6.* *Goe to the ant thou sluggard, consider her ways and be wise.* The Ant is a very little creature, but exceeding laborious; nature hath put an instinct into her to be active and working all the summer; she is early and late at it, and will not lose an houre, unlesse the weather hinder: so the Bee is little in bulk, but great in employment, and wonderfull busie, and *Solomon* might have added, *goe to the Bee, and consider her wayes*; she flies farre, examines the fields, hedges, trees, orchards, gardens, loades her selfe with honey and waxe, and then presently makes returne. These creatures, with many others, confute the sluggard daily, preach down idleness, and call for action. Yea, the sluggards owne soul is alwayes in motion and action, and thereby tels him hee should not be idle.

3. It puts Gods family out of order: The world is Gods family, and he hath appointed men unto, and fitted them for some employment, as a wise Artist makes no wheel in a Clock or Watch, but to move & help on the general worke: and if one wheele stand, it's out of order, and hinders all the rest: so here, when men are idle, they stand still, are out  
of



of order, and hinder the motion of others. Idle persons are disorderly persons, *1 Thes. 5. 14. Warne them that are unruly. drackles men out of ranke*, such are idle ones; when others march, they stand still; when others are up, they are down. *2 Thes. 3. 11. Wee heare that there are some among you which walke disorderly, working not at all.* By walking is meant living, and their disorderly living was not working.

4. It sets a man among the dead; an idle man is both unfavoury, and unactive as a dead man is, and therefore may well be counted a guest of the grave. *1 Tim. 5. 6. The widow that liveth in pleasure, idly, disorderly, neglecting, or out of a calling, is dead while she lives. Eccles. 9. 4. A living dog is better then a dead lyon.* The dead Lyon saith *Parisi*. is the great man in wealth and honour, but idle and loose: The living dogge is the poore man, but diligent and active: now the poorest and meanest man in the world, that follows a calling, and is laborious in it, is better then the greatest, richest, and most eminent man in the world who lives out of a calling, and doth nothing; one is a living, and the other a dead man: and what the oddes is between life and death, such is the difference between idlenesse and action, sloath and labour.

5. Idlenesse exposes a man to variety of temptations, layes him open to Satan: a man unemployed, is like a City without walls and gates, whither any Enemy may easily have entrance. *Ezek. 38. 11. I will goe up to the Land of unwalled Villages, I will goe to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither barres nor gates.* What God saith here, that Satan saith of idle persons, they are unwalled Vilages, they have neither bars nor gates, no defensive or offensive weapons, and therefore the Devill doth boldly invade, and easily conquer them with his temptations. *Paul* knew this, and therefore counsel'd the *Ephesians* to make provision against Satan, *Chap. 6. 11. Put on the whole armour of God, that yee may be able to stand against all the wiles of the Devill.* An idle man either hath no armour; or if he have, will not take the paines to put it on. It will require more then ordinary paines to put on the whole



whole armour of God, to be arm'd *Cap a pea*, and then to stand arm'd, and withstand all the onsets of Principalities and powers; this the sluggard will not doe, he must needs therefore become a prey to Satan. A man out of employment, and idle, is like a vessell which is empty, any one that comes to it may put in what he will: so Satan pourses into idle persons which are empty vessels, what liquor he pleasts. *Seneca* spake truth, when he said, *res perfecte occupata alterius rei non est capax*: when men are thoroughly employed, they are incapable of the Devils temptations; you see it daily, that those are out of Gods work, are most exercised with the Devils.

6. Idleness is the mother, fostress and nurse of our most dangerous enemies, *viz.* lusts: standing waters corrupt soonest, and more mudde, filth, and vermine are to be found in them then in the running waters. To the sinke in the ship is the confluence of all filth: Idleness is the sink in the ship, and comprehends all noysome lusts in it: silver, gold, iron, out of use, canker and rust. *Eccles. 13. 26. Idleness bringeth much evill, and breeds many evils.* Idle, lazy, sluggish persons have the foulest bodies, and breed most diseases: and such have the foulest souls, and abound with most noysome lusts. Among the *Sodomites* was abundance of idleness, and abundance of lusts, which fight and warre against the soule, and what madness is it for a man to harbour, feed his enemies that seek his life? Idleness like dung upon the earth, fattens the soile, makes all rank, especially the weeds, so that the flesh and lusts thereof, even in godly people, they grow headstrong, violent and furious against the spirit: and in others, they break out into drunkenness, theft, and uncleanness. *Nihil agendo homines discunt male agere.* If ever occasion should put as much power into their hands, as idleness hath put villany into their hearts and heads, they will be ready to fire your houses, ravish your daughters, and cut your throats.

7. It's against common equity and justice to live upon others, who get their living by the sweat of their brows, and to eate their bread from them. Drones that eate up the honey

ney of the laborious Bee, we condemn ; they beate them out, and sting to death, a just punishment for so unjust an act.

Thieves that rob particular persons suffer death, because they doe acts of injustice against common equity : and what are idle ones but Thieves, robbing the publique of it's maintenance ? This made *Paul* to command the *Thessalonians* to worke and eate their owne bread, *2 Thes.* 3. 12.

8. It deprives a man of that priviledg which a beast hath ; you know a beast may eate, work or work not : but it's not so with man, except he work he may not eate. *2 Thes.* 3.

10. *This we commanded you, that if any would not worke, neither should he eate.* If sicknesse or weakenesse hinder not, let man be great or small, rich or poore, what he will, the rule is, if he will not work, he must not eate, neither the State nor the Church must maintaine such an one.

The *Jewes* say, *qui non laboraverit in pro sabbato, ne edat in sabbato* : the Sabbath was a day of rest, and if any had not so labour'd on the day before as to get wherewithall to maintain him on that day, he must fast.

*Matth.* 10. 10. Christ tells you, *the work-man is worthy of his meate*, others not : you sinne therefore when you relieve such beggars, or persons as are able to work, but will not, they are neither worthy of meate, nor should you let them eate. And what if they should perish for want of meate ? their destruction is of themselves. *The ease of the simple slayeth them*, *Prov.* 1. 32. He that will not have a part in daily labour, should not have a part of daily bread.

They are felones de seipfes.

The Hollanders put idle persons that will not work into a little place where is a pump, the water coming in, and if he will not pump, hee must drowne.

9. Poverty and beggery are the issues of idlenesse. *Prov.* 6. 11. *Solomon* tells the sludggard, that *his poverty shall come as one that travaileth, and his want as an armed man* : Hee lyeth still, but poverty is up, and marching towards him ; he is without defence, but that comes arm'd : the meaning is, poverty will come upon an idle and sloathfull person suddenly and irresistibly. *Prov.* 23. 21. *Drowsinesse shall cloath a man with ragges.* By drowsiness understand sloath : and when men goe about things as if they were halfe asleepe, lazily,

they shall certainly come to a poor condition, which is intimated by ragges; the coat that sloath gives is rags. Pro. 18. 9. *A man sloathfull in his worke, is brother to him that is a great waster.* The Heb. is, *a man remisse in his worke, מרפה* is brother to a great waster, a much waster, *lebaal maschiñ*; a man that spends profusely must needs come to beggery, he hastens swiftly to it: so doth a sluggard, who is remisse in his worke, and so an idle person. Other things may bring some to beggery; sicknesse, sureti-ship, fire, robbery, plundering wars: but put them altogether, they beget not so many beggars, so much poverty, as idlenesse doth. This fills Towns and Cities with swarms of them.

10. Idlenesse is such a sin as exemps a man from the protection of the Angels: A man that hath no calling to walke in, that lives unemploy'd, he is a vagabond upon the face of the earth. Psal. 91. 11. *He shall give his Angels charge over thee to keepe thee in all thy wayes: what wayes? those which are according to his will, which his providence leads unto; not in wayes of sinne.* A man that's idle, is in the Devils way, not in Gods way, hee hath appointed Callings for men. 1 Cor. 7. 20. *Let every man abide in the same calling wherein he was called.* Vers. 24. *Let every man wherein he is called therein abide with God.* Some referre the words called in both verses, to the spiritual call, viz. to grace and communion with Christ; be that so, yet there is an outward condition of life, a calling that God would have men to be in, and abide in, because it's an abiding with God, God approves it, blesses them in it; if they honour him in a calling according to the rules hee hath given in his word, and vouchsafes them a guard of Angels to defend them therein: but idle persons that have no calling, go out from God and the guard of his Angels: and it's questionable whether those that may work and will not, have any true feare of God, or faith in them; did they feare God, they would walk in a calling, and the Angels of God would be about them, Psal. 34. 7. and faith is a working grace, witnesse Heb. 11. 1 Tim. 5. 8

11. Idle persons are burthensome creatures; the Fig-tree that

that bear no fruit was a burthen to the ground where it stood. *Luke 13. 7. why cumbresth it the ground ?* It was a burthen to the garden, to the Gardiner, to the other trees, to the Lord and Master of all. *Matth. 26. Why stand yee here all the day idle ?* You do no good to your selves, none to your neighbours, none to the publique, none to posterity, nor bring any glory to God.

An idle and fruitlesse person is good for nothing, *Ezek. 15.* The vine tree that bare no fruit was not fit to make a pin of, nor for any use but only for the fire.

12. It's a wasting of pretious time, an hiding of our Talent, and so a great provocation of divine Majesty. An idle man trifles away time, which when men are in streights, they value, and would give thousands for a few dayes or houres, as it's like the *Sodomites* would when their City was on fire: but such persons make no account of time, how pretious soever it be, but passe it away in doing nothing, which is a dreadfull evill. Time that is given us to get grace, to work out our salvation in; to glorifie God, and doe good in, even that doth the idle person squander away, though eternity be in the bowels of it, not minding the Apostolicall rule. *Ephes. 5. 15, 16. See that yee walke circumspectly, not as fooles but as wise, redeeming the time.* He sits stil and wil not walk, he is a foole, and the greatest of fooles that wil not redeem time for the good of his soule, but loyter it away, and lose it daily. Though God have given him a Talent, yet he wil not use it. *Matth. 25. 25, 26.* The man had one Talent would not use it, but hid it in the earth, and what followed hereupon; he provoked God greatly, who said, *thou wicked and sloathfull servant* (wickednesse and sloath goe together) *thou oughtest to have improved my talent or money wel; seeing it's not done, take it from, and cast the unprofitable servant into utter darknesse,* vers. 27. 30.

Having now heard the evil of idlenesse, let us gird up the loynes of our minds, stir up our selves, and be more diligent in our Callings. Sloath brings judgements; the men of *Lazib* were quiet, secure, and had no businesse with any man, and the *Danites* came upon them, smote them with the edge

of the sword, and burnt the City with fire, *Judg.* 18. 7. 27. Though all idle people meet not with such judgements; yet there is a woe pronounced to them that are at ease in Sion, *Amos* 6. 1. Some woe or other will be the portion of those that live idly: we have a multitude of such amongst us, and it were well some course were taken by those in authority to set idle persons on work.

The *Athenians* did sue idle persons at law, idleness among them did beare an action, and it was cal'd *actio apylas* and they made enquiry after each man and woman, *qua arte se alerent*, what trade or course of life they had to live upon. *Rivet.* in *Gen.* 3.

When *Josephs* brethren came into *Ægypt*, and were before *Pharaoh*, the first question he asked them, was, *what is your occupation?* *Gen.* 47. 3. This was a good question of a King when strangers were to come & dwell in his Land, to know whether they had any calling, could get their livings, and not be burthensome to his Kingdome and subjects. The *Massilians* forbade any to come into their City, who had no trade or art to live by: And there was a law among the *Persians*, that every subject at the yeares end should come to the Magistrate and give account of his yeares work; it were happy we had some such lawes amongst us.

They were great enemies to idleness, and so was *Alexander*, who discovering two idle persons in his Dominions, made one to flye out of them, and the other to drive him.

In *Marcus Aurelius* dayes, the *Romans* followed their Callings so earnestly, that having occasion to send a Letter two or three dayes journey from the Towne, he could not find one idle body in all the City of *Rome* to carry it; when will it be so with this City? Idleness abounds in the streets, and I feare within doors too: but however it be with others, let us hate this sin, be diligent in those places and callings God hath set us; for *the hand of the diligent makes rich*, *Prov.* 10. 4. *Shall beare rule*, *Chap.* 12. 24. *And will cause to stand before Princes*, *Chap.* 22. 29.

Neither

*Neither did shee strengthen the hands of the poore  
and needy.*

This is the fourth sin of Sodome and her daughters, unmercifulnesse, inhumanity.

*Did shee strengthen.*

Heb. is, לא החזיקה *non firmavit, or tenuit, she hath not taken them by the hand, and held them up, but let them sinke.* Jer. 31. 32. *In the day that I tooke them by the hand to bring them out of the land of Ægypt. Being there, they were in a low, poore, needy, sinking condition, and God reached out his hand from heaven, tooke hold of them, and upheld them; he gave them consilium & auxilium, counsel and help, it's the same word there which you have here; these Sodomites did not reach out a hand to support & strengthen their poore & needy.* Sept. is, ἡ χεὶρ οὐ παρέσχετο αὐτοῖς, *they did not succour and help them: Vulg. they reached not out a hand to them. Vata. non firmavit manus, shee did not make firme and strong the hands of the needy; she did not give them counsell and aide that they might not despaire.*

*The poore.*

Heb. עני from ענה *to afflict, humble; because poor men are afflicted and humbled under the burthen of their poverty; the Heb. word עני signifies both affliction and poverty, Exod. 3. 7. I! we see the affliction of my people which are in Ægypt. 1 Chron. 22. 14. Behold, in my poverty I have prepared for the house of the Lord: it's the same word in both places, and poore men find their poverty an affliction; the Sept. is, ὁ πτωχὸς ἡ πτωχεύω which signifies to be stricken with feare, to be terrified, dejected. Poverty causeth much feare, care, sadness, dejection of spirit, and hath many temptations accompanying it. Momanus reads the word for poore, egeni, of the needy, or wanting, which seemes to be the true sense of πτωχός in the Gospel; for as the word is used there, it notes not absolutely a beggar, but one needy. 2 Cor. 8. 9. it's said of Christ,*



Christ, *ἡσυχῶς* he became poore, hee had not an house to hide his head in, yet he did not goe up and downe and beg lodging, bread, and other things, and *Mar. 12. 42.* There came *χίρα πτωχή*, a poore widow, yet she had two mites to throw into the treasury. *Rom. 15. 26.* Those of Macedonia and Achaiah made a contribution for the poore Saints at Jerusalem; *ἐς τοὺς πτωχοὺς τῶν ἀγίων*, the Church did not suffer the poore Saints in it to goe from house to house begging, this had been a great reproach to the Church and way of the Gospel: That hath made men to think *πτωχός*, notes such poore as goe from door to door, hath been, that they might distinguish it from *πνίς* w<sup>ch</sup> is a poor man also. *2 Cor. 9. 9.* He hath given to the poore, *ἐδωκεν τοῖς πνέουσιν*. There is a difference between these words, and so the poore meant by them; but not that difference which by some learned is made. *Aristophanes* in *pluto*, saith, *πτωχός ἐστιν μὴδὲν ἔχων* he is a beggar, or poore man who hath nothing, and *πνίς* is *ὁς ἐν σπουδῇ καὶ τοῖς ἐργοῖς προσέχων*, who lives sparingly, following his worke, that spends all, he gets and hath much adoe to live: so *Pasor* makes *πνίς* to be a man who by his labour gets his living, from *πνέουσι* to labour, and he is right in this, but out in *πτωχός* whom he saith to be one; *qui ostiat im petit*, who begs an almes at mens doors; its true, *Lazarus* was such, *Luke 16. 20.* But usually in the Gospel it notes such poore as have something, though not enough to live upon, be they aged, sick, weake, lame, or compassed about with any other infirmitics.

#### Needie.

Heb. is *אכיון* it comes from *אבה* to will, desire, & notes a man not simply poor and needy, but very poor, so poor saith *Pagnine*, *quod omnibus carens*, *omnia concupiscat*; that wanting all things, he desires all things; rich in desires, but having nothing else, a man of desires. *Amos 2. 6.* They sold the poore for a paire of shooes: The word for poore is the same we have here: and certainly they were very poore that were worth no more then a paire of shooes, and likely old ones too. *Montanus* interprets the word in our Prophet, *mendicus*, a beggar,



a beggar, which notes the extreame poverty that some were in, yet had no help from the rich and full *Sodomites*. *Æcol.* hath it *himilis*, of one so needy, that he is humbled to purpose, and lyes on the earth, desiring reliefe. *Servius* upon *Virg.* saith, *pejorem esse egestatem paupertate*, that need is worse then poverty. The vulgar accords with our English, and hath it *egeno*, they reached not out a hand to the poore and needy, which sorts best with the Originall words.

The summe and scope of the words is this; that the *Sodomites* were unmercifull, and hard-hearted: they were not affected with the necessities of the poore: neither their wants, prayers, tears, nor their sad countenance, mournfull complaints, nor stretched-out hands prevail'd at all with them.

Men are backward too, if not averse from giving. *1 Tim.* 6. 17, 18. Charge them that are rich in this world that they be not high-minded, nor trust in uncertaine riches: That they doe good, that they be rich in good workes, ready to distribute.

*Dives* would not give the crumms and scraps of his Table to poore *Lazarus*, *Luke* 16. So the young man, *Matth.* 19. 21, 22.

I shall shew you what an evil, unmercifulnesse is,

1. It's an argument and evidence of covetousnesse; when *Christ*, *Luke* 16. 9. bids them make to themselves friends of the mammon of unrighteousnesse (which he so calls, because men usually sin in the getting, keeping, or using of them) and said, they could not serve God and Mammon, *vers.* 13. The *Pharisees* who were covetous, derided him; they thought *Christ* spake like an ignorant man; they could serve God, keepe their wealth, and not cast it away upon poore people, This shewed their covetousnesse: and what an evil that is, let *Paul* tell you. *1 Tim.* 6. 10. The love of money is the root of all evill; inward and outward evils doe spring from it. A covetous man is an idolater, *Eph.* 5. 5. he hath no inheritance in the Kingdome of heaven, *1 Cor.* 6. 10. he is abhor'd of God, *Psal.* 10. 3. *Chrysost.* saith, he had rather dwel with a thousand posselt, then with one covetous man;

man; for they hurt their garments and themselves, but a covetous man hurts his neighbours. *Cbrys. Math. 10.* as cited by *Stella* on *Luke 16.*

2. It's argument of unbelieve: men think if they give to the poor, and strengthen the hands of the needy; that themselves shall want and come to poverty. *Prov. 28. 27. Hee that giveth unto the poore shall never lacke.* Here is the voyce of God, who is truth it selfe, and hath power enough to make good what he hath said, for the earth and fulnesse of it is his, *Psal. 24. 1.* And yet mans heart distrusts God, and thinks of other wayes to provide for it selfe: I will keepe what I have; if this be gone I know not what I shall have; it's a hard world, and one bird in the hand is worth two in the bush. Thus unbelieve discovers it selfe, and had rather trust in uncertaine riches, then in the al-sufficient and omnipotent God: saith God, *give to the poore and thou shalt not lacke:* saith the hard-hearted man, *give to the poore, and thou shalt lacke.* Thus doth he crosse the will of God, and put the lie upon him. *Eccles. 11. 1. Cast thy bread upon the waters, for thou shalt find it after many dayes:* No saith the unmercifull man, *I will never cast my bread upon them, for I shall never see it againe.* And so makes God a lyar, and declares himselfe an unbeliever.

3. It's argument there is no love of God in that man; it's a sadde charge to tell any man he doth not love God. *John* is peremptory in it, *1 John 3. 17. Whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* he may think he loves God, and others may think and say so, but there is not any dram of Gods love in that man, how dwels it in him? this Interrogation imports a full negation; for if a man lov'd God, hee would love man who is the image of God. Christs command is, *that we love one another as he hath loved us,* *John 15. 12.* He testified his love, by giving his blood, his flesh, his life: and we will not give a little bread, an old garment, a little silver, it's a cleare demonstration there is no love of God in us.

The primitive Christians were distinguished from others by

by their love, and that made them sell all, bring it and lay it down at the Apostles feet for the reliefe of the poor Christians, *Acts* 4. 34, 35.

4. It's a sin hath much cruelty and unnaturallnesse in it. *Isa.* 58. 7. *Deale thy bread to the hungry, cover the naked, and hide not thy selfe from thine owne flesh;* the poore are our owne flesh. *Mal.* 2. 10. *Have we not all one father? hath not one God created us?* *Prov.* 22. 2. *The rich and the poore meet together, the Lord is the maker of them all.* Hence hee hath commanded that we should love our neighbours as our selves, *Matth.* 22. 39. Now if we hide away oureyes from them, if wee will not consider their necessities, wants, and relieve them, we are cruel and unnaturall: if a man be naked or hungry, a man wil seek to cloath and feed himselfe, he wil not hate his owne flesh. *Ephes.* 5. 29. *No man ever yet hated his owne flesh, but nourisheth and cherisheth it.* When men therefore refuse to strengthen the hands of the poore and needy, they despise, they hate their own flesh, they are unnaturall: and to prevent this, God hath laid a command to be mercifull, where the strongest reason and plea might be against it. *Prov.* 25. 21. *If thine enemy be hungry, give him bread to eat: and if hee be thirsty, give him water to drinke.*

5. It brings a curse, yea many curses upon men and their estates. *Prov.* 28. 27. *He that hideth his eyes from the poore shall have many a curse.* The poore wil curse them, but who bids them curse? when *Shimei* cursed *David* wrongfully, saith he, *the Lord bid him doe it.* So, when poore do curse hard-hearted men that wil not pity them, there is something of God in it; this Scripture must be fulfil'd, though it be their sin, yet it's a just judgement of God upon a mercilesse man: and not only doth man, but even God himselfe curseth them. *Psal.* 41. 1. *Blessed is he that considereth the poore:* If a man doe it not, shall he have a blessing? *Matth.* 25. 41, 42. *Depart yee cursed, for I was hungry, &c.* The curse of God was upon them before, according to what you find in *Prov.* 3. 33. *The curse of the Lord is in the house of the wicked.* Sometimes they have not a heart to eat, and take the comfort of their estates

themselves : sometimes they are perplexed with fears, cares, sorrowes about their estates ; sometimes they are wasted at law, sometimes by fire, plundering ; sometimes in a secret way, that none can give any rational account of, but know the curse of God was there.

6. It makes men altogether unlike God ; *he is the father of mercies, and God of all comfort, 2 Cor. 1. 3. He makes his sunne to rise on the evill and on the good, and sendeth raine on the just and unjust, Matth. 5. 45. He giveth food to all flesh, Psal. 136. 25. He heares the desires of the humble and poore, Psal. 10. 17. He is kind to the unthankfull and to the evill, be yee therefore mercifull as your father is merciful, Luke 6. 36.* But now a man that is neer, pinching, miserable, and regards not the condition of the poor, to comfort their hearts, and strengthen their hands, he is unlike, & contrary to God, who is love, bowels, pittie, compassion, mercy, and very mindful of the poor. He made a law, *Deut. 15. 7, 8. If there be a poore man in thy land, thou shalt not harden thy heart, nor shut thy hand from thy poore brother, but thou shalt open thy hand wide unto him. So Lev. 25. 35.*

*Lu. 14. 13. When thou makest a feast, call the poore, the maimed, the lame, the blind, and thou shalt be blessed.*

*Lu. 4. 18. God annointed Christ to preach the Gospel to the poore : and hath not God chosen the poore to be rich in faith ? Jam. 2. 5.*

*Judas* was a hard-hearted wretch that cared not for the poor, *Joh. 12. 6.*

7. It puts in a caveat and barre in the Court of heaven against their prayers, they must have no entertainment there. *Prov. 21. 13. Who so stoppeth his eares at the cry of the poore, he also shall cry himselfe, but shall not be heard.* This man before he dyes shall come to some great streight or other, so as to cry either to man or God, and when he cryes, he shall not be heard ; he would not hear the poor crying, nor God who sent those poor, and cryed to him in those poor ; therefore when he cryes unto man for help, God will stop their eares, turne their hearts from him ; yea, stop his owne eare, and

and turne away his owne heart. *Luke 6. 38. With the same measure that yee meet withall, shall it be measured to you againe: you stop your eares, God will stop his eare: you shut up your bowels, God will shut up his: you with-hold your pence, God will with-hold his talents; the rich man cryed for a drop of water being in torment, but neither Abraham nor God would hearken to his request; he that would not give one crum, must not receive one drop. Matth. 5. 7. The mercifull shall obtaine mercy.*

8. It's a shrewd badge of a reprobate condition; a mercileffe mans name will hardly be found in the booke of life. *Coloss. 3. 11. Put on as elect of God, bowels of mercie, kindnesse.* Those are elect of God have had mercy, and being cal'd, they find and feele that mercy, and cannot but put on bowels of mercy, which declares their election: before, as *Paul* saith, *Tit. 3. 3. Men live in malice and envy, hatefull and hating one another*; but wher God hath once cal'd them, and manifested their Election, then they put on bowels of mercy, and they are as natural to them now, as their lusts were before, as bowels are to a parent, they pity others, as God pityed them: but where there be no bowels of mercy, but churlishnesse, hardnesse, unmercifulnesse, there is the black badge of reprobation rather then of election.

9. It's a degree of murther; some men hate and curse the poore, and the Scripture bluseth not to call them murtherers. *1 John 3. 15. Whoso hateth his brother is a murtherer. Job 24. 14. The murtherer rising with the light, killeth the poor and needy.* He devises wayes how to oppresse, suck, and squeeze them, and this is killing of them, and he is a murtherer for it as wel as the other: so, when a man sees his brother or neighbour poore, sinking, and like to be ruin'd, and wil not relieve him, being able to doe it; he falls into a degree of murther. The heathen, *Publius Mimus* could see this, who said, *qui succurrere perituro potest, cum non succurrit, occidit*; he that hath power to succour a man being ready to perish, and succours him not, he kills him. Suppose a man in the water or fire, you passe by, and lend him not your

hand, which if you had done, his life had been sav'd, are not you now guilty of his death? When the Priest and Levite passed by the man that going from *Jerusalem* to *Jericho* fell among Thieves; and relieved him not, it was their sin; and had he dyed in that condition, they had been accessaries to his death. If the poor be our flesh, then our goods are theirs as well as ours: and if we let them perish, we murder them and our selves too.

10. The end of that man will be very sad who hath beene mercilesse to others, he must have the end of a fruitlesse, or dead tree, he must be hewn downe and cast into the fire. *Jam. 2. 13. He shall have judgement without mercy, that hath shewed no mercy: all judgement, meere severity, pure wrath shal be his portion. Matth. 25. 41, 42, &c. it's the chiefe, if not the only sin which Christ mentions at the day of judgement. I was hungry, and ye gave me no meate, I was thirsty, and ye gave me no drinke: You shewed me in my poore members no mercy; therefore depart from me yee cursed into everlasting fire prepared for the Devill and his Angels.*

Seeing then uncharitableness is so great an evil, let us put on bowels of mercy, and strengthen the hands of the poore and needy. It's a hard time, things are dear, trading little, poore abound, and therefore now its seasonable for the rich to open the bowels of their compassion, and to succour those that are in want. *Job was a father to the poore, Chap. 29. 16. he did not eat his morsels alone, the fatherlesse eat thereof, Chap. 31. 17. The bellies and loynes of the poor blessed him, being fill'd and warm'd, with the flesh and fleece of his sheep, v. 20. Dorcas, Acts 9 39. It were wel if Jobs and Dorcas spirit & compassions were in al rich men, that so the hungry might be fed, the naked cloath'd, and necessities of the poore supplied: spare something out of your superfluities for them. Can you adorn your houses with pictures and hangings? your tables with Carpets, your selves with Pewter and Brasse, your Closets and Cupboards with Plate, and have you nothing for the poor who are the temples of God? Can you feed your dogs, parrets, monkeyes, pamper your horses,*



horses, and not mind poore Christians which lye at your doors? If it be so, how will the Lord take it at your hands? Remember *Dives*, he had been better to have given all to *Lazarus*, then to have met with such an end for his unmercifulnesse. The Lord Christ hath told you it's a blessed thing to give, *Acts* 20. 35. You would count it a blessed thing to shew kindnesse to Christ; the pappes that gave Christ sucke were counted blessed, *Luke* 11. 27. When you give to the poore, you give to Christ: *Matth.* 25. 40. *In as much as you have done it unto one of the least of these my brethren, you have done it unto me.* They are Christs brethren thou dost it unto, and he accounts it done to himselfe, yea the least or meanest it's done unto.

Again, is it not a blessed thing to have the Lord of heaven and earth to be indebted to one. *Prov.* 19. 17. *Hee that hath pitty on the poor, lendeth unto the Lord, and that which he hath given will he pay him againe.*

1. God is the poor mans surety.
2. He takes the debt upon himselfe.
3. Gives thee his word for security; his faithfulness and his honour are engag'd for performance: had you the Cities bond, the Parliaments security, the publique faith for repayment of what you expend upon the poore, it were nothing to this: O give, give unto the poor, and make God as much as you can indebted to you, hee is a good paymaster. *Luke* 6. 38. *Give and it shall be given unto you, good measure, pressed downe, shaken together, and running over.* If you will not make God your debter by giving, he will be your Judge for not giving.

We live in dangerous times, and riches are uncertaine things; the way to make them safe, is to bestow them upon the poor. *Eccles.* 11. 1. *Cast thy bread upon the waters, for thou shalt find it after many dayes:* If you keep it, you lose; if you cast it away, you shall find it again.

One had this Epitaph upon his tomb:

*Habeo, quod dedi perdidit quod servavi:*

If you would keep wine or meal you put them into emper-



ty vessels. *Isa. 58. 10, 11. If thou draw out thy soule to the hungry, and satisfie the afflicted soule, then shall thy light rise in obscurity, and thy darknesse be as the noone-day, and the Lord shall guide thee continually, and satisfie thy soule in drougt, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters faile not.*

*Quest.* Seeing wee are to strengthen the hands of the poore and needy, whether are we to give to all in such case?

*Ans.* It's the judgment of some, that no beggars should be reliev'd that goe from doore to doore, they think it an unwarrantable practise for people to doe so, and to be reliev'd upon so doing, its the nursery of many vagabonds, and vile persons; such live in no calling, are under no government, are the shame of the Magistrate, a disorder in a Common-wealth, and reproach of the lawes are made for reliefe of the poore in their severall respective places. Certainly those that begge up and downe, being able to work, and will not, you ought not to relieve, you sin in doing of it; the Apostles rule is, *if any will not worke he must not eat, 2 Thes. 3. 10.* And further, when Begging is made a trade, I see not how it's justifiable before God, or can be countenanced by man; there are few but can do something towards their living; and if they cannot, they ought to be relieved otherwise then by begging.

Yet to conclude it unlawfull to give to any that begge, I dare not: Christ healed two blind beggars, *Luke 18. 35. 42. John 9. 7, 8.* and did not reprove them for their begging.

Besides, he hath given out a rule, *Luke 6. 30. Give to every man that asketh of thee,* which would be void and uselesse if I might give to no beggars.

1. Then, if you be able, you ought to give to all that are truly poor and needy, justly necessitated to aske, even those that are able to worke, and willingly would work; but through the ill disposition of the times cannot get any, or not sufficient to maintain them.

2. If men be not able to relieve all that shall aske, then  
caution

caution and Christian wisdom are to be used: you are to observe the rule of nature which leads you to give.

1. To your kindred according to the degrees thereof.
2. To your affinity.
3. Your friends.
4. Cohabitators of the same Village, Parish, Citie, County, Kingdome.

5. To strangers whom providence shall offer unto you.  
But more specially,

1. You are to consider whether they be godly poore or not: and if godly, there to place your charity. Gal. 6. 10.  
*As we have opportunity, &c.*

2. Their necessity, and so

1. It may be extream, they may be in danger of life, ready to starve, as *Lazarus* did at *Dives* doore; or in danger of sinning, as Captives to turne Turks, and poor amongst us of turning to Popery, to steal; now such are to have help before others.

2. It may be great, attended with some grivevous inconvenience, as losse of liberty, sinking of a family, scandall to religion; now these are to have a hand reach'd out to them, when others may not.

3. There is a common necessity, when poor want, live not so comfortably as they would: and these as we have ability and occasion we may, the other we must relieve.

3. Their impotency; they may be sicke, infirme, lame, blind, aged, so that they are not able to doe ought for a livelihood.

4. You are to consider their serviceablenesse formerly; the more useful any have been in Church or State, the more good they have done to either or both, the rather should they in case of want feel your charity then others, as many now that have ventured their lives in the wars:

5. The cause of their poverty and want; if men have been brought to it by sickness, by special acts of providence, fire, losses at Sea, plundering, robbery, unfaithfulness of men and their dealings; these are to be pittied, supported  
before

before others that have brought themselves to beggary by ill courses.

## V E R S. 50.

*And they were haughty, and committed abomination before me, therefore I tooke them away as I saw good.*

**H**ERE he goeth on in numbring Sodoms finnes, and shewing Sodoms end; they sin'd against God, and he tooke them away for their finnes.

*They were haughty.*

The Sept. ~~quaydaxw~~ they gloryed; sin they did grievously, and gloryed in their finnes. Mont: they are lifted up. Some Expositors read it participially thus; *exalting themselves, they committed abominations.*

In the former verse was spoken of pride, and therefore I shall say nothing of haughtinesse, it being so neare of kinne to pride, if not the same.

*Committed abomination.*

By abomination we may understand that sinne which is denominated from that place, viz. Sodomie, unnaturall lusts, filthy uncleannesse; for they being proud and haughty, excessive in eating and drinking, abounding in idlenesse, neglective of the poore and needy, how could it be that they should be chaste? no, they were uncleane, and abominable uncleane, according to that you read, Rom. 2. 27. *The men leaving the naturall use of the woman, burned in their lust one towards another, men with men, working that which is unseemely.* When the Angels came to Lot, Gen. 19. the Sodomites thinking they were men, both old and young: *And all the people from every quarter compassed his house, and said, bring out the men that came unto thee, that we may know them,* vers. 4, 5.

This lying with the Male an unnaturall sin, we first finde pra-

practis'd by these *Sodomites*, who as *Jude* saith, gave themselves over to fornication, and went after strange, or other flesh: the women did not content them, but they burnt in their lusts men towards men, and committed abomination one with another; it was other flesh then God appointed for generation: Man and Wife are one flesh; but man and man, woman and woman can never be so.

*Before me.*

That is, publicly, at noon-tide, in the sight of all, suitable to what you find in *Isa. 3. 9.* *They declare their sinne as Sodome, they hide it not.* Lawfull acts of this nature should be in secret; but they did unlawfull acts against the light of nature, and that openly. *Zeph. 3. 5.* *The unjust knoweth no shame.* Such were these *Sodomites*.

Their sinne is set out emphatically; in *Gen. 13. 13..* *The men of Sodome were wicked, and sinners before the Lord exceedingly.*

1. They were wicked, and intensively wicked, which the words wicked and sinners import; for the spirit saith not only they are wicked, but wicked and sinners.

2. Sinners before the Lord; they sin'd impudently, openly, and as in the presence of God, himselfe looking on: and they were sinners against the Lord, as some doe read the words; that is, *they sin'd with a high hand.* *1 Sam. 2. 25.* *If a man sinne against the Lord, who shall intreate for him?* They are heynous finnes, and these *Sodomites* sin'd against conscience, common equity, and light of nature.

3. Exceedingly; they were not seldome or little in sinning, but frequent, and much, and their sins of a transcendent nature: As *Nimrod* was a mighty hunter before God, so these were mighty sinners before him, none equall to them then on the earth.

*I tooke them away.*

Heb. is, *רָמַסְתִּים* *removere feci, I caused them to be removed:* what this removing or taking away was, you may see, *Gen.*

19. 24. 25. *The Lord rained upon Sodome and upon Gomorrah brimstone and fire from the Lord out of heaven: And he overthrew those Cities; and all the Plaine, and all the inhabitants of the Cities, and that which grew upon the ground.*

Here is one of the most dreadfull judgements, if not the dreadfulllest of all that we find in the booke of God, executed upon sinners. The Lord from himselfe immediately, miraculously, suddenly sends a rain from heaven, of fire and brimstone, which was dreadfull to the sight, to the smell, but worst of all to feele: and they having been hellish in sinning, are made hellish in suffering; for fire and brimstone is the punishment of hell. *Rev. 19. 20. 10. Jude* tels us, *they suffered the vengeance of eternall fire*, vers. 7. They passed through a temporall, or temporary fire, to an eternall fire: and *Peter* saith, *They were condemned*, 2 *Epist. 2. 6.* God turning the Citties of *Sodome* and *Gomorrah* into ashes, condemned them with an overthrow, he condemned them here, and to eternity. And the Prophet *Jeremiah*, when hee was in a cursing veine, curses the man brought tidings of his birth, thus; *Let that man be in the Cities which the Lord overthrew, & repented not*, *Jer. 20. 16.* The Prophet judged them accursed, and so separate from God for ever, they repented not of their sinne, for *Sodome* was overthrowne in a moment. *Lam. 4. 6.* Neither did God repent of what he had done, and therefore no reconciliation could be between them, but they perished utterly. Not only were the men consum'd in this judgement, their houses and buildings turn'd to ashes, their Cattle, Corne, and what ever grew upon the ground: but even the ground it selfe is under a curse still, being *lacus asphaltites*, or *mare mortuum*, nourishing no living creature, and so extremely salt, that it beares up whatever is thrown therein to, and birds that flye over fall downe into it, being suffocated wiith the poysonous vapours which rise from it: so that now this Plaine which was a fruitful valley, and as Paradise, is become through the peoples sins, and just judgement of God, a filthy and sulphurous and poysonous Lake.

*As I saw good.*

Some read it, *as thou hast seen*. The men of Jerusalem from the Turrets of the Temple, their prospects in Sion and Jerusalem, could see this lake, and the hand of God upon the Sodomites therein, and therefore saith, *as thou hast seen*: and so Jerome, *sicut vidisti*. But the Hebrew is, *כראיתי* as I have seene. Gen. 18. 21. *The Lord went downe to see whether Sodome had done according to the cry of it*. The cry of her sinnes was great and grievous, and the Lord finding it so, he did as he saw good, and cause, he dealt with it as you have heard.

*Obser. I.*

The Lord remembers the iniquities of people long after they are committed, yea after they are dead and gone. Sodom's sinnes were not forgotten, though they had lin'd them many hundreds of yeares before; no vestigiats left of them or their Cities.

*Behold, this was the iniquitie of thy sister Sodome, pride, &c.*

God remembred the provocation of him by the Jewes at the Red Sea, in Davids days, which was long before. Psalm. 106. 7. The Calfe they made at Horeb, ver. 19. Their idolatry, fornication and murmuring were fresh in Gods thoughts, in Pauls dayes, 1 Cor. 10. 7, 8, 10. Balaam's, Sodom's, the old worlds, the Angels were minded by God, and mentioned by his spirit in Peters dayes, 2 Pet. 2. 15. 6. 5. 4. The Angels had lin'd 4000. yeares before, and above, yet was not their sin forgotten. 1 Sam. 15. 2. *I remember saith the Lord of hosts, what Amalecke did to Israel, how he laid wait for him in the way when he came up from Egypt*. This was 400. yeares before: It was twice 14. generations from David to CHRIST, and yet there is a gentle touch upon Davids sinnes, Matth. 1. 6. 17. God hath a firme and tenacious memory, it lets nothing slip which once it receives: you see sinfull acts of men in States are kept upon the file, and on record, and many hundreds of yeares after are brought

forth. God keeps the sins of Cities, Kingdomes, Princes and people in his book of remembrance, which should lesson us to take heed what we doe. Men do not more easily sinne, then forget their sins, but God doth not so easily or quickly forget them. *Job 13. 26. Thou makest me possesse the iniquities of my youth. Psalm. 25. 7. Remember not the sinnes of my youth.*

2. Plenty is the Parent of sinne, yea many sins. *Sodome* as hath been shewne, was scituate in a Plain very fruitfull and delightfull, as appears, *Gen. 13. 10.* It had abundance, and what was the effect thereof, *pride, fulnesse of bread, idlenesse, unmercifulnesse, haughtinesse and uncleannesse. Deut 32. 15. Jesurun waxed fat, and kicked: thou art waxed fat, grown thick, thou art covered with fatnesse; then hee forsooke God which made him, and lightly esteemed the rocke of his salvation.*

When *Israel* grew rich, had plenty of all things about her, then she became like a fatted Oxe that kicks at the owner, and cares for none. *1 Sam 2. 29. Wherefore kicke yee at my sacrifice, and at mine offering. They slighted the sacrifices and offerings of God, and in so doing, they slighted, they kicked at God. Nehem. 9. 25, 26. When God had brought them into Canaan, they tooke strong Cities, a fat land, possessed houses full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance: so they did eate and were filled, and became fat, and delighted themselves in thy goodnesse. Nevertheless they rebelled, and were disobedient against thee, and cast thy law behind their backs, and slew thy Prophets which testified against them, to turne them to thee, and they wrought great provocation.*

*Solomon* when he abounded most with Gods blessings, then he loved strange women, multiplyed Wives and Concubines, and fell to idolatry, as you may see from *1 King. 10. & 11. Chap. Jer. 5. 27, 28. They are become great, waxen rich, they are waxen fat, they shine, they overpasse the deeds of the wicked: They went beyond the very heathen in wickednesse, Ezek. 5. 6, 7. Jerusalem here in this Chapter, the metaphorically woman, for whom God had done so much, and upon whom*



whom he had bestowed broidered work, skins of Tachasch, fine linnen, silke, ornaments, bracelets, chaines, jewels, rings, a Crowne, gold, silver, fine flower, honey, oyle, shee playes the harlot, abuses those choise blessings and abundance shee had, to idolatry: shee sacrificed her children to Idols, and walked in such lewd wayes, that the daughters of the Philistims were ashamed of her, *vers. 27.* Dives was wealthy, and as wicked as wealthy. *Jam. 5.* the rich men that had plenty of all things, with-held the labourers hire that reaped downe their fields: they liv'd in pleasure, were wanton, condemned the just.

Plenty is dangerous, yet all men labour to be rich, and have much about them: mens tables & estates prove snares. The bag catch'd *Judas*; and many in prosperity have fallen who stood in the dayes of adversity.

3. The Lord gives outward blessings, not only to Saints but to sinners, yea to great and notorious sinners; even the *Sodomites* that were wicked, and sinners before God exceedingly, had bread, and abundance thereof; that is, of all outward blessings, edible and potable; they had variety and likewise other things plentifully.

*Matth. 5. 45.* He maketh his sunne to rise on the evill and on the good, and sendeth raine on the just and the unjust. Not onely *Abraham* and *Lot* had the sunne and raine, who were righteous persons: but *Sodomites*, who exceeded all sinners then in the world, had the sunne shining upon them, *Gen. 19. 23.*

Other Nations had the dewes of heaven, and fatnesse of the earth as well as the Jewes, Gods own people. The *Canaanites* & others had that pleasant land which flowed with milke and honey before they had it: and they were so wicked that the Land could bear them no longer, but even swallowed them out, *Levit. 18. 28.*

*Antiochus* a vile person had the Kingdome, *Daniel 11. 21.* So *Abah* that sold himselfe to worke wickednesse in the sight of the Lord, *1 King. 21. 25.* he was a King in Israel.

The whore of *Babylon* was arrayed in purple, decked with gold,

gold, precious stones, and pearls : and when *Jerusalem* here was grown worst then the Nations round about her, yet then she had the blessings of God in great store : so that all things come alike to all, and no man knoweth love or hatred by all that is before them, *Eccles.* 9. 1, 2.

If any man should conclude himself a good man, belov'd of God, because he gives him many blessings, much of the creature; then may it be said, the *Sodomites* were good men, for they had plenty : If any should say he is an evill man because he wants these, then *Lazarus*, the Apostles, Christ himselfe should be so, because they had little or nothing. God gives his outward blessings promiscuously to good and bad, that men may see he is impartiall in his outward dispensations, that good men using them well, and honouring him therewith, might encrease their comforts and rewards; that evill men abusing them to the service of their lusts, and dishonour of their giver, might have the deeper condemnation.

4. Cities commonly are guilty of great sins; *Sodome* was a Citie, 2 *Pet.* 2. 6. the Cities of *Sodome* and *Gomorrha* : and there were two more which you have specified in *Deut.* 29. 23. together with the other, *Sodome* and *Gomorrha*, *Adma* and *Zeboim*, which the Lord overthrew in his anger and wrath; these foure Cities perished together, and they were full of crying sins, pride, gluttony, idlenesse, inhumanity, uncleannesse, and the like, these sins runne through them all. *Jude* 7. *Sodome* and *Gomorrha*, and the Cities about them, they gave themselves to fornication, and went after strange flesh.

There were high places and Idols in the Cities of *Samaria*, 1 *Kings* 13. 32. *Isa.* 10. 10. *Hos.* 8. 5. The woman of one of the Cities of *Samaria* that talk'd with Christ, *John* 4. was very bitter, lived in uncleannesse, and worshipped shee knew not what.

*Babylon* was full of cruelty and pride, *Jer.* 50. the bloody Citie, *Ezek.* 20. 6. *Niniveh* so abounded with sin in *Jona's* dayes, that had they not repented, destruction had bene upon  
upon

upon them, see *Nabum* 3. 13. *Jerusalem* had violence and strife in it, *Psal.* 55. 9, 10, 11. *Mischiefe*, sorrow, and wickednesse are in the midst thereof, deceit and guile depart not from her streets. *Zeph.* 3. 1, 2, 3, 4. she is cal'd the filthy, polluted, oppressing Citie: her Princes were roaring Lyons, her Judges evening Wolves, her Prophets light and treacherous persons, her Priests polluted the Sanctuary, and did violence to the Lord. *Ezek.* 8. you may read what horrible abominations were in the Temple and Citie. *Lam.* 4. 13. her Prophets and her Priests shedde the blood of the just in the midst of her.

5. Sinners in time come to a height and impudency of sinning, they committed abominations before mee. Nothing restrained them, not conscience, light of nature shame amongst men, fear of punishment, spectacles of death, but they goe on and sinne in the sight and presence of God. *Isa.* 66. 4. *They did evill before mine eyes, even in the Temple.* Where God dwelt, they sin'd, set up Idols, and worshipped them: to what a height of sinning did *Manasses* come, and the Jewes in his dayes, they did that was evill in Gods sight, and provoked him to anger, *2 King.* 21. 15. in tract of time sinners become stout, and will contest, *Mal.* 3. 13. *Your words have been stout against me, yet yee say what have mee spoken so much against thee? yee have sayd it's in vaine to serve God, &c.*

6. When God brings terrible judgements upon Kingdomes, persons, he seeth cause for it, therefore I took them away as I saw good.

I saw what sinners they were, I came down from heaven, examined the cry of their sins, and saw sufficient cause to make me stretch out my hand, and raine downe fire and brimstone upon them. When God drown'd the old world, confounded their language, made the earth to swallow up *Corah*, *Dathan*, and *Abiram*, when he sent fiery Serpents amongst them, famines, plagues, warres, captivity, hee saw cause for all these.

There is never any publique or private judgement befalls States,

States, Cities, or persons, but the Lord hath great and just cause to doe so: if there were no sin, there would be no punishment. Lam. 3. 39. *Wherefore doth a living man complain, a man for the punishment of his sinnes.*

7. We ought to take notice of Gods judgments upon sinful places, and to beware of their sins; God doth therefore tel us in his holy word what he hath done to Sodom & other places for that end. This judgment upon Sodome is oft mentioned, Gen. 13. 10. Isa. 1. 9. Lam. 4. 6. Luke 17. 29. Rom. 9. 29. 2 Pet. 2. 6. Jude 7. And here also when God threatens to Punish sinful persons and places severely, hee tels them they shall be made like Sodome, as in Deut. 29. 23. Isa. 13. 19. Jer. 49. 18. 50. 40. Zeph. 2. 9. and in Amos 4. 11. he saith, *he had overthrowne some of them as he overthrew Sodome.* In 13. places this fore judgement is mentioned, that so we might frequently meete with it, minde it, and abhorre the sinnes brought it upon them: If the sinnes of Sodome be found in Cities, pride, fulnesse of bread, abundance of idlenessse, unmercifulesse to the poore, uncleannesse, they shall have Sodomes judgement, or some æquivalent. It may be we are free from Sodomes sins, and I would we were: but are we not guilty of worse? I feare we are: If wee receive not the Gospel in the power of it, as Capernaum did not, Christ tels you it shall be easier for Sodome and Gomorrha in the day, &c. Matth. 11.

VERS.

## VERS. 51, 52.

*Neither hath Samaria committed halfe of thy sins; but thou hast multiplyed thine abominations more then they, and hast justified thy sisters in all thine abominations which thou hast done.*

*Thou also which hast judged thy sisters, beare thine owne shame for thy sinnes that thou hast committed more abominable then they: they are more righteous then thou: yea be thou confounded also, and beare thy shame in that thou hast justified thy sisters.*

**T**He scope of these two verses is to convince Jerusalem, that she was more wicked then others, then Samaria, or Sodome her sisters, and therefore ought proportionably to be confounded and shamed for her abominations,

*Samaria.*

This was the chief City of the ten Tribes, and is here put for the Kingdome of Israel, as it's distinct from the Kingdome of Judah, and is oft cal'd *Israel* and *Ephraim*, and the sins of the *Israelites* or *Ephraimites* were exceeding great. Their Kingdome was begun in rebellion and idolatry, *1 Kings* 12. 19. 28, 29. They rebell'd against the house of David, chose *Jeroboam* to be their King, who set up the golden Calves at *Dan* and *Bethel*, and drew the people to worship them; hee made priests of the lowest of the people, set up high places, devised feasts and worship of his owne, *vers.* 31, 32, 33. And all the Kings of Israel were wicked, *Ahab* so abominably wicked, that none was like unto him. *1 King.* 21. 24. *Jezebel* filled the land with wickednesse: Shee caused *Naboth* to be unjustly accused and ston'd to death, *Chap.* 21. 10. the

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true

true Prophets were persecuted, 850. false Prophets countenanced, *Chap. 18.*

There was no truth, mercy, or knowledge of God left in the land; swearing, lying, killing, stealing, adultery abounded, *Hof. 4. 1, 2.* They were profound in slaughtering, *Chap. 5. 2.* The Priests of Israel were murderers, *Chap. 6. 9.* The pride of Israel was great, *Chap. 7. 10.* They had de pely corrupted themselves, *Chap. 9. 9.* Confederated with the *Assyrians* and *Egyptians*, *Chap. 12. 1.* Provoked God to anger most bitterly, *Vcrf. 14.* They walked in the statutes of the heathen, and of the Kings of Israel, they sinn'd secretly and openly: they set up images and groves on every high hill, under every greene tree, burnt incense in all the high places as did the heathen: They rejected the statutes and covenant of God, they left all his commandements, caused their sonnes and daughters to passe through the fire; they used divination and enchantments, and sold themselves to doe evil, *1 Kings 17. 8, 9, 10, 11. 15, 16, 17.* Now although the ten Tribes comprized in the word *Samaria* were guilty of these and many other sinnes, yet they were not the halfe of *Jerusalems* sinnes. *Samaria* hath not committed the halfe of thy sinnes: which we are not to account of by Arithmetickall proportion, as if *Jerusalems* sinnes for number were more then so many more: but the quality and nature thereof were such, so dreadfull, so grievous, cloath'd with such circumstances and aggravations, that compar'd together, and all things considered, those of *Sodom* and *Samaria* were not halfe so bad. The *Sodomites* had only the light of nature to direct them: the *Samaritans* had a devised worship forced upon them by *Jeroboam*, and were held to it by succeeding idolatrous Kings. They had not the Law, the Temple, the Arke, the Prophets, the true Priests, sacrifices, solemn feasts, and good Kings, as *Jerusalem* had, therefore *Jerusalems* sins were the greater: *Samaria* had heard and read of Gods heavy judgement upon *Sodom*, for her wickednesse: *Jerusalem* besides that had seen Gods dealing with *Samaria*, that the ten Tribes were ruin'd and carried away into captivity; that she alone was preserv'd and

and reserv'd as Gods peculiar : and now for *Jerusalem* to be ingratefull, to fall into, and to continue in thoe sins, for which the *Israelites* suffered so much, notwithstanding the threats of the Prophets ; yea to set up the Image of Jealousie at the gate of the Altar, to picture the forms of all creeping things and abominable beasts, and to pourtray all the idols of the house of Israel upon the wals of the Court, and for the Elders to offer incense before them ; to place *Tammuz* in the Temple, women to weep for that abominable Idoll, men therein to worship the sun towards the East, and put the branch to their nose, and fill the land with violence, Ezek. 8. These things make the Lord to say, that *Samaria* committed not halfe of thy sinnes, but thou hast multiplyed thine abominations more then they : And as it is, Jer. 3. 5. Behold thou hast done and spoken evill things as thou couldst. She was become so wicked, had sin'd with to high a hand, that she could not doe worse, she exceeded all. Ezek. 5. 6, 7. *Shee hath changed my judgements into wickednesse more then the nations, and my statutes more then the Countreies that are round about her : and multiplyed more then the nations, more sins, more aggravations.*

*And hast justified thy sisters.*

Heb. *וַיִּצְדִּיקי* *justificasti*, not hast made them holy, just, righteous, as the papiſts do intrpret the word, when they treat of justification ; but by the greatnesse of thy sinnes hast declared them to be lesse sinners then thy selfe : so *Sanct.* faith, that *justificare* in this place is the same with *justum ostendere* : and *Vatab.* *justiores te esse ostenderis*, thou dost manifest that they are more righteous then thy selfe ; for set their sins with thine, and the disproportion is so great, that they are not halfe such sinners as thou art, they seeme just in comparison of thee, thy sins are heavy, and theirs are light ; this doth not lessen the sins of the *Sodommites* or *Samaritans*, or suppose them to be innocent ; but onely sheweth that their sins had not such heynous aggravations as theirs of *Jerusalem* had.



Verf. 52. *Hast judg'd thy sisters.*

Heb. פלל *hast pronounced judgement* saith Montanus פלל signifies to pray, to *appeale*, and it's likely the Latine word, *appeal*, and English, *appeale*, do come from it; but frequently to judge. Avenarius saith, its *verbum juridicum*, and פליל is judges, Exod. 21. 22. Deut. 32. 31. Job 31. 11. Vatab, saith, that *pilalti* signifies in *alios decernere sententiam tanquam merito punitos*. Thus *Jerusalem*, when she heard of Gods severe proceedings with *Sodome*, shee said their sinnes were great, and those judgements deserved: When she saw *Samaria* besieged, taken, and the ten Tribes carried away by *Salmanezzer* into captivity, she did not pity, but censure them, looking at them as Rebels, Idolaters, Apostates, and Persecuters, and so adjudged all those punishments due unto them which they under-went, thinking her self more righteous then they of *Sodome* or *Samaria*.

*Beare thine owne shame.*

Heb. כלמחר שאי the word for shame notes more then ordinary shame, *ignominie*, *reproach*, from כל which signifies to be calumniated, to have such words and usage as if one were a dog, or esteemed no better then a dog: hence the word *calumnia*, *calumnie*, and it is always used in contemptuous, or in an ill sense, as some Criticks observe; whereas כוש is not, neither notes so deep a shame, reproach as כלם doth. Jer. 14. 3. *They were ashamed and confounded* בשו והכלמו here are both words; one imports *shame*, the other *confounding shame*, exceeding great shame. Isa. 50. 6. *I bid not my face from shame and spitting*. When Christ was put to death, you know how ignominiously they used him, scoffing at him, and spitting upon him, they slighted and reproached him to the utmost. The Sept. renders the word *shame* in our Prophet, βασανον torment, because such shame is a torment, a burthen. *Vulg.* thy confusion. *Casal.* thy obscenity or filthinesse. Others, thy ignomine. *Calv.* *probrum tuum*.

*Beare*

*Beare thine one shame.*

The meaning of the phrase is this ; seeing thou hast done shamefull things , yea so shamefull, as the sins of *Samaria* & *Sodom* seeme little in respect thereof ; now looke for , and submit unto shamefull judgements which I shall bring upon thee. I wil bring the *Assyrians* , they shal discover thy wickednesse , strip thee of all thy Jewels and Ornaments, stone thy Children, burn thy Habitations, carry thee away Captive : *I will make thee a reproach and hissing* in the open view of all the world, as I did the *Sodomites* and ten Tribes, when I punished them for their abominations : I know it wil be very heavy for thee , but however beare thine owne shame.

This expression of bearing shame you have it not elswhere then in this Prophet , its peculiar to him , and frequent. It followes here in this verse againe, *be thou confounded, and beare thy shame.*

The word for confounded is, כושי which in the Sept. is, *tu erubescere*, or *pudefias*, be thou ashamed. Only *Æcol.* & the *Vulg.* *confundere*, be thou confounded , and so our Interpreters of the Bible have put it : and if wee take it for granted, that כוש noteth confounding shame , yet not such as כלם doth.

The words being opened , and sense given , we should come to the Observations ; but before we do that, one quere is to be made and answered.

The quere is, seeing that *Jerusalem*s sinnes were greater then *Sodom*s and *Samaria*s , and they righteous in comparison thereof ; why had thee not greater punishments then they ? *Sodom* was consum'd with fire from heaven ; the 10. Tribes so extirpated and captivated , as that they never returned , or became the Lords people to this day : God is just , and the greatest sinners should have the greatest punishments.

To this I answer,

. That

1. That as God would have wholly spared *Sodom* had there been ten righteous in it, *Gen.* 18. 32. So there being many righteous in *Jerusalem*, who cried for mercy, and bewailed the abominations thereof, the Lord lessened the judgment. That there were many righteous in it, who sighed and cried to the Lord, you may see, *Ezek.* 9. 6. And if God will divert judgements for their sakes, hee may also lessen them.

2. Gods judgements upon *Jerusalem*, all laid together, were greater then the fiery hand of God upon *Sodome*: the Famine, which made the pittiful women to eate their children, *Lam.* 4. 10. The fathers to eate their sonnes, and the sons their fathers openly, *Ezek.* 5. 10. The Pestilence, the Sword, and Captivity were, all things considered, soarer stroaks of God upon *Jerusalem*, then the fire from Heaven upon *Sodome*, and you have divine testimony for it, *Lam.* 4. 6. *The punishment of the iniquity of the daughter of my people, is greater then the punishment of the sinne of Sodome that was overthrowen in a moment, and no hand stayed on her.*

*Sodoms* punishment was sharp, but short: *Jerusalem*s was sharp and long; to kill a man by degrees, by cutting off fingers, toes, eares, armes, legs, is farre worse then cutting off the head at once; such was Gods dealings with *Jerusalem*.

3. If the punishment of the ten Tribes were greater; for they endured three yeares siege, *2 Kings* 17. 5. and were carryed away into *Assyria*, and never return'd?

I answ. God hath his prerogative to punish sinners with what degree of punishment he please here in this life; hee may punish lesser sinners with greater punishments, and greater sinners with lesser punishments, & yet be free from partiality or injustice, because he hath a day to reckon with sinners hereafter, and then wil render to them fully according to the merit of their sinnes. *Ezra* 9. 13. *God punished them lesse then their iniquities deserved.* And if *Jerusalem*s punishment came short of the ten Tribes, the more remain'd behind without repentance, & God rendered it in due time; but

but upon search into the word, it may appeare that *Jerusalem's* punishment was not short, but beyond the tenn Tribes. Ezek. 5. 9, 10, 11, 12. God saith there, *he will doe that in her which he had not done, & whereunto he would not do any more the like.* The meaning is, he would punish *Jerusalem* more, and otherwise then he had done *Sodome, Samaria*, or any other before. God sweares there, that hee would not spare them, nor have any pittie. *Samaria* was not burnt, when taken, and the Tribes carryed away; but *Jerusalem*, the Temple, and all the holy things in it were burnt, and taken away, the people divided into 3 thirds, and each third pursued with judgement.

4. God may shew mercy to the greatest sinners, & bring them to a condition of enjoying the greatest privileges, to shew the riches of his free grace and mercy: and so hee did here those that sin'd more then *Sodomites* or *Samaritans*; after great sufferings and 70. years captivity, he brings back to *Jerusalem*, bestows a new City and Temple upon them, with the privileges and ordinances thereof: and besides we may remembe: that the promise of return from *Babylon* was not made to *Samaria* or the 10. Tribes after 70. years, but unto *Jerusalem*, and the two Tribes that were left. Jer. 29. 10. The 10. Tribes were gone into captivity before *Jeremiah's* dayes; about the sixth yeare of *Hezekiah* they were carryed away, and *Jeremiah* prophesied not till the 13<sup>th</sup> yeare of *Josiah*, Jer. 1. 2. and he was then come to the dayes and reign of *Zedekiah*, as appears, Chap. 21. 1. And it was above 120. years that the Tribes had been then carryed away, as is evident upon compute of the yeares, from the 6. of *Hezekiah*, to the times of *Zedekiah*: therefore its said, Ezra 1. 5. *When the time of return came, that the fathers of Judah and Benjamine rose up to come and build the house of the Lord at Jerusalem.* Gods promise was given out to shew mercy to them, and bring them back, which he did, notwithstanding their great sins, to shew his faithfullnesse and fulnesse of mercy.

## Obſer. I.

The ſins of one people may be greater then the ſins of another ; all ſins are not equall, nor all ſinners equally guilty. *Jeruſalems* ſins exceeded *Samaritah's* and *Sodom's*, they were not half ſo great ſinnes as ſhe was.

The more mercies any people enjoy, the greater are their ſins if they answer not thoſe mercies.

*Jeruſalem* was taken from a low, bloody, beggarly, perishing condition : God bleſſed and multiplied her exceedingly, entered into covenant with her, and took her to be his ; he beſtowed upon her beauty, honour, renown, wealth, all things deſireable : he ſet her in the miſt of the Nations, *Ezek.* 5. 5. that all might ſee what he had done for her. She was the holy City, *Matth.* 4. 5. and had thoſe priviledges, ordinances, and advantages which no City in the world had ; he had often delivered her out of the hands of enemies, eſpecially in the dayes of *Hezekiah*, when *Senach-ris* lay before her with 185000. men, *2 K.* 19. 35. Yea God had wooed her by his Prophets, made many gracious promiſes to her, water'd her and watch'd her night and day, *Iſa.* 27. 3. done what he could for her, *Chap.* 5. 4. and yet ſhe ſin'd notoriously, exceſſively againſt God more then the Nations. Thoſe had not halfe her mercies, did not commit halfe her ſinnes ; ſuch abominations, lewdneſſe, villanies, were not to be found elſe-where. Shee ſin'd wilfully, *Jer.* 44. 16, 17. She continued in ſin, notwithstanding great means uſed to reclaim her, *Neb.* 9. 26. She provoked God to his face, *Iſa.* 65. 3. Shee was infatiable in wickedneſſe, *verſ.* 28, 29. of this Chap. Shee cauſed other Nations to ſinne with her, *Ezek.* 23. 16, 17.

Theſe and many other aggravations were in her ſins : and as the Jewes then ſinn'd greater ſins then the *Sodomites* and *Samaritans*, ſo Chriſtians now ſin greater ſins then the Jewes did then. Goſpel-ſins are the greateſt ſins : In the Goſpel is held out the greateſt grace, mercy and love to ſinners, and if theſe be refus'd or abus'd by them, their ſins will be exceeding

ceeding sinfull, and it will be more tolerable for *Sodomites*, *Samaritanes*, *Hierosolymites*, *Niuvites*, or any, then for such. Christians sins will be found the scarlet and unparallellable finnes.

2. That comparing of sins and sinners together, makes great sins seeme little, and great sinners seeme righteous.

*Sodom*es and *Samaria*'s sins were great and grievous; yet compar'd with *Jerusalem*'s, they seem'd little, not halfe so great or grievous: thou hast justified thy listers, and they are more righteous then thou. Neither of them were little sinners, or had any righteousness; but being laid together, sins and sinners, *Jerusalem* was transcendently sinfull, and unrighteous, and they lesse sinfull, lesse unrighteous. Great things when they are exceeded by greater in view, they seem little: a great house is nothing to a great rocke, a great mountain or Citie; a great River is nothing to the Ocean, so a great heape of sins is as nothing to a greater; what's a cart-full of dung to a great dunghill, and as it is in quantities, so in qualities: some poysons are so poysonous, so strong, that they kill immediately, others, though more in quantity, yet are longer in producing such an effect, and in comparison they are no poysons: so some sins and sinners compared with others, are as none. *Luke 18. 14.* The *Publican* went down to his house justified rather then the *Pharisee*: This *Pharisee* compar'd himselfe with the *Publican*, and thought himselfe righteous; but the *Publican* in comparison of him was righteous. There is a righteousness which doth condemn, and there is a sinfulness which doth justifie, and both are naught: A *Pharisaicall* righteousness damns a man, when a *Jerusalem*s sinfulness justifies a man: take heed therefore of comparing your selves with others who are worse, and greater sinners then you, and from thence of framing a righteousness to your selves notwithstanding. *Sodom*e & *Samaria* were lesse sinners, more righteous then *Jerusalem*, yet you know how God dealt with them, and destruction will be the end of all those who trust to such righteousness.

3. Great sinners see not, or forget their own sins, and are apt to censure, judge, and condemn others who are lesse sinfull then themselves, and especially when they are under the hand of God.

*Jerusalem*, whose iniquities and abominations were incomparable, beyond *Sodom*s & *Samaria*h's, sees not her owne sins, remembers not how she had dealt with her God, her Lord, and Husband, but forgets him, *Jer.* 2. 32. and here judges her sister *Samaria*, and thought her sins and courses so grievous, so foule, and provoking, that when she was besieged three years, carry'd into captivity, and suffered sadde things; it was well done of the Lord to deale so by her, that she was more wicked then her selfe or any others. *Luke* 13. 1, 2, 3, 4, 5. When some out of *Galilee* were sacrificing, *Pilate* gave command they should be slain, and so made sacrifices of them: they that saw them brought to such an end, presetnly judg'd them to be the greatest sinners of all the *Galileans*: So those were slaine by the fall of the Tower in *Siloe*, they thought *Jerusalem* had not greater sins in it; but it was otherwise, *Christ* told them that they were as great, or greater sinners; *Except yee repent, yee shall all likewise perish.* It's not warrantable to conclude them to be the greatest sinners who are smitten with some heavy hand of God; then *Job* and *Josiah* might have been censur'd to be the greatest sinners of their times. You may observe in humane politicks, that oft accessaries and instruments in plots, treasons, rebellions and murthers, do suffer, when principals escape; and so God sometimes executes judgements upon lesser sinners, and lets others who are greater, supervive. Let us in stead therefore of judging others, judge our selves, and feare we are reserved for the like, or worse judgements, if we repent not.

*Jerusalem* who judged her sister to be the greatest of sinners, and justified her by the greatnesse of her own sins, was reserved for greater judgements, and a worse end, because she repented not.

4. It is a shame for those who are guilty of the same, or greater



greater finnes, to judge others. *Jerusalem* committed the same sins, and did worie, yet she judged *Samarit* ; and this was her sin and shame ; in the Heb. the words run thus, *Thou also beare thy shame, who hast judged thy sisters in thy finnes, in which thou hast done abominations more then they.* It's a shameful thing to reprove, censure, or judge those are lesse sinful then our selves, and especially being under the hand of God for their sins.

1. We justify our selves in so doing, and step into Gods throne.

2. We give occasion to the censured to say, *Thou hypocrite, pull the beame out of thine owne eye, before thou meddle with the woate in mine.*

3. We condemn our selves in so doing. *Rom. 2. 1. He that doth the same thing, or worse, and judges another, hee condemns him selfe.*

4. We insult over them, and adde affliction to affliction if they be judg'd by the Lord.

And all these are matters of shame, he that reproves or judges others, should be innocent him selfe.

When the Scribes and Pharisees brought, and complained unto Christ of the woman taken in adultery, hee said unto them, *he that is without sinne among you, let him first cast a stone at her.* Christ did not meane simply, he that is without sinne, for he knew there were none such living except him selfe ; but he that is without that sin. or sins equivalent ( as they were not, who came to tempt Christ, and get advantage against him, being malicious, and bloodily minded ) let him first throw a stone at her, hereupon being convicted by their own consciences, that they were sinners, and very faulty, they were asham'd, hung down their heads, and went sneaking away, *John 8. 9.*

#### Obser.

5. Sinne brings shame ; beare thy shame for thine iniquities : thou hast sin'd and in'd more then others ; thy sins are thy shame, and will bring shame upon thee : What a shame was it to *Jerusalem*, that shee was a greater sinner then *Samarit*,

then *Sodome*; that she did such things as made the daughters of the *Philistims* asham'd of her, *vers. 27. of this Ch.* When *Moses* was in the Mount, this people would have God to go before them; and the *Calf* being made, what saith the Text, *Exo. 32. 25. Aaron had made them naked unto their shame amongst their enemies*: They were made naked of their Ornaments, of Gods protection by this *Calf*; and changed their glory into the similitude of an *oxe* that eateth grasse, *Psal. 106. 20.* And this was their shame: When *Amnon* would have his wil upon *Tamar*, she opposed him with an argument taken from the shame of sin, *2 Sam. 13. 13. Whither shall I cause my shame to goe? and as for thee thou shalt be as one of the fooles in Israel, it will be a great reproach unto us both.*

The *Corinthians* lawing it before the unjust, and not taking up the matter among themselves, was their shame, *1 Cor. 6. 1. 5. and Chap. 15. 34. Some have not the knowledge of God, I speake this to their shame.* Ignorance is a shame to people, and so is all sin, *Rom. 6. 21. The Romans were ashamed of their false worship, and sinfull lives.* Shame is the lacky that waits upon sin, and causeth the conscience to blush as well as the face. *Prov. 14. 34. Sinne is a reproach to Nations.*

6. Shame in it selfe, or as it accompanies the iudgements of God upon sinners, is a burthenfome thing; *bear thine own shame*, reproach, disgrace. Women that are common whores, yet cannot endure to be cal'd so; much lesse to be us'd, as sometimes they are, carted, pump'd, or sent to *Bridewell*. Barrenness in women, because it was a reproach unto them, how burthenfome was it of old to them. *Rachel* was pincht upon this consideration as much as any other, when she said *give me children, or else I dye*, *Gen. 30. 1.* For so soon as shee had a child, she acknowledged God had taken away her reproach, *vers. 23.* that was the burthen upon her. *Psal. 69. 20. Reproach hath broken my heart, and I am full of heavinesse.* His adversaries did unjustly accuse, slander, and disgrace him, and this lay so heavy, like a mountaine or milstone upon him, that it broke his heart, and fill'd him with heavinesse;

nesse: what did the reproach then, and shame which came upon his defiling *Bathsheba*, and murdering *Uriah* do? they brake and ground his heart to powder: when men are touch'd in their reputations, it goeth neare them; the burthen of dishonour and disgrace is so heavy, that sometimes they will venture their lives in duels and quarrels, and rather dye, then beare the burthen of reproach: shame and reproach have caused many to make away themselves. *Saul* fearing the *Philistims* would abuse and disgrace him, fell upon his owne sword, and slew himselfe. When this Citie *Jerusalem* was laid wast, the inhabitants thereof made a curse, reproach, and hissing among all Nations, was it not a torment, a burthen, and vexation to them? *Ezek* 5. 14. 15. *Jer.* 23. 48. *I will bring an everlasting reproach upon you, and a perpetuall shame which shall not be forgotten.*

7. Sinners must beare the judgements of God, and the shame that is due unto them whoever they be. *Thou also, even thou Jerusalem beare thine owne shame.*

*Jerusalem* had been the faithfull Citie, *Isa.* 1. 21. but was become an Harlot: Judgement and Righteousnesse did lodge in her, but now murderers.

Shee had sinn'd, sham'd her selfe before God and man, and she must beare her burthen, beare Gods judgments, beare shame before heaven and earth.

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V E R S.

## VERS. 53, 54, 55, 56.

*When I shall bring againe your captivity, the captivity of Sodome and her daughters, and the captivity of Samaria and her daughters, then will I bring againe the captivity of thy captives in the midst of them.*

*That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.*

*When thy sisters, Sodome and her daughters shall returne to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to their former estate.*

*For thy sister Sodome was not mentioned by thy mouth in the day of thy pride.*

**T**Hese verses containe more judgement, and the cause thereof, in them you have,

1. *Jerusalems irrecoverablenesse of her former estate, in the 53. and 55. verses, laid down under a double comparison, viz. Gods dealings with Sodome and Samaria, and their daughters.*

2. *The scope and end of God in it, vers. 54. that she might beare her own shame, &c.*

3. *The causes of this judgement, which are,*

1. *Her being a comfort to them, vers. 54.*

2. *Her pride and forgetfulnesse, vers. 56.*

*Vers. 53. When I shall bring againe their captivity, &c.*

*Heb. is ושבתי את שבותיה & convertam captivitatem e-*  
*arum. Some make this vers. and to the 55. to be promissory,*  
*not*

not minatory, affirming that the Lord here promiteth to shew mercy to the captives of *Sodome*, *Samaria*, and *Jerusalem*, and to bring them all back againe. But because *Sodome* and her daughters were utterly destroyed, and they saw not how they could be return'd; therefore they labour much to prove, that by *Sodome* is meant the two Tribes and halfe on the other side *Jordan*; *Reuben*, *Gad*, and halfe *Manasses*; but these are comprehended in *Samaria*, which was the head City of the ten Tribes; and if that should be yielded, the difference between *Sodome* and her daughters, and *Samaria* and her daughters would be great, yet taken away.

Others therefore by *Sodome* here understand the *Moabites* and *Ammonites* that came from the loyus of *Lot*, who dwelt in *Sodome*, as appears, *Gen.* 19. 37, 38.

But the Scripture gives no warrant to account these among the *Sodomites*, rather they should have been cald *Lothites*, or *Lottites*, seeing they descended from his loyns.

Besides, the word *Sodome* is to be taken in it's proper and native sense here as well as *Samaria* and *Jerusalem*, and that *Sodome* to be meant, of which he spake in the 49. & 50. vers. which was destroyed with her daughters by fire from heaven, and so destroyed that no man can or shall dwell or abide there, *Jer.* 49. 18.

Again, if the words doe hold out a promise of mercy, it's first to *Sodome* and her daughters; next to *Samaria* and hers; and last to *Jerusalem* and her daughters: so that they must be restor'd to their former estate before *Jerusalem*; but neither *Sodome* nor *Samaria* were restored before the captivity ended in *Babylon*. It's cleare enough that the words are not a promise of mercy, but a threatning of severity, and it lyes thus: *When I shall bring again the captivity of Sodome and Samaria, which I will never doe, then will I bring againe thy captivity.* I have destroyed them utterly, and intend not to replant them, but to let them lye in the dark, and abide in captivity, and thy condition shall be like unto theirs.

Some read the words with an interrogation, thus; *Shall I bring*

*I bring againe their captivity ? the captivity of Sodome and her daughters ? the captivity of Samaria and her daughters ? and shall I bring againe the captives ?* No, I will neither doe the one nor the other ; thou hast stand above them, and hast no cause but to expect more rigorous dealings from mee. then they have had. *Pisc. Junius, Polan.* read the words conditionally thus ; *If I shall returne the captivity of Sodome and Samaria, then I will returne thine :* but it's not in my thoughts, counsels, or purposes, to return and restore them, who never provoked me as thou hast done ; therefore much lesse do I intend to do so by thee.

Some take the words ironically : *when I restore Sodome and Samaria, then will I restore thee.* But they are so destroy'd that they are past recovery ; I intend never to bring the Sodomites out of the fire and seate them in *Sodome* ; nor the ten Tribes out of captivity, and settle them in *Samaria*, and no more doe I meane to restore thee and thy Captives.

*Quest. Did not the Lord return the captivity of Jerusalem after 70. yeares ? how is it then true which is said here if this be the sence ?*

*Ans. 1.* When God threatens them with utter desolation, it's to be meant of the body of people in generall who had apostatized from God as the ten Tribes had done, and there was no hope left for them ; they were destroyed the most of them in the war, famine, plague, captivity : and so not they, but some of their posterity were restored, and brought back againe. God had promised the Jewes came out of *Egypt*, that they should enter into *Canaan* : but observe, *Numb. 14.* The people murmured, and God told them, *v. 29, 30, 31.* Their carcases should fall in this wilderness, and all from 20. yeares old, and upward, that none of them but *Caleb* and *Joshuah* should come into the Land : Only their little ones, which they said should be a prey, he would bring into it. So here it was not the body of the people that returned, but some of their posterity.

Those

Those Jewes were at *Jerusalem* when *Ezekiel* thus prophcyed, it's probable were utterly destroyed, and never had their captivity returned.

2. We may understand it of a full return, which never was; though some Jewes came back again, yet multitudes staid behind, and continued in *Babylon*, as may be gathered from *Ezra* 1. 5.

3. Though the Jewes were brought back from *Babylon*, yet never was *Jerusalem* in that glory as before; neither was her Temple, State, or Kingly dignity such as formerly. *Ezra* 3. 12. Many wept when they saw the difference between the latter Temple and the former.

*Verf.* 54. Of bearing shame, and being confounded, was spoken in the 52. *verf.*

*In that thou art a comfort to them.*

*Sept.* reads it thus *ἐν τῇ σε παρηγορίᾳ μου*, in that thou hast provoked me to anger.

*Jerusalem's* sins exceeding the sins of *Sodome* and *Samaria*, this justified them: Some referre it to the punishments and judgements of God upon *Jerusalem*, which was some ease and comfort to *Sodome* and *Samaria*, when they saw her in a suffering condition with themselves.

*Verf.* 55. *When thy sister Sodome, and her daughters, &c.*

This verse is the same for substance with the 53.

*Verf.* 56. *Thy sister Sodome was not mentioned, &c.*

*Hebr.* is, *לשמעיה כפיר* in auditu in ore tuo; there was no hearing of *Sodome* in thy mouth. Thou didst neither thinke nor speake of her and my dealings with her for her sins, that so thou might'st have feared, and not fallen into her sins, or greater.



*In the day of thy pride.*

Heb. כִּיּוֹם נַאֲוִיִּךְ *in the day of thy prides or prosperities.*

When thou hadst honour, wealth, renown, greatnes, and abundance of all things, thy heart was lifted up; thou thought'st thy selfe happy and innocent, disdainig to mind or mention *Sodome* whom thou contemnedst & slightedst: but thy wickedness is come to such an height that *Sodoms* sin is little in comparison of thine.

*Obfer. 1.*

The sins of people may come to such an height, admit of such dreadfull aggravations, as to cause God to cut off all hopes of mercy, and cast them into irrecoverable misery; *Jerusalem* had so sin'd here, provoked God so heinously, that he saith he would sooner bring backe the captivity of *Sodome* and *Samaria*, then hers; they were cut off and cast into such conditions as were irrecoverable, for lesser sinnes, and therefore what could shee looke for, God would not shew her any pity, *Ezek. 5. 11. 7. 4.* read *Jer. 15. 1, 2, 3, 4, 5, 6.* where you shall find God was so provoked by the sins of this people, that though *Moses* and *Samuel* should plead for them, his mind could not be towards them; hee would cast them out of his sight, and death, sword, famine, captivity should devour them.

*Jer. 51. 25, 26. I am against thee O destroying mountaine, I will stretch out my hand upon thee, and roll thee downe from the rockes, and will make thee a burnt mountaine. And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever.*

It's spoken of *Babylon*, whose sins had gotten up to such an height, that the Lord threatned her with irrecoverable ruine; he would deale with this *Babylonish* state as with a thing burnt to ashes, which is unserviceable, irrecoverable; he would so break the power and state of the *Babylonish* Empire, that it should never recover it selfe more.

2. One great end of Gods denying hope of mercy, and casting

casting into irrecoverable misery, is to bring sinners to shame and confusion : God saith he will never returne her captivity, that she might beare her own shame, and be confounded in all she had done. You have disgraced the holy Temple with your Idols; the holy Citie and Land with your violence and bloody crimes; my holy name with your inventions and abominations; therefore when once I have sent you into captivity, you shall not return thence at all, but live in disgrace, perish in what you have done, your estate is hopelesse and helpelesse; you have made me to beare shame, but in your captivity you shall beare shame and reproach enough, even to confusion. Jer. 22. 22. *Thy lovers shall goe into captivity, surely then shalt thou be ashamed and confounded for all thy wickednesse.*

3. Great sinners and great sufferers afford comfort, such as it is, to other sinners and sufferers.

*Jerusalem* was a greater sinner, and all things considered, a greater sufferer then *Sodome* or *Samaria* : and it's here said, *in that thou art a comfort unto them.* Her sins justified their sins, her sufferings justified their sufferings : When Cities, Republicques, or Persons doe see others to exceed them in sins or punishments, they conceive theirs are the lesse, and so frame a kind of comfort. *Consolatio miserorum est habere socios pares aut transcendentis.* Those are miserable, through sin or punishment do think it some reliefe to have companions, equals, or those goe beyond them, especially in the same kind. Mar. 6. 11. *It shall be more tolerable for Sodome and Gomorrha in the day of judgement then for that Citie.* This will be a comfort when that day comes, that any have been worse then they in sinning, and suffer more grievously for their sins : When the *Jewes* in *Babylon* saw those of *Jerusalem* brought into the same condition with themselves, to be captives, it eased their hearts. When men suffer alone, it stings. In a storme at Sea, if one man be ship-wrack'd that afflicts more deeply; but if there be fellowes, and those suffering more hard things, it eases in some measure.

It will be an ease to thousands at the last day, when they

shall see the children of the Kingdome cast out into utter darkenesse, that their sinnes and punishments exceeded theirs.

4. Gods blessings, and abundance of creature-comforts, through the corruption that is in man, swels them with pride.

*Jerusalem* had variety of mercies, peace and plenty, and she was puffed up. *In the day of thy pride.*

Prosperity makes proud, and fills with windy conceits of happinesse, and continuance in that happinesse. *Prov. 18. 11. The rich mans wealth is his strong Citie, and as an high wall in his owne conceite.* He thinks himselfe fenced and guarded so strongly, that he is secure, and despises dangers. *Ezek. 28. 5. Speaking of the Prince of Tyrus, the Prophet saith, By thy great wisdom and thy traffique hast thou increased thy riches, and thy heart is lifted up because of thy riches.*

It's a hard matter for men of high estates, not to have high minds; therefore *Paul* counsels *Timothy* to charge those that be rich in this world, that they be not high-minded, *1 Tim. 6. 17.* I have lately spoken of this subject; it was *Sodoms* sin, *Jerusalems* sin, and I shall not insist upon it.

5. Proud persons mind not Gods dealings with others, though like themselves. *Sodoms* sinne was pride, haughtinesse, and for these sins she and her daughters were destroyed with fire from heaven; but *Jerusalem* in her pride forgets *Sodome*, and never once names her; thy sister *Sodome* was not mentioned by thy mouth. She should have considered Gods severity against *Sodome* for her sins, and seene to it that they had not been found in her self: but plenty bred pride, pride blinded, and made her forgetfull of that example of divine vengeance. It was near unto them; the place where *Sodome* stood was a sulphurous lake, a lively monument of heavens displeasure against pride & other sins: *Lots* wife turn'd into a pillar of salt to season them with fear, yet they took no notice of these things, *Isa. 5. 12. They regarded not the*  
worke.

*worke of the Lord, neither considered the operation of his hands.*

6. The Lord expects that we should take notice of, and improve his judgments upon others: he blames *Jerusalem* here for not minding *Sodomes* condition; *thy sister Sodome was not mentioned.* God dealt so severely with *Sodome, Gomorrha*, and the other Cities, that all should hear thereof, might be instructed, and feare to offend that God which can at his pleasure raine fire and brimstone. Though judgments were executed long before, yet the Lord would not have men forget them, but keep them fresh in memory and advantage themselves by them. *Jer. 7. 12. Goe to my place which was in Shilo, where I set my name at the first, and see what I did to it for the wickednesse of my people.* They had forgotten the judgement of *Hophny* and *Phinehas*, and the Ark, and therefore he minds them of it. In *1 Sam. 4. 11. Psalm. 78. 60. Jer. 26. 6.* he mentions it unto them.

There are no judgments of God in the world or Scripture, but men ought to mind them, & make use of them. The drowning of the old world, confusion of *Babel*, 7 years famine in *Canaan* and *Ægypt*, the ten plagues of *Ægypt*, the fiery Serpents in the *Wildernesse*, Earth opening her mouth, and swallowing up *Corah, Dathan, and Abiram*: the men of *Bethshemeß*, *Senacheribs* Army, *Jezabel, Abab* and his sonnes, *Baahs* Priests, *Athaliab, Ananias* and *Saphirah*, &c. These and many others ought to be thought upon to awake our secure Spirits to breed and maintain feare in us, to provoke us to repentance for what is past, and more exact walking for time to come. *Luke 17. 32. Remember Lots wife.* And *2 Pet. 2. 6. God hath made Sodome and Gomorrha ensamples to those that after should live ungodly.* There is much in the words *that after should live*: what, hath God turn'd those Cities into ashes? set them up as burning Beacons, to warn all in the world that they live not ungodly? and shall their very sinnes be found in Cities and families? will any dare to doe such things as draw downe such judgements? surely none will? if they doe, they must suffer such things for their sins, and  
hotter

hotter fire, yea more scalding brimstone, because they tooke not warning by these examples.

## V E R S. 57, 58.

*Before thy wickednesse was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistims which despise thee round about.*

*Thou hast borne thy lewdnesse, and thine abominations saith the Lord.*

**T**He Prophets had told *Jerusalem* of her wickednesse, but she would take no notice of it; much like Strumpets, who though they be the common talk of the world for wickednesse; yet because they enjoy their lovers, have pleasure and prosperity, mind not their sinne or shame: but when some stroake of God is upon them, then their wickednesse appears wickednesse indeed, however they think of themselves. The 57 vers. sets out *Jerusalem's* pertinacy and stubbornnesse.

*Of thy reproach of the daughters of Syria.*

Heb. is, of the reproach of the daughters of *Aram*. *Aram* was one of the sons of *Sem*, Gen. 10. 22. from whom the *Aramites* descended, who peopled many places, which therefore are mentioned with distinction. Gen. 28. 2. *Padan-Aram*, 2 Sam. 10. 6. The Syrians of *Beth-rebob*, and the Syrians of *Zobab*: the Original is, the *Aramites* of *Beth-rebob*, & the *Aramites* of *Zobab*. *Aram Nabaraim*; Psal. 60. Title, that is *Aram* which was between two Rivers cal'd *Mesopotamia*, Gen. 24.

10. So *Aram-Maachab*, 1 Chron. 19. 6. *Syria-Maachab*; the Originall is, *Aram-maachab*: and 2 Sam. 8. 5. *Aram-Damme-secke*, which in our translation is the Syrians of *Damascus*. The Septuagint renders the word *Aram Syria* constantly, as *Mizraim*, *Ægypt*, and *Cush*, *Æthiopia*: and under the name of *Syrians* were included also the *Mesopotamians*, *Chaldeans*, and *Assyrians*, as *Plinie* testifies in the fifth book of his natural History.

Some refer this time to the dayes of *Abaz*, who was exceedingly wicked. In his reigne *Rezin* King of *Syria*, 2 K. 16. 6. the *Edomites* & *Philistims* invaded the land, & brought *Judah* low, and *Tiglath Pilezer*, King of *Assyria*, whom hee sent for to help him, distressed him, 2 Chr. 28. 17, 18, 19, 20, 21. and helped him not, though he gave him the gold and silver of the Temple, a portion of his own, and of the Princes. This was a great reproach that they were impoverished, disappointed, and spoyled: And in the time of this distresse did *Abaz* trespasse yet more against the Lord.

This did *Jerusalem* no good, but she sinn'd more, and so her wickednesse was discovered, both former and present.

Or thus you may take the sense; before thy wickednesse was discovered by my sending the *Syrians* & *Philistims* upon thee, thou did'st never take notice of my proceedings with *Sodome* and her daughters.

*Which despise thee.*

Hebrew is, *השאתו* from *שׂוּת* or *שׂוּט* a Chaldie word which signifies to *despise*, *contemn*, *disgrace*, as also to *spoil*, or from *שׂוּת* *spinam immittere*, as *Kerker* interprets it, to *pricke as with a thorn*, and so are either spoylings or despisings, they are as thorns in the sides of those that are spoiled or despised.

Verf. 58. *Thou hast born thy lewdnesse.*

By lewdnesse here is meant, the punishment of lewdnesse. In verf. 52. he saith, *beare thy shame*: here, *thou hast born thy lewdnesse*.

nesse. She had had a part of her punishment, not all, more was behind then shee had received. The Hebrew word for thou hast born is *rendred* diversly : by some in the future, *thou shalt beare* : by some in the imperative, *beare thou*. The context seems to me to call for one of these, either *beare thou thy lewdnesse* ; or, *thou shalt beare it*. The learned doe observe, and say, that in the Hebrew tongue oft the preter tense is put for the future, and so it's most suitable here ; God was bringing of judgements upon her, and saith in the next vers. *I will deale with thee as thou hast done*.

*Obser. 1.*

That wickednesse is a close and covert thing, it walks mask'd, and in the dark : *before thy wickednesse was discovered. Jerusalems wickednesse lay hid. Chap. 8. 12. Some of man hast thou seene what the Ancients of the house of Israel doe in the darke, every man in the chambers of his imagery ? Sin loves corners and chambers : they that were the chiefe men in publique, were the chiefe sinners in secret. Isa. 29. 15. They seeke deep to hide their counsell from the Lord, and their works are in the darke ; they would neither be seen of men or God. Job 24. 15, 16, 17. The eye of the adulterer waiteth for the twilight, saying, no eye shall see me, and disguiseth his face. In the dark they digge through houses which they had marked for themselves in the day-time ; they know not the light. For the morning is to them as the shadow of death, they are affraid of being discovered.*

Men whose deeds are evil hate the light, *John 3. 20. Wickednesse is a night-bird, and loves darknesse, veiling, muffling, secrecy. Wicked ones take secret counsell, Psal. 64. 2. and privily laye snares, vers. 5. and secretly murder the innocent, Psal. 10. 8. and slander their neighbours, Psal. 101. 5. Paul tels you it is a shame to speak of those things are done in secret, Ephes. 5. 12. The greatest mischiefs, treasons, rebellions, murders are hatch'd in the dark, and covered over with the fairest pretences. Wickednesse hath a black and ugly face, which if seene, would affrighten men ; shee therefore appears covered and disguis'd.*

2. Wicked-



2. Wickednesse shall not always be vail'd and hid; God will reveale and make known the wickednesse of men, Cities, States, and Kingdomes; he will pluck the vizard from their faces, and discover them to the world, how closely soever their sin was contrived and acted. *David* un'd closely and cunningly, *2 Sam.* 12. 12. but God discovered it. The *Israelites* did secretly those things that were not right against the Lord their God, *2 K.* 17. 9. and God made them known. Sinsfull thoughts, counsels, affections, words, actions, gestures have been discovered, *Psalms* 50. 21. *Nabum* 1. 11. *James* 4. 4. *Mal* 3. 12, 14, 15. *1 King.* 21. 19. *Prov.* 6. 13. Christ told you long since, *there is nothing covered which shall not be revealed, or hid which shall not be made known,* *Matth.* 10. 26. And before Christs time *Solomon* lett it upon record, *Ecclesl.* 12. 14. *That God shall bring every worke into judgement with every secret thing, whether it be good, or whether it be evill.*

Let us judge our selves thoroughly for wickednesse committed, that so it may be hid, and take heed for the future that we do evill no more, lest it be discovered to our shame and confusion. You may remember what discoveries God hath made of Treasons, Murthers, Plots, and Mischiefs in our dayes. Things have been brought to light that lay in deep darknesse, and men have wondered at the discoveries. *Job.* 12. 22. *He discovereth deep things out of darknesse.*

3. Times of trouble are times of discovery; when great afflictions are upon sinners, then their wickednesse is made known.

When the *Syrians* and *Philistims* came against *Jerusalem* and her Territories, spoil'd and plunder'd them sorely, then her wickednesse appear'd. *Before thy wickednesse was discovered, as at the time of thy reproach, &c.*

Some-what her wickednesse was seen before, but not so fully, so greatly as then. When Cities and States have peace, prosperity, they dissemble and cloak their wicked-

nesse, and many that know things, are afraid to speak out : but when Gods hand is heavy, by war, plague, or other sad judgements, then men will speak freely, and judg of the sins by the punishments; what grievous punishments; there were grievous sins. When *Sodom*s judgment was so dreadfull, it was a proclamation to the world that her sins were answerable. When winter comes, the birds nests are seene that were hidde before : And so, when the winter of affliction comes, the nests of wickednesse do appeare. When the leprosie clave to *Gebezi*, it discovered his covetousness, 2 K. 5. 26, 27. Have not the tronbles of England discovered the wickednesse of England? I believe England never appear'd abroad or at home more ulcerous, black and loathsome then now.

4. Times of warring, plundering, spoyling, are times of reproach. When the *Syrians* and *Philistims* warred against the *Jewes*, took *Elath*, 2 King. 16. 6. *Beth-shean*, *Aialon*, *Gederoth*, *Shocho*, *Tinnah*, *Gimzo*, with the Villages thereof, 2 Chron. 28. 18. This was a time of reproach, as at the time of thy reproach.

It was a reproach to have Strangers come arm'd and invade their land, to beate their men of war, to cary away their wealth, to conquer and keepe their Townes and Cities.

5. When people are unfaithfull with God, and fall to base wayes, and unwarrantable courses, it's just with God to leave them to be condemn'd & despis'd of all about them.

*Jerusalem* was not faithfull to her God and Husband, but fell to foule courses, dealt unjustly with God and man : and what then? the daughters of the *Philistims* despised her round about. Those that honour God he will honour, but those despise him shall be lightly esteemed, 1 Sam. 2. 30.

*Jerusalem* despised the holy things of God, Ezek. 22. 8. Thou hast despised mine holy things; therefore the Lord caused her to be despis'd, and so he will any that turn from him after lying vanities. Job. 12. 21. He poureth contempt upon Princes.

Princes. Psalm. 107. 40. *And causeth them to wander in the wilderness where there is no way.*

## VERS. 59.

*For thus saith the Lord God, I will even deale with thee as thou hast done, which hast despised the oath in breaking the Covenant.*

**T**His vers. is the conclusion of the fifth part of the Chapter, which was a commination of threatening, and contains the summe of all those judgements fore-mentioned. The parts of it are these:

1. A judiciall sentence, *I will deale, &c.*
2. The cause of Gods so dealing, which is, *despising the oath, and breaking the covenant.*
3. The ratification of this judiciall sentence; *Thus saith the Lord.*

*I will deale with thee as thou hast done.*

Sept. is, *I will doe in thee as thou hast done*: the Heb. is, *with thee*. Thou hast broken the Covenant thou mad'st with me, promising to worship, honour, and obey me: and I wil not keep it, who promised to counsell, comfort, and protect thee. Because I entered into Covenant with *Abraham* and your Fathers at *Mount-Sinai*; you think that whatsoever you doe, howsoever you provoke me by your ingratitude, disobedience, idolatries and apostacies, yet that I am bound by Covenant and promise to you, and that there must be performance on my part, however things are on your part. But you are deceived, seeing you have first broken with me, I am free, and shall render to you according to your merits;

you have mnd' excellively, and I will punish you answerably. Neither have you cause to blame or censure me as being unfaithfull and false, when as you your selves are perfidious and Covenant-breakers.

*Which hast despised the Oath.*

Heb. is, כִּיתָּ which is from כָּנָה or כוּהָ to contemn, *despise*, *di digne* : ex j. sta quodam ; and *Avenarius* makes it to have affinity with כָּס concalcare, to tread under foote, because we tread upon things despised. The Sept. is ὡς ἠτίμως, as thou hast ashonoured, αὐτὸς ἔσθ' ὁ οὖρανός σου, he is the one that has despised the oath, Fr: tu as-mesprise. Lavar. *contempnit*.

*The oath.*

Hebrew is, אֵלֶּה which signifies not simply an oath, but an oath with execration, or cursing : it is such an oath as tyes a man to keep promise or Covenant, cum imprecatione mali, if he do not, and differs from שְ�בוּעָה which is an oath without imprecation of evill, as you have it, *Nehem. 6. 18. Deut. 7. 8. Psal. 105. 9.* But אֵלֶּה notes swearing with a wishing of evill, as that a man perith, be annihilated, suffer some grievous thing if he doe not perform what he sweares. *Numb. 5. 21.* it's cal'd an oath of cursing : And *Jer. 44. 12.* They shall be לֵאלֹהִים for an execration or a curse. So the verb is used, *Judg. 17. 2. Hos. 10. 4. 2 Chron. 6. 32.* And when they did swear, it's said, *Nehem. 10. 29.* they entered into a curse, כְּאֵלֶּה and sometimes the curse was expressed, as *1 Sam. 14. 44.* Saith Saul, when Jonathan had tasted the honey, God doe so, and more also. His meaning is this ; I have cursed the man that shall eat any food this day before evening : and seeing thou hast transgress'd, God doe so to me and more, let me be accursed, let me dye the death, if thou dye not. The like to this is that of *Jezebel, 1 King. 19. 2.* So let the gods doe to me, and more also, if I make not thy life as the life of one of them by to morrow this time. So *Ch. 20. 10.* sometimes it was implied, as *Gen. 34. 27, 23.* I have lift up my hand to the Lord that I will not take from a shee-latch-

et;

et, and that I will not take any thing that is thine. Now it's implied here, if I doe, let the Lord do so and so by me. *Psalm 95. 11.* *Unto whom I swear in my wrath if they enter into my rest.* so it runs in the Hebrew; here is a part of the oath conceal'd, implied, and not exprest, as thus; if they enter into my rest let not me live, or let not me be God any longer.

The Sept. render אלה by *ἡ καὶ ἡ ἀνάθεμα* malediction and execration. They with'd themselves accur'd and execrable, if they did not perform what they had sworn. It's the judgement of some, that the curses mentioned in *Deut. 27.* by which the law was established, and unto which they said Amen, are here meant, and doubtlesse they are; for these curses are pronounced against idolatry, bribery, murder, and other sins; yea against every man that should not confirm all the words of the law to doe them. Now they did not observe them, but violate them all in a grievous manner, and so despis'd the oath, that is the execrations and curses which are call'd the curses of the Covenant, *Deut. 29. 21.*

*In breaking the Covenant.*

God entered into a Covenant with his people, *vers. 8.* and they joyn'd in Covenant with him. *Exod. 24. 7.* *Moses tooke the booke of the coenant and read in the audience of the people: and they said, all that the Lord hath said we will doe, and be obedient.* Here was a solemn engagement. *Deut. 26. 17, 18.* *Thou hast avouched the Lord this day to be thy God, and to walke in his wayes, and the Lord hath avouched thee this day to be his peculiar people.* Here was a mutuall avouching and owning one another; and *Deut. 29. 12.* the people are said to enter into covenant with the Lord, and into his oath which he made with them. This covenant they brake.

The H brew word is, *הפך* from *פך* to breake; which in *Hiphil* is to weaken, make void, abrogate. *Psal. 33. 10.* *The Lord bringeth the counsell of the heathen to nought* *הפך* hee makes them frustrate, *הפך* Sept. He scattered and dust in pieces their counsels. Here in *Ezek.* the Sept. is, *ἡ ἀνάθεμα* to violate,

violate, or transgresse. When any thing materiall is done contrary to agreement, that is a breaking of Covenant.

There be some things set down in the word more particularly, which are violations of the Covenant, as not circumcising their males, *Gen. 17. 14.* Idolatry, *Deut. 17. 2, 3. Job. 23. 16.* Making a league with the inhabitants of *Canaan*, *Judg. 2. 2. 20.* Bringing the uncircumcised into the Sanctuary, who polluted the worship and Ordinances, *Ezek. 44. 7.* And the general was, the not observing all things which God had commanded them in the Law, *Lev. 26. 15, 16.* If they did not all his commandements they brake covenant.

This breaking of covenant is set out in the word by severall expressions; sometimes it's call'd not continuing in the Covenant, as *Heb. 8. 9.* *They continued not in my covenant.* Sometimes unstedfastnesse in it, *Psal. 78. 37.* *They were not stedfast in his covenant.* Sometimes forgetting of it, *Deut. 4. 23.* *Take heed lest yee forget the covenant.* Sometimes, yea oft forsaking of it, as *Deut. 29. 25. Jer. 22. 9. 1 King. 19. 10. 44.* and transgressing it, *Hos. 6. 7. Judg. 2. 20. 2 Kings 18. 12.*

*Quest.* The Scripture saith that God is a God which keeps covenant, *Nehem. 9. 32.* yea faithfull in keeping covenant, *Deut. 7. 9.* And God saith, *he will not suffer his faithfulness to faile, nor breake his covenant, nor alter the thing gone out of his lips, Psal. 89. 33, 34.* How doth the Lord then say here, *I will deale with thee as thou hast done?* Is not he bound up by his faithfulness and promise to do them good though they faile? according to that in *1 Tim. 2. 13.* *If we believe not, yet he abideth faithfull, he cannot deny himselfe.*

*Ans.* If the Covenant were made upon conditions, and those not observ'd, no imputation could be laid upon the Lord if he perform not what was his part. The Covenant you may see how it runs in severall places, *Deut. 7. 9.* *The Lord thy God he is God, the faithfull God, which keepeth covenant and mercy with them that love him, and keepe his commandments, to a thousand generations, and repayeth them that hate him*

to their face to destroy them. All the blessings and curplings, Deut. 28. depend upon obedience and disobedience, keeping and breaking Covenant, so that the Lord is free to punish if man perform not. Levit. 26. 15, 16, 17. *If ye will not doe all my commandements, but breake my covenant : I also will doe this unto you, appoint over you terrour, consumption, the burning ague. I will set my face against you, and yee shall be slaine before your enemies. They that hate you shall reigne over you, and yee shall flee when none pursueth.* So Deut. 31. 16, 17. *They will for sake me, and breake my covenant, then my anger shall be kindled against them. In that day I will for sake them, hide my face from them; they shall be devoured, and many evils and troubles shall befall them.*

2. Though God afflicted them very sorely, and cut off the body of this people by severe judgments, yet he reserv'd some, continued his faithfulness, kept covenant with them, and manifested his loving kindnesse unto them, according to that written, Psal. 89. 28, 29, 30, 31, 32, 33, 34. *God own'd them in Babylon for his people, and dealt like a God in covenant with them there. Ezek. 37. 12. O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Iſrael.*

### Obſer. I.

The tye of a Covenant between God and man is a strong tye, it hath the nature of an Oath, and an oath is the strongest tie of all. *Thou hast despised the oath in breaking the covenant, that strong tie of an oath wherewith thou wast bound to me thou hast broken.*

God promised unto Abraham to give him and his seed the land of Canaan, Gen. 12. 7. 13. 15. Chap. 15. 18 it's said, *God made a covenant with Abraham, saying, unto thy seede have I given this land.*

Now this promise and covenant is call'd an oath, Gen. 26.

3. *I will perform the oath which I sware unto Abraham thy father. Deut. 34. 4. This is the land which I sware unto Abraham, unto Isaac, and unto Jacob.*

The



The covenant also which God made with them at mount-Sinai is call'd an oath, Dan. 9. 11. It's so call'd because of the binding nature of it: A man that enters into covenant with God is bound as much as if he had taken the most solemn oath. Acts 13. 1. *They bound themselves under a curse, or with an oath of execration.* As was at the giving out of the Law, and making the Covenant, Deut. 11. 26, 27, 28. They agreed to it, that if they did not do what God commanded, what they covenanted, that the curse should come upon them, Deut. 27. when they said Amen to the curses: so that there was a strong obligation upon them. Hence you have that expression, Ezek. 20. 37. *The bond of the covenant.* A Wife is not tyed more strongly to her Husband by the bond of marriage, then a people is unto God by the bond of that covenant they make with him.

God would bring them under the bond of the Covenant by those judgments and curses he would pour out upon them, and make them acknowledge him for their God and King, as they did. Dan. 9. 10, 11. *We obeyed not the voice of the Lord our God, to walk in the lawes which he set before us by his servants the Prophets. Yea, all Israel have transgressed thy law, therefore the curse is poured upon us, and the oath that is written in the law of Moses.*

2. Such is the corruption of man, that it violates, frustrates, and makes void the strongest obligations. They brake the Covenant, which was a sacred bond, and had the strength of an oath, and bound them under penalty of being cursed. God had set life and death before them, good and evil, Deut. 30. 15. blessing and cursing, Deut. 11. 26. He had hedg'd them about with promises, with threats, bound them in a covenant and oath; yet all would not doe; such strong bands held them not in, they brake all: God had broken the bands of captivity, Levit. 26. 13. and bound them with cords of love, and look'd they should have kept close to him; but Jer. 1. 20. *Of old time I broke thy yoke, burst thy bands: and thou saidst I will not transgresse, when upon every high hill, and under every green tree thou wast, playing the harlot.*

God brake the *Ægyptian* yoake and bonds by a mighty power, and freed them : and they brake his yoak, his bonds by the mighty power of their corruption, and would rather be in bondage to sin, then in covenant with him ; neither was it here and there a man that did so, but it was the body of the people ; therefore *Jer. 11. 10. The house of Israel and the house of Judah have broken my covenant which I made with their fathers : All Israel and all Judah have done it : Lest God should mistake, hee would make tryall of those hee thought were most likely to have kept his Covenant. Jer. 5. 5. I will get me to the great men, and will speak unto them, for they have known the way of the Lord, and the judgements of their God.* They are in places of authority and honour, and resemble me, they have understanding, knowledge, and time to consider of the covenant, the engagements they are in, the benefits of keeping, and evils of breaking it : but these have altogether broken the yoake, and burst the bonds, notwithstanding their breeding, the means of knowledge, and many mercies they had above others, and such strong ties to have kept them in bounds, yet they have not regarded mee, my commands, threatnings, covenant or curses. Mans corruption is violent, and will violate all engagements and relations.

3. Breaking of the covenant by sinning against God, is a slighting and despising of the threats and curses of God : *Thou hast despised the oath in breaking the covenant.*

God hath threatned all sin with woes and curses, see *Levit. 26. & Deut. 28. Cursed is every one continues not in all things written in the booke of the law to doe them, Gal. 3. 10. And the wrath of God is reveal'd from heaven against all ungodliness and unrighteousnesse of men, Rom. 1. 18.*

Now if men did not slight and despise threatning, wrath, curses, they would not dare to sin, and break covenant with God ; they think words are but wind, that threatnings are but scare-crowes, having no great matter in them ; or if they have, they will not suddenly come, as *Ezek. 12.* When the Lord threatned destruction to the Prince, people, Cities,

and the whole land, they flighted all, and said, *The dayes are prolonged, and every vision faileth, vers. 22. Yea, the vision is for many dayes to come, 27. and so went on in their sinfull ways, and despised the truths of God.*

When a man reproacheth and slaunders another privily, he despiseth that branch of the oath, *cursed be he that smiteth his neighbour secretly.*

When children set light by their parents, they despise that part of it, *cursed be hee setteth light by his Father or his Mother.*

When men take bribes or reward to pervert justice, they despise that clause of the oath, *cursed is he that taketh reward to slay an innocent person: and so of the rest, Deut. 27.*

Now what presumption and boldnesse is it in men to despise the Oath, break the Covenant of God, presume they shall do well enough though they sin, and continue in sinfull wayes, *Lev. 26. 15. If ye shall despise my statutes, or if your soule abhor my judgements, so that you will not doe all my commandments, but that yee breake my covenant, I will doe so and so by you.*

Despising of the law is a despising of God, judging both to be little worth: Shall the infinite, wise, great and glorious God magnifie his law, and make it honourable, *I sa. 42. 1. yea magnifie it above all his name, Psal. 138. 2. And shall forry, sinfull, foolish man slight, contemn the same? Shall he despise the Oath, and breake the Covenant?*

5. See here the admirable justice of God, *I will deale with thee as thou hast done: Thou shalt be judge thy selfe; is it not equall to doe like for like? Thou hast despised the oath, I will despise thee: Thou hast broken the Covenant unjustly to sin against me; I will break it justly to punish thee.* Marvaile not at that expression of Gods breaking the Covenant, you have in the word that is equivalent to it, *Numb. 14. 34. Yee shall know my breach of promise.* God had promised them, sworn to them that they should enter into Canaan; but they brought up an ill report concerning that Land, murmured against God, who thereupon told them they should not come

come into that Land, but wander forty yeares in the Wilderness till their carcases were wasted, and so they should know his breach of promise: had they made good their promise, he would have made good his promise; but because they brake with him in sinning, he brake with them in punishing, and so here was exact justice, *lex talionis*, as in our Prophets words also: they brake Covenant, and despised the Oath, and so made God and his wayes contemptible: whereupon God breaks with them, and makes them and their wayes despicable. Jer. 22. 28. *Coniah* a despised broken Idoll. Lam. 1. 8. speaking of *Jerusalem*, he saith, *all that honoured her despise her*. She was a *derision*, Chap. 3. 14. a *reproach*, Ezek. 5. 14. They said, *sing us one of the songs of Sion*, Psal. 137. 3. *An hissing*, Jer. 19. 8. *All that passed by clapt their hands at her, hiss'd and waggd their heads*, Lam. 2. 15. A *Curse*, Jer. 44. 12. They despised the Curse God made them.

6. Breach of Covenant is so provoking a sin as God will certainly punish. *Thus saith the Lord God I will deal with thee*; Thou hast broken the Covenant, and I will not put it up at thy hands. The Lord appeared in a judiciary way, and gave out a judicall sentence, ratifying it with *thus saith the Lord God*: Hee is a God of truth and power, and will undoubtedly punish the breach of Covenant. God is infinitely beyond all creatures: *The nations to him are as the drop of a bucket, the small dust of the ballance*, Isa. 40. 15. *Tea all nations before him are as nothing*, lesse then nothing, *vanity*, v. 17. What was this Nation of the Jewes then for the great God to mind, and so far to mind, affect, as to take to be his people, to enter into Covenant withall; to counsel, comfort, protect, prosper, and exalt with priviledges above all the Nations in the world? It was no better nor bigger then other Nations: but it pleased God to bestow himselfe and his love upon this People, and to joyne in Covenant with them, the highest favour a people could have; but what did they? they brake Covenant with God, left him the fountaine of life, love, mercy, and of all good, fell

to other gods, other worship, and went a whoring after the sight of their eyes, the inventions of the Nations and imaginations of their own hearts: this provoked God greatly, and made him say, *Be astonished O heavens at this, and be horribly affraid, be ye very desolate: For my people have committed two evils, they have forsaken me the fountaine of living waters, and hewed them out Cisterns, broken cisterns that can hold no water,* Jer. 2. 12, 13. They violated the Covenant, and God would visit for it. Josh. 23. 16. *When yee have transgressed the covenant of the Lord your God which he commanded you, &c. Then shall the anger of the Lord be kindled against you, and yee shall perish quickly from off the good land which he hath given you. God will make quick work with them.* Hos. 8. 1. *He shall come as an Eagle against the house of the Lord because they have transgressed my covenant. Eagles flye swiftly; the Eagle was the King of Assyria, who hastned to their destruction. Needs must breach of Covenant provoke sorely, when it causeth God to pronounce a curse upon the man shall doe it.* Jer. 11. 3. *Thus saith the Lord God of Israel, cursed be the man that obeyeth not the words of this covenant.*

A curse is a consuming thing: Persons, Townes, Cities, Nations consume away, because the curse of God is upon them for breaking Covenant with him. Isa. 24. 5, 6. *The earth is defiled under the inhabitants thereof, because they have transgressed the lawes, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.*

One place more, Levit. 26. 25. *I will bring a sword upon you that shall avenge the quarrel of my covenant: and when yee are gathered together within your Cities, I will send the pestilence among you, and yee shall be delivered into the hand of the enemy.*

When the Covenant is broken, it hath a quarrell with man, pleads against him, calls for vengeance: the Original is, *נִקְמָה בְּרִי* vindictam fœderis, *the vengeance of the Covenant.* As there is much mercy in the Covenant if it be kept: so there is much vengeance if it be broken: all the woes and curses mentioned in the book of the law, are the vengeance  
of

of the Covenant ; therefore when the Lord told them by *Huldad* what he would doe for the breach of Covenant , he said, *Behold I will bring evil upon this place , and upon the inhabitants thereof , even all the curses that are written in the booke which they have read before the King of Judah , 2 Chron. 34. 24.*

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### V E R S. 60, 61, 62, 63.

*Nevertheless I will remember my covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting covenant.*

*Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant.*

*And I will establish my covenant with thee, and thou shalt know that I am the Lord.*

*That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done saith the Lord.*

**W**E are now come to the sixth and last part of the Chapter, which is Evangelicall, and contains promises of mercy and comfort. Formerly the Prophets had thundred out the threats of God against the multitude and wicked ones ; here he brings forth cordials to refresh the sad hearts, and drooping spirits of the Saints who were amongst them.

In the words are held out,

1. Men-

1. Mention of a covenant made, and the time of it; *My covenant with thee in the dayes of thy youth.*
2. A double promise.
  1. Of remembring that Covenant.
  2. Of establishing an everlasting covenant, *vers. 60. 62.*
3. The benefits of the Covenant, or effects thereof, which are,
  1. Evangelicall repentance, *vers. 61. Then shalt thou remember thy wayes, and be ashamed. 63. That thou maist remember, &c.*
  2. Reception of her sisters to mercy, the incorporation of Jewes and Gentiles into onebody, which is done by way of gift and free grace; *I will give them unto thee, but not by thy covenant.*
  3. Acknowledgement of the Lord, *vers. 62. And thou shalt know that I am the Lord.*
  4. Patient submission unto the hand of God, *vers. 63. And never open thy mouth any more.*
  5. Propitiation or pacification; *When I am pacified towards thee.*

*Verf. 60. Nevertheless I will remember my covenant with thee.*

God properly doth neither remember nor forget; they are humane acts; remembrance is an act of the understanding, recollecting the species of things forgotten: and forgetfulness is a separation between the understanding & the species of things, not always an abolition, in these senses neither the one nor the other doth befall God: He is said to remember, when he doth that which demonstrates he hath regard to us, and so to remember his Covenant, when hee deales with us according to the grace and mercy comprehended in it. *Psal. 115. 12. The Lord hath been mindfull of us, he will blesse us.* His blessing is evidence of his mindfulness. *136. 23. who remembred us in our low estate.* God did that convinced



convinced them that he was mindfull of them. So *Pfal.* 98. 23. *The Lord hath made known his salvation, his righteousness he hath openly shewed, he hath remembered his mercy and truth.*

God is said to remember in regard of us, not of himselfe. *Chrys. Hom.* 27. in *Gen.* because he makes us to know and remember. When he doth such things as are *documenta & indicia*, that he is mindful of his Covenant. As when God punisheth, lays his hand heavy upon people, he remembers them and their iniquities: and thus *Maldonate* carries it here, *I will remember my Covenant*; that is saith he, *I will punish you*; for punishments are part of the Covenant as well as promises: but although he be right in this, that when God punishes, he remembers men, and makes men remember him; yet he is alone with all Interpreters I meet with, in putting that sense here upon the words. They all take them to be meant of a gracious remembrance of his Covenant; *I will remember my covenant.* I shewed thee much kindnesse then, and I will again shew thee kindnesse,

*My Covenant.*

I spake largely of the word *berith*, whence it was derived, and of the nature of a Covenant in the 8. *vers.* He saith here not the covenant, but *my covenant*: he was principall in it, he sware and entered into Covenant with them.

*In the dayes of thy youth.*

When thou wast in *Abrahams* family and loynes, or when thou wast brought out of *Egypt*, and wandrest in the Wilderness at *mount-Sinai*, I made a Covenant with thee, being newly come out of the house of bondage.

*I will establish.*

*Héb.* is, *הקימותי* *I will confirme.* You have the same word, *Isa.* 29. 3. and it's translated, *I will raise forts against thee.* *Sept.* is, *avashew suscitabo, constituam*, you have broken, nuld the Covenant what lyes in you; but *I will raise it up againe*, and put life and power into it, make it firme and stable: so  
*Vatab.*

Vatab. and Vulg. *suscitabo.*

*An everlasting Covenant.*

Heb. is, **ברית עולם** *paſſum ſeculi.* Sept. *πρότερον αἰώνιον* an eternall teſtament. Vatab. Vulg. Lavat. *paſſum ſempiternum.* Calv. *Æcolampad.* Jun. Pol. *ſædus perpetuum.* Fr: *une aliance éternelle.*

What covenant this was is to be opened. When this people had ſo grievouſly ſinn'd, as to be in a great part ruin'd, and the reſt ſent into captivity to outward view, God ſeem'd to have no people; the promiſe made to *Abraham*, *Iſaac*, & *Jacob*, that in their ſeed all the Nations of the earth ſhould be bleſſed, ſeem'd to be void, and the Covenant made between God and them at Mount-*Sinai* wholly diſſolv'd; but however things appeared, it was otherwiſe: God mind'd his Covenant, and would eſtabliſh it with the remnant of them; and make additions of more grace and mercy to it, before he gave them the Law in Tables of ſtone, now hee would write it in their hearts, and give them power to keep it. In *Jer.* 31. 31, 32, 33, 34. you have the Covenant ſet downe which our prophet here meanes, and it's cal'd a *new Covenant*, becauſe of the new addition and new adminiſtrations, not that the ſubſtance of it is altered: It's the ſame law is written in the hearts of thoſe God makes his Covenant with, as was writ in the tables of ſtone. It's againe mentioned in *Heb.* 8. 10, 11, 12. That covenant at Mount-*Sinai* ſome make to be mix'd partly of workes, and partly of grace; ſome looked for life and juſtification by it, but therein it was faulty and weake, *Rom.* 9. 31, 32. *Gal.* 3. 21. *Rom.* 3. 20. *Chap.* 8. 3. And ſo farre as it comprehended ought of the Covenant of workes, it was antiquated, and more grace added, Chriſt and the Goſpel brought in more clearly and fully.

*Obſerv. I.*

Although God's people ſin greatly, break covenant with him, meet with ſad judgements, yet he will ſpare ſome of them,

them, and shew mercy to them. *Jerusalem* had grievously sin'd, despis'd the oath, broken covenant, deserv'd as ill at Gods hands as could be; but what saith God; *Neverthelesse I will, &c.* However the people of God sin, however he deale with them for a season; yet hee will not altogether take mercy from them. *Judg. 2. 13.* They forsooke the Lord, and served Baal and Ashtorath; whereupon God sold them into the hands of their enemies round about: God was against them for evill, and they were greatly distressed. *Vers. 16.* Neverthelesse the Lord raised them up Judges, which delivered them out of the hand of their spoilers. *Psal. 106. 78.* They understood not the workes of God in *Egypt*, nor remembred the multitude of his mercies, but provoked him at the Sea, even at the Red Sea. Neverthelesse he saved them for his name sake. *Psal. 89. 31, 32, 33.* If they break my statutes, and keepe not my commandments, I will visite their transgressions with the rod, and their iniquity with stripes. Neverthelesse my loving kindnesse will I not utterly take from you. *Isa. 57. 17, 18.* For the iniquity of his covetousnesse I was wrath, and smote him, and hid me, and was wrath, he went on frowardly in the way of his heart. This was bad enough: and though God hid himselfe, yet he saw what hee did. *I have seen his wayes, crosse, perverse, provoking.* Neverthelesse I will heale him also, and restore comforts unto him.

This sets out the glory and greatnesse of divine mercy: Are a people rich in sinning? God is rich in mercy; are their sins great? his mercies are greater; are their finnes olde? his mercies are from everlasting. Let not sowre, hard, sinking thoughts lodge in our breasts, what-ever our sins have been. *Psal. 147. 11.* The Lord hath pleasure in those hope in his mercy.

2: However men forget their promises, covenants, yea break them; yet God will not forget his promises, his covenant, *I will remember my covenant.* Though man had a strict charge not to forget the covenant: *Deut. 4. 23.* Take heed to your selves lest yee forget the covenant of the Lord your God. Yet he forgate it; yet God doth not so, he is a God forgets not covenant, *vers. 31.* He is mindfull of it, *Psal. 111. 5.* He

keeps covenant, 2 Chron. 26. 14. He remembers it for ever, Psal. 105. 8. Men are deceitfull, lying, vaine things. Psal. 62. 9. Surely men of low degree are vanity, and men of high degree are a lye: but God is reall, faithfull and true; hence its said, Deut. 7. 9. The faithfull God which keepeth covenant. Tit. 1. 2. God which cannot lye, promised. And 2 Tim. 2. 13. If we believe not, yet he abideth faithfull, he cannot deny himselfe. How ever the creature prove, God doth things upon the account of his faithfulness. 1 Thes. 5. 24. Faithfull is he who hath called you, who also will doe it.

Solomon justifies God in this point of his faithfulness observable. 1 King. 8. 56. Blessed be the Lord which hath given rest unto his people Israel, according to all that he promised, there hath not failed one word of all his good promise which he promised by the hand of Moses his servant. So in Josh. 23. 14. saith he, I am going the way of all the earth, and ye know, in all your hearts, and in all your soules, that not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to passe unto you.

Therefore doubting of Gods performance is a great sin; to distrust him cannot faile us or deceive us is intollerable; we apprehend it so through weaknesse of grace and strength of corruption. Psal. 89. 39. Thou hast made void the covenant of thy servant. Because things went ill, the Church was sorely afflicted; and many suffered hard things, he thought so. God had told David a little before, that he would not suffer his faithfulness to faile. Psal. 77. 8. saith Asaph, is his mercy cleane gone? doth his promise faile for evermore?

Let us trust in the Lord for ever, and trust perfectly, he is a God of truth, remembers his covenant. Psal. 146. 5. Happy is he whose hope is in the Lord, &c.

It should be encouragement to prayer, Psal. 89. 49. Lord where are thy former loving kindnesse which thou swarest unto David in thy truth. Psal. 74. 20. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. The covenant with Abraham, Isaac, &c. Abraham father of all the faithfull now, and we may presse God with  
the

the Covenant, as David, For the darke places of the earth are full of the habitations of cruelty.

3. Mercies come from God to a people through the Covenant, or for the Covenants sake: had not the Lord beene in Covenant with this people; he would have minded them no more then other Nations: but because he had made a covenant with them in the dayes of their youth, therefore he would shew mercy, doe for them. 2 King. 13. 23. *The Lord was gracious unto them, and had respect unto them, and compassion on them because of his covenant with Abraham, Isaac, and Jacob.* Though they were very wicked, murmuring, provoked God many wayes, yet for his Covenant-sake he did shew them kindnesse. Psal. 105. 42. *He gave them quails, water out of the rocke: and why? did they deserve it: no, for he remembred his holy promise, and Abraham his servant.* Moses knew this, and therefore when the people had sin'd, so as that God was resolv'd to destroy them, Exod. 32. Calfe, &c. Vers. 13. he sets upon God with this argument; *Remember Abraham, Isaac, and Israel thy servant, unto whom thou swarest by thine owne selfe.* As it's a great condescension in God to make Covenant with any, so it's unspeakable mercy to those that are in Covenant with him.

4. When a Covenant is shaken, broken, fallen to the earth, and null'd on mans part, God can raise it up again; *I will establishe.* Jerusalem had sin'd, suffered grievous things, was carryed into Babylon, abode there 70. yeares, and lay buried as in a grave, the Jewes were even out of hope, Ezek. 37. 11. *Our bones are dried, our hope is lost, and we are cut off for our parts.* But in the next verse saith God; *O my people I will open your graves, cause you to come up out of them, and bring you into the land of Israel.*

5. When God doth renew the covenant with his people, he makes some comfortable, or gracious additions; as when an house, Towne, or City are repaired or new built, some enlargements or beautifyings there are, which were not before. So here, *I will establishe to thee an everlasting covenant.* The Covenant before, they brake; but this was a Covenant they

should not breake, Jer. 31. 32. Therefore this Covenant is said, Heb. 8. 6. to be a better covenant, and established upon better promises. The promises are; That he will write his law in their hearts: That all shall know him from, &c. That he will forgive their iniquity, and remember their sin no more. These promises are better.

1. More spirituall.
2. More free without conditions.
3. More extensive.

Second editions have additions. Adam had the promise. Abrahams more fully, &c. with an oath.

6. God doth all here upon the account of his owne good pleasure; *I will remember, I will establish.*

What saw God now in Jerusalem to cause or incline him to renew the Covenant: Shee had despised the Oath, broken the Covenant, run out to excessive idolatry; yet faith God, *I will, &c.* Isa. 43. 25. *I am he that blotteih out thy transgressions for my owne sake, not their sakes.* 1 John 2. 12. *I write unto you little children, because your sinnes are forgiven you for his mames sake.*

*A new heart will I give you, a new spirit will I put within you. I will put my spirit within you, &c.* Ezek. 36. 26, 27.

## VERS. 61.

*Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant.*

**G**Od having renewed and established the Covenant with Jerusalem, yea an everlasting Covenant; here begin the benefits and fruits thereof, which are,

1. Remembrance of her wayes, and shame upon it.
2. Reception of her sisters, 

{	Elder Younger	}	amplified.
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  1. From the true ground and cause thereof, Gods free grace. *I will give, &c.*
  2. By removall of a supposed and false ground; *not by thy covenant.*

*Thou shalt remember thy wayes.*

It imports more then a bare remembrance; for the word זכר as *Avenarius* observes, signifies *reservare & revolvare in corde*, to keep and roule a thing up and down in the mind, so as thereby to be stir'd up to the avoiding of evil, or doing good. *Psal. 119. 55. I have remembered thy name O Lord in the night, and have kept thy law. Exod. 20. 8. Remember the Sabbath-day to keep it holy*: that is, so muse, meditate on it, as to be stir'd up thereby to do those holy duties belonging to it. So here, *thou shalt remember thy wayes*. So think of, consider and mind them, as to be stir'd up thereby to renounce them, and turn from them, suitable to that of *David, Psalm 119. 49. I thought on my ways, and turned my feet unto thy testimonies*. It was an efficacious thinking on them.

*Thy*



*Thy wayes.*

The Hebrew word *דרכך* signifies a path which leads from place to place which men do walk in, and metaphorically it's applyed to the customs, manners, actions, religions, and lives of men. Jer. 10. 2. *Learn not the wayes of the heathen*: That is, their customs and manners. Prov. 1. 19. *So are the ways of every one is greedy of gaine*: That is, their actions. 2 Chron. 28. 2. *Ahaz walked in the ways of the Kings of Israel, and made molten images for Baalim*: That is, he did idolatrously, his religion and worship was as theirs were. Prov. 4. 19. *The way of the wicked is as darknesse*: That is, their lives and conversations are as darknesse; the wayes of sinners in the world are said to be crooked, Ps. 125. 5. *Stubborn*, Judg. 2. 19. *False*, Psal. 119. 104. *Grievous*, Psal. 105. *Pernicious*, 2 Pet. 2. 2. *Jerusalems wayes had been crooked, stubborn, false, grievous, pernicious, and these she should remember.*

*Be ashamed.*

The Heb. is, *וְכִלְמָתָּא* Erubescas, shalt blush; the word *כִּלְמָתָא* I opened in the 52. vers. when I spake of those words, beare thine own shame. The Sept. is, *ἐξάλωσόν* which Kircker renders despicies, thou shalt despise thy wayes; but Steph. in *The saur.* faith, it's prorsus & penitus infamia notare, utterly and thoroughly to brand and infamize: Yea, infami & ignominiosa damnatione plectere, to sentence and punish in an infamous and reproachfull way. So should Jerusalem upon serious remembrance of her wayes, she should utterly renounce them; brand them, yea shame and condemn her selfe for them, as not worthy to live.

*When thou shalt receive thy sisters.*

Heb. is, *in thy receiving*, there is no *when*. Here the calling and incorporation of the Gentiles into the Church is presented to consideration, of which much had been said and promised of old: That in *Gen. 9. 27.* falls in here; *God shall enlarge Japhet, and he shall dwell in the tents of Shem.* The posterity

posterity of *Japhet* spread over many parts, and became heathenish; but God in his time did bring them into the tents of *Shem*, that was the Church, by the sweet voyce of the Gospel they were wrought upon, and brought in. The promise was to *Abraham*, that in him and his seed all the Families and Nations of the earth should be blessed, *Gen.* 12. 3. 18. 18. 22. 18. The heathen were promised Christ for his inheritance, *Psal.* 2. 8. *Isaiab* makes frequent mention of the calling and comming in of the Gentiles, *Chap.* 54. throughout. *Isa.* 42. 4. 60. 3. 4, 5. &c. *The Gentiles shall come to thy light, and Kings to the brightness of thy rising: Thy sonnes shall come from far, and thy daughters shall be nursed at thy side; the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, &c.*

This was made good in Christs time, and after; when the Apostles who were Jewes preached the Gospel, converted some out of severall Nations, and received them into the Christian Church.

### *Thy Sisters.*

The Nations were sisters to the Jewes, comming from the posterity of *Noah*, as the Jewes did; or here they may be cal'd sisters, for their likenesse in qualities and conditions. *Jerusalem* was very wicked, and so were the Nations. Upon this account you may take that expression, *Jer.* 3. 7, 8. *Her treacherous sister Judah. Judah* was like *Israel* in treachery and apostacy from God.

### *Thine elder and thy younger.*

Not *Sodom* and *Samaria*, unless taken synechdochically for all the rest. *Sodome* was not, and *Samaria*, by which is meant the 10. Tribes to this day is not come in to the Christian *Jerusalem*; wee must therefore include the Nations. The words *elder* and *younger* in the Originall are the greater and lesser הנרלות הקטנות those Nations are greater in extent, in people, in honour, in wealth, or lesser then thy selfe, that were before thee, or since thee, when thou shalt receive them.

*I will*

*I will give them unto thee for daughters.*

Thou shalt by the preaching of the Gospel beget them unto thee. In Jerusalem was the first Christian Church, which consisted most of Jewes: and when any were converted in Jerusalem, they were added to that Church, *Acts* 2. 41. 47. Hence Jerusalem had the honour to be cal'd the primitive Church. Yea the Christian Church is cal'd Jerusalem, and said to be *the mother of us all*, *Gal.* 4. 26. All converted Nations or persons are the daughters of the Christian Jerusalem.

*But not by thy Covenant.*

Lest thou shouldest think it is for thy faithfulness, holiness, obedience that I do this; I tel thee I wil do it, *but not by thy covenant*; which as thou didst carry it, gendred unto bondage, and made the very sons servants, *Gal.* 4. 1, 2, 3. 24. Thou shalt have daughters, but not *ex vi testamenti veteris*, but *ex vi pacti mei*, by vertue of my Covenant made with *Abraham*; not by the law of works, but by the law of faith. Faith in Christ the promised seed, who is cal'd a Father, *Isa.* 9. 6. and acknowledges the children which God had given him, *Heb.* 2. 13. *Behold I and the children which God hath given me.* So that thy covenant doth nothing herein, but all this shall be done by the Covenant of grace.

*Obser. 1.*

The love, kindness, and mercy of God is that which causeth a sinfull, guilty, unfaithfull people to remember their wayes, and turne from them: faith God in the words immediately before, *I will establish with thee an everlasting covenant, shew thee much kindnesse and mercy: and then thou shalt remember thy wayes.* Then thy heart shall melt, break within thee, and renounce the wayes thou hast walked in, *Ezek.* 36. 24, 25, 26, 27, 28, 29, 30, 31. God would gather them from the Heathen, plant them in their own land, cleanse them from their filthinesse and idols, give them new hearts,  
new

new spirits, be their God, ownethem for his people, multiply their corn and fruit : and what upon all this? *Then shall ye remember your own evill wayes, and your doings, that were not good, and shall loath your selves in your owne sight for your iniquities and for your abominations.*

When God did let out love, shew kindnesse, and multiply mercy, then did they remember to purpose their evill ways, how they had prophan'd his Name, his Sanctuary, rejected his Countsell, his Ordinances, his Prophets; despised his threatnings, broken Covenant, apostatized from him, turn'd idolaters, became heath'nish, yea worse then heath'nish, and loathed themselves for such things.

Undeserved, or unexpected kindnessees do work upon the hearts of men have any ingenuity in them; they are coales of fire, and will warm, yea thawe a frozen icie heart. Pro. 25. 21, 22. *If thine enemy be hungry, give him bread to eate, and if he be thirsty, give him water to drink, for in so doing thou shalt heap coales of fire on his head.* Thy kindnessees will work in his head and heart, make him reason thus: why should I think, speak or doe evill to this man who is so loving? who relieves me in my necessities, and preserves my life? ah! what a wretch was I that had such hard thoughts, spake such bitter words, and did so ill by him, I will never think, speak, or doe so more: Here are coales upon his head and heart, that have warm'd and melted him to good purpose. If mans kindnesse prove such coales, how much more wil the Lords? When he heaps kindnesse upon a people unexpectedly, undeservedly, they will be coales of Juniper, causing a flame in their bosoms, making them to say, ah what have we done, how have we sin'd against a God of love, against mercy, against grace? wee'll doe it no more. Ezek. 6. 9. *They that escape of you shall remember me among the nations, whether they shall be carried captives, and they shall loath themselves for the evils which they have committed.*

When God did give them their lives for a prey, which was a great mercy; this affected them, caused them to remember how they had sin'd against God, and to loath them-

selves for what they had done : If common mercies will do this, much more covenant-mercies, which was the case here.

So when Christ look't upon *Peter*, how did it affect and break his heart, make him goe out and weep bitterly for what he had done, *Luke* 22. 61, 62. It was a covenant-look, such a look as had influence into his heart, and made him to thinke with himselfe; what, will the Lord Christ vouchsafe to look upon me, who denyed him to be my Lord and Master? who denyed that I knew him? who forswore him? will he yet mind me? Ah wretch, that, &c.

2. Former wayes are matter of shame to true Converts and Penitents : *Thou shalt remember thy wayes, and be ashamed*; not only because she had wounded her honour, her conscience, but especially because she had broken Covenant with her God, violated his law, defiled his worship, and stain'd his glory. That which causeth shame is something evill and naught properly, things forbidden, dishonest, dishonourable. *Rom.* 6. 21. *What fruit have you then in those things whereof you are now ashamed?*

When the *Romans* were converted to the faith, they were ashamed of their former wayes, those sins mentioned, *Chap.* 1. 29, 30, 31. When grace hath got possession of the heart, such a deformity is seen in mens former wayes, that their blood appears in their cheeks, and they are greatly asham'd of them. *Jer.* 31. 19. *After that I was turned, I repented : and after that I was instructed, I smote upon my thigh : I was ashamed, yea even confounded, because I did beare the reproach of my youth.*

After *Ephraim* was converted, became truly penitent, then *Ephraim's* sins were burthensome, shamefull, and confounding : When men are changed by grace, then they loath their sins and themselves. *Ezek.* 20. 42, 43. *They should know God, and remember their wayes, and loath themselves in their own sight for all the evils that they had committed; every sin would be matter of shame and selfe-abborency. They should loath themselves, not for evill to come upon them, but for evill done by them for the evill of sin.*

3. The

3. The Church under Christ, and the Gospel, they are extent then that under *Moses* and the Law: the Church carnall then shut up under the narrow bounds of *Judea*, or the *Genſe-ly land*, but ſince it's enlarged to other Nations; *In thy receiving thy ſiſters, the greater and the leſſer.*

The Gentiles were a long time aliens from the Common-wealth of *Iſrael*, and ſtrangers from the Covenant of promiſe: They were ſiſters, but not eſpouſed or married till Chriſts time. *Jeruſalem* was taken in to be the Lords, but not the Gentiles. Cant. 8. 8. *We have a little ſiſter, and ſhe hath no breasts, what ſhall we doe with our ſiſter when ſhe ſhall be ſpoken for.* Here the Church by a propheticall eye ſeeing what ſhould befall the Gentiles, that they ſhould be ſpoken for, and taken in by Chriſt, or ſpoken againſt, when taken in, (for כִּהִי will bear both) calls her ſiſter, and a ſiſter without breasts; ſhe had no meanes of grace, which are breasts, and breasts of conſolation, *Iſa.* 66. 11. But however a ſiſter ſhe was, and what ſhall we doe for her? The Jewiſh Church minded the Gentiles, and had it in her thoughts to doe for her; why; ſhe was a ſiſter? yet not a daughter: when it pleaſed God aſtually to bring in the Nations to Chriſt, then they were *Jeruſalems* daughters. Some were formerly received in from the Gentiles, who were neither call'd daughters nor brethren, but ſtrangers, *Exod.* 12. 48. and theſe were few; but in Chriſts time the partition wall was broken down, and they came flocking in as doves to the windows, *Iſa.* 60. 8. And they were no longer ſtrangers and foreigners, but fellow-citizens with the Saints, and of the houſhold of God, *Eph.* 2. 19. And *Jeruſalem* was the mother of them all: So that was made good, *Iſa.* 66. 18. *It ſhall come that I will gather all nations and tongues, and they ſhall come and ſee my glory, my glory in Chriſt, my glory in the Goſpel,* read *Iſa.* 54. 23.

4. The comming in of the Gentiles, as it was of ſpeciall grace and favour, ſo moſt certain, infallible; it notes a powerfull giving, *John* 6. 37. *I will give them to thee:* He ſaith not they will come to thee, others will bring them: no,

selves for what they had done : If common mercies will do this, much more covenant-mercies, which was the case here.

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When the *Romans* were converted to the faith, they were ashamed of their former wayes, those sins mentioned, *Chap.* 1. 29, 30, 31. When grace hath got possession of the heart, such a deformity is seen in mens former wayes, that their blood appears in their cheeks, and they are greatly asham'd of them. *Jer.* 31. 19. *After that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea even confounded, because I did beare the reproach of my youth.*

After *Ephraim* was converted, became truly penitent, then *Ephraim's* sins were burthenfome, shamefull, and confounding: When men are changed by grace, then they loath their sins and themselves. *Ezek.* 20. 42, 43. *They should know God, and remember their wayes, and loath themselves in their own sight for all the evils that they had committed; every sin would be matter of shame and selfe-abborency. They should loath themselves, not for evill to come upon them, but for evill done by them for the evill of sin.*



3. The Church under Christ, and the Gospel, was in extent then that under *Moses* and the Law: the Church then shut up under the narrow bounds of *Judea*, or the Jewish land, but since it's enlarged to other Nations; *In thy receiving thy sisters, the greater and the lesser.*

The Gentiles were a long time aliens from the Commonwealth of *Israel*, and strangers from the Covenant of promise: They were sisters, but not espoused or married till Christs time. *Jerusalem* was taken in to be the Lords, but not the Gentiles. Cant. 8. 8. *We have a little sister, and she hath no breasts, what shall we doe with our sister when she shall be spoken for.* Here the Church by a prophetical eye seeing what should befall the Gentiles, that they should be spoken for, and taken in by Christ, or spoken against, when taken in, (for כִּרְהוּ will bear both) calls her sister, and a sister without breasts; she had no meanes of grace, which are breasts, and breasts of consolation, *Isa.* 66. 11. But however a sister she was, and what shall we doe for her? The Jewish Church minded the Gentiles, and had it in her thoughts to doe for her; why; she was a sister? yet not a daughter: when it pleased God actually to bring in the Nations to Christ, then they were *Jerusalems* daughters. Some were formerly received in from the Gentiles, who were neither call'd daughters nor brethren, but strangers, *Exod.* 12. 48. and these were few; but in Christs time the partition wall was broken down, and they came flocking in as doves to the windows, *Isa.* 60. 8. And they were no longer strangers and foreriners, but fellow-citizens with the Saints, and of the household of God, *Eph.* 2. 19. And *Jerusalem* was the mother of them all: So that was made good, *Isa.* 66. 18. *It shall come that I will gather all nations and tongues, and they shall come and see my glory, my glory in Christ, my glory in the Gospel,* read *Isa.* 54. 23.

4. The comming in of the Gentiles, as it was of speciall grace and favour, so most certain, infallible; it notes a powerfull giving, *John* 6. 37. *I will give them to thee:* He saith not they will come to thee, others will bring them: no,

...ve them. God would work upon them by his spirit, and cause them being given, to come in. He had given the Gentiles to Christ long before, *Psal. 2. 8.* And though they minded not prophecies, promises, Christ, Gospel, Jerusalem, themselves, or their own good; yet God minded them: and as he had freely given them, so freely brought them in, and powerfully. Hence these expressions, *Psal. 72. 11. All Kings shall fall downe before him, all nations shall serve him. Psal. 86. 9. All nations whom thou hast made shall come and worship before thee O Lord, and shall glorifie thy name. Isa. 11. 10. In that day there shall be a roor of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seeke, and his rest shall be glorious.*

While Christ lay in the Sacrifices and Ceremonies, in the Prophecies and Promises, he was a dark hidden thing, like a root under ground: but when God sent him into the world, then he was as an Ensign lifted up; then he caused the Gentiles to see him, and seeke to him, and Jerusalem the place of his rest was glorious. *Isa. 49. 20, 21. Zion should have so many children come in from the Nations, that she should say, who hath begotten me these? It was the Lord begate them by the power of his spirit, he made them to run unto Christ. Isa. 55. 5. read the 60. of Isa. consider and observe the conclusion, I the Lord will hasten it in his time.* And he did so, powring out his spirit upon the Apostles, whom he sent abroad into the Nations to preach Christ and the Gospel, to bring all their brethren for an offering unto the Lord out of all Nations unto his holy mountain Jerusalem (that was the Christian Church) *Isa. 66. 20.* So the Kingdom was given to the Gentiles, *Matth. 21. 43, &c.* They made subjects of Christ, and that fulfil'd which you have in *Psal. 22. 30, 31. A seed shall serve him, it shall be accounted to the Lord for a generation; they shall come and shall declare his righteousness unto a people that shall be borne.* That hee hath done this, the Lord did it, and that powerfully, nothing could hinder, neither ignorance, prophaneffe, nor unbelief.

5. When Nations or any People receive the Gospel of Christ

Christ, they have a new relation put upon them, they are daughters of Jerusalem: not Jerusalem in a literall or carnall notion, but of Jerusalem in a spirituall and mysticall sense, as it notes out the Church, which is the Spouse of Christ and God. *Hos.* 2. 19, 20. *2 Cor.* 11. 2. *Ephes.* 5. 32. Christ and the Church are a great mystery. *Rev.* 19. 7. The church is cal'd the *Lambs wife*. So *Chap.* 21. 9. and she is the mother of the faithfull, as *Abraham* was the Father of them; for she brings forth, and with difficulty. *Rev.* 12. 2. The woman cloathed with the Sun, viz. the Christian Church, was with child, fell into labour, and was pained to be delivered: and when any are born of the Spirit, and immortall seed of the word, they are her children, and their priviledges are great, I will name two.

1. God will be their Teacher, *Isa.* 54. 13. *All thy children shall be taught of the Lord: And, who teacheth like him, Job* 36. 22.

2. They shall have peace, yea great peace: *Great shall be the peace of thy children, Isa.* 54. 13. *Psal.* 119. 165. *Great peace have they which love thy law, and nothing shall offend them. They are taught of God, and cannot but love the law of God: Therefore let us walk as children of God, 1 Pet.* 1. 14, 15. *As obedient children, not fashioning our selves according to our former lusts, in our ignorance: but as he which hath call'd us is holy, so let us be holy in all manner of conversation.* It's an honour to be a son or daughter of *Sion*. *Psal.* 87. 5. *Of Sion it shall be said, this and that man was born in her.*

6. When holy things are abused, many times, God owne them not, but calls them theirs that have abused them, as here; *thy Covenant*. Jerusalem had broken the oath, and despised the Covenant, and God calls it her Covenant. *Isa.* 1. 11. *To what purpose is the multitude of your sacrifices. 14. Your new moons and your appointed feasts my soule hateth.*

7. People are apt to think, who are in relation to God, that for their sakes God doth much. Jerusalem was neare unto God, he had taken her to be his: and she thought when the Gentiles should be given in to her for daughters, it was for

for her sake; but the Lord tell's no, it's not for thy sake, thou hast not kept covenant with me, nor pleased me; thou couldst not challenge any such thing at my hands, hadst thou walked never so exactly; much lesse now, having walked contrary unto me; It's not for thy covenant. When God shewed mercy to the Jewes, Ezek. 36. 32. *Not for their sakes do I this saith the Lord God, be it known unto you.* You may think it's so, but it's otherwise.

8. Not legal, but Evangelical dispensations, tenders of free grace and mercy by Jesus Christ wrought upon the Gentiles. It was Christ, not Moses prevail'd with them. The commission was, Mar. 16. 15. *Goe ye into all the world, and preach the Gospel to every creature:* The Gospel is *semen fidei*. *Vehiculum spiritus*, 2 Cor. 3. 8. *Word of grace.* Acts 20. 32. *Grace of God.* Titus 2. 11. *Word of life.* Phil. 2. 16. *Power of God to salvation,* Rom. 1. 16.

## V E R S. 62, 63.

*And I will establish my covenant with thee, and thou shalt know that I am the Lord.*

*That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done saith the Lord.*

**T**He former vers. contained two benefits of the Covenant established with Jerusalem after her breach of Covenant. These verses tell you of more, which wee shall open to you, and finish the Chapter.

*I will establish my covenant with thee.*

Of establishing or raising up the Covenant was spoken in the 60. vers. and therefore I shall not insist upon that; only note, the repetition of it argues our backwardnesse to believe

lieve it, and Gods readinesse to assure us of it : Men once sensible of breach with God, are not easily induced to believe that God wil bestow great mercies upon them to make a Covenant with them, and to bestow covenant-mercies : The Lord therefore out of his abundant goodnesse doubles the promise of making and establishing his Covenant with Jerusalem, that so her feares, doubts, and disputes may cease, and she be ascertain'd thereof.

*Thou shalt know that I am the Lord.*

The Heb word *יָדַע* signifies to know, to acknowledg, to understand, to be certain, and properly refers to the mind and understanding. Gen. 48. 19. *I know it, I know it : that is, I certainly know it.* The Sept. for the word here saith *ἐγὼ οὖν thou shalt acknowledg that I am the Lord.*

The knowledg here meant is not common knowledg, but a saying knowledg ; not a legall, but an Evangelical knowledg ; for he speaks not of that knowledg which rises from afflictions and judgements, of which he had oft spoken before. Chap. 6, 7. 13: 7. 4. 9: 11. 10. 12: 12. 20: 13. 9. 14. 21. 23: 14. 8: 15. 7: Thirteen times the Lord saith, *they should know that he was the Lord*, that it was by his judgments ; but here he speaks of such knowledg as springs from a fountain and foundation of mercy. *I will establish my covenant with thee, and thou shalt know me :* That is, in another manner then thou didst before ; thou shalt know me spiritually, with a knowledg of faith and salvation : so much the word know imports in *John 7. 17. Ch. 10. 4.* Now this knowledg differs from vulgar, legall, and literall knowledg ; for

1. It's a more distinct knowledg of God, humane is more mixt, dark, and confused. *Job 10. 22. The light is is darknesse :* Every ungodly man's light is darknesse ; but hee hath light from God in Covenant, his light is cleare. *Prov. 13. 9. The light of the righteous rejoyceth.* If it were confus'd and obscure, it would not rejoyce. *Jam. 3. 17. The wisdom from above is pure :* and the more pure, the more cleare, the more distinct.

2. It's

2. It's a savoury, relishing knowledg, the soule is affected with it: *Tast* and see that the Lord is good. No meate, no wine, no spice tastes more pleasant to the palate of a man, then the goodnesse of God doth to a man hath the spirituall knowledg thereof. *Experientia & examen mentis dicitur gustus*, R. David, tasting notes knowledg and experience, *Prov. 31. 18. She perceiveth that her merchandise is good*: The Heb. word is, *she tasteth*. The gaine of her labour is pleasant and delightfull, *Exod. 16. 31. Manna had a taste like wafers, made of bony*. The true knowledg and taste of God is as sweet as any gaine, as ever Manna was. *Cant. 2. 3. His fruit was sweet to my taste*, and his knowledg hath a savour in it, *2 Cor. 2. 14.*

3. It's a deep-rooted and wel-settled knowledg. *Job 38. 36. Who hath put wisdome in the inward parts? or who hath given understanding to the heart?* the Lord doth it to those he strikes his Covenant with: *thou shalt know mee*. Thou shalt have a deeper and more rooted and settled knowledge then others. *2 Cor. 4. 6. God who commanded light to shine out of darknesse, hath shined in our hearts*: Not in our heads only, not on our hearts only, but in our hearts. God seats the knowledg of himselfe in the hearts of his; he puts and writes his law in their hearts, *Jer. 31. 33. Wicked men have knowledg & light in their heads, but darknesse in their hearts.*

4. It's a knowledg distinguishable from other knowledge by the effects.

1. It's peaceable, and causeth men to live peaceably, *Jam. 3. 17. The wisdome from above is pure and peaceable*. *Isa. 11. 9. They shall not hurt nor destroy in all my holy mountaine, for the earth shall be full of the knowledge of the Lord.*

When men know God savingly, they love peace, and pursue peace: but when knowledg is literall, they are contentious and bitter.

2. It humbleth much; the more men know God in his holinesse, glory, and goodnesse, the more humble they will be. *Ezek. 20. 42, 43. Tee shall know that I am the Lord, and remember your wayes and doings: And ye shall loath your selves in your own sight for all your evils that you have done.* When Job had



had a cleare and spirituall sight of God, he abhor'd himselfe in dust and ashes, Chap. 42. 5. So Isa. 6. 5. *Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts,* 1 Cor. 15. 9.

3. It's working and powerfull; like fire it consumes the lusts of mens hearts, and separates the drosse of their spirits, 1 Pet. 1. 22. The truth purified their soules. Psal. 119. 34. *Give me understanding and I shall keep thy law, yea I shall observe it with my whole heart.* Divine knowledge keeps under what hinders practise, and leads out the soule to action. 1 Joh. 2. 4. *He that saith he knows God, and keeps not his commandments, is a liar, and the truth is not in him.* Men have not the true knowledg of God when their lusts over-power them, and make them disobedient.

4. Trust and confidence in the Lord; the knowledg wee speak of hath certainty in it, and causeth venturing. Psal. 9. 10. *They that know thy name will put their trust in thee.* They that know God spiritually, his truths, promises, covenant, faithfulness, will resign up themselves to him, and lean upon him. What is the bottome and ground of the Prophets exhortation, Isa. 26. 4. *Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.* When a man hath the true, reall, and cleare knowledg of this, he will trust in God. David had the right knowledg of God, he said of him, *He is my refuge and my fortresse, my God, in him will I trust,* Psal. 91. 2.

*Obfer.*

The true knowledg of God is a covenant-mercy; those are in covenant with God, they have the saving and spirituall knowledg of him. *I will establish my covenant with thee, & thou shalt know that I am the Lord* Jer. 31. 33, 34. Speaking there of the covenant of grace, saith the Lord; *I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall all know me from the least of them to the greatest of them.* So Heb. 8. 10, 11. The knowledg here spoken of is not a common, but a choise

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know-



knowledg, and it's given to those are in covenant, it's a covenant-mercy; none have such knowledge are out of covenant. They may by their industry get a generall, unsavory, and powerlesse knowledge of God, but they have not this knowledg we speak of, it's given, 1 Joh. 5. 20. and is cal'd *seeing of God*, Job 42. 5. Isa. 6. 5. Mic. 6. 9. *The true light*, 1 Joh. 2. 8. *The truth which is after godlinesse*, Tit. 1. 1. *The mystery manifest to Saints*, Col. 1. 26. *Sound wisdom*, Prov. 2. 7. *Marvellous light*, 1 Pet. 2. 9. *The light of life*, Joh. 8. 12. *Excellent knowledge*, Phil. 3. 8. *The teaching of God*, Psal. 32. 8. and *his spirit*, Joh. 14. 26. according to that in Isa. 54. 13. *All thy children shall be taught of the Lord*. He speaks of Jerusalem in covenant: God would give her spirituall children, and they should have spiritual instruction, whereby they should know God to be their God, a father of mercies, and God of consolations; they should know the riches of his grace, and things freely given them of their God, all the good of the Covenant.

Verf. 63. *That thou maist remember, and be confounded.*

Of remembring and being ashamed was spoken in the 61. verf. And of being confounded in the 52. and 54. v.

*And never open thy mouth more.*

Heb. is, פתחו פה the words run thus; and there may not be to thee further opening of thy mouth; that is, that thou mayest be silent, and not open thy mouth any more. In the booke of Divine things you read of several openings; the opening of the hand, Deut. 15. 11. Of the eyes, 2 King. 6. 17. Of the womb, Gen. 30. 22. Of the eare, Job 36. 10. Of the lips and mouth, Psal. 51. 15. 78. 2. And likewise of answerable shuttings, as the shutting of the hand, Deut. 15. 7. Of the eyes, Isa. 6. 10. Of the womb, 1 Sam. 1. 6. Of the eares, Prov. 21. 13. Of the mouth, Isa. 52. 15. *Kings shall shut their mouths at him: that is, they shall be silent, and submit to Christ*. So here the not opening of the mouth imports silence, patience, quiet, submission. Thou shalt have nothing inly to complain of me,  
or

or excuse thy selfe ; thou shalt justifie me in all my proceedings with thee, give me glory, and take shame to thy selfe.

*When I am pacified towards thee.*

Hebr. is, כִּכְפַּר in propitiando me, in my being propitious כִּכְפַּר properly signifieth to cover a thing, materia tenaci, with that which cleaveth and sticks to the thing covered ; not with dust, grasse, earth, wood, for such things may easily be removed ; but with pitch, glue, cement, so that the thing covered cannot easily be brought to sight again. Gen. 6. 14. Pitch it within and without with pitch. It's the same word ; when a thing is pitch'd over, you cannot suddenly come at the sight of it, and by way of metaphor its applyed to the covering of sin, and wrath caused by sin. Isa. 22. 14. This iniquity shall not be purged till ye dye : Heb. is covered. So Ps. 78. 38. He forgave their iniquity : Heb. he covered it. When sin is so covered as not to be seen again, it's purged away, it's forgiven : So for wrath and anger stirred up by sin. Gen. 32. 20. Jacob had offended Esau by getting the blessing, and he saith, I will appease his face : Heb. is, cover his face, or anger that appears in the face. To come to our purpose ; Jerusalem had sin'd grievously, and Gods anger was greatly up, and something there must be to cover her sins, and appease his wrath, and that was the sacrifice, death, and blood of Christ, who is the only coverer of sin, and appeaser of anger : hee is *iniquos* the true propitiation for mans sin, and only pacifier of Gods anger, 1 Joh. 2. 2. He is the peace-maker, Ephes. 2. 14. The purger of sin, Heb. 1. 3. The mediator, Heb. 9. 15. Reconciliation, Eph. 2. 16.

Some read the words thus ; when I shall expiate thee from all that thou hast done. Others, when I shall pardon thee, or blot out all thou hast done. Sept. is, *ὅταν ἴδωμαι σὰν πρόσωπόν σου* in propitiating my selfe to thee.

Obfer. 1.

Godly sorrow & shame for sin rises from the right knowledge of God in the covenant of grace. I will establish my covenant with thee, and thou shalt know that I am the Lord : gracious,

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faithful,

faithful, merciful, and what then ? *That thou maist remember, and be confounded and ashamed.* Mens sorrow is according to their knowledge ; a vulgar knowledg, and a vulgar repentance ; a legall knowledge, and a legall repentance : but if the knowledg be spirituall and Evangelical, the fruit of the covenant, mens repentance will be suitable ; sanctified knowledg will produce sanctified shame, sorrow and tears. Zach. 12. 10. *I will powre upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication : and they shall looke upon him whom they have pierced, and they shall mourn for him as one mourneth for his only sonne.*

When men are in covenant with God, and have the spiritual knowledg of his love and bounty, in giving Christ to take away sin, and looke upon him in his piercings and sufferings by, and for their sins, then will they mourn with a great, but a spirituall mourning, which is the most kindly and acceptable. When we apprehend God to have taken us into Covenant with him, to be our God, to have done great things for us, to have promised great things to us, and to have been very good to us, then the remembrance of our wretched wayes causeth a holy shame, and a holy sorrow.

2. Those who rightly know God in the covenant of grace wil not murmur against, or accuse God for any of his dealings with them, but be silent and submissive before him : They know God is infinitely wise, just, and holy, that all their afflictions, chastisements, troubles, temptations, sufferings are exceeding short of what they deserve ; that nothing comes to passe without his providence ; that hee can wrong none ; that he doth use unholy instruments holily, and hath holy ends in all his ways. Till men know the Lord spiritually, in a covenant and Gospel-manner, they are apt to open their mouths, to accuse and blame God ; yea oft they utter unsavory speeches, but when it's known, it's otherwise. Job 1. 22. *In all this Job sinned not, nor charged God foolishly.* He met with very hard things ; but knowing God the right way, he opened not his mouth against him, but for him, ver. 21. So David, Psal. 39. 9. *I was dumb, I opened not my*

*my mouth, because thou didst it.* He was silent, and patiently submitted unto the hand of God; hee neither accus'd him, nor excus'd himself: If I be reproach'd, persecuted, afflicted any way, I know it's thy doings, and I will be dumb.

When *Abolom* that rebellious and unnatural son had driven *David* out of all, and sought his life; what said he to it? *If God have no delight in me, behold here am I, let him doe to me as seemeth good to him.* If he will have me cut off, and cut down by the hand of mine own wicked son, I am content: if hee will have me driven out from the holy City and Land, and live in a prophane land amongst his enemies, I leave it to him, let him do what he pleases, I know what I have deserved. 2 Sam. 15. 26. When God sent out a fire which consumed *Nadab* and *Abihu* for offering strange fire, it was a sadde affliction even for a godly parent, and might have made *Aaron* open his mouth; but saith the Text, *he held his peace*, Lev. 10. 3. It's fit all flesh should be silent before the Lord, as it's *Zach. 2. 13.* And that every mouth should be stop'd, Rom. 3. 19. But most mouths are open against God, more or lesse; only those have spiritual knowledg of him, and spiritual sorrow for their sins, are most silent, what condition soever they be cast into; they will say with the Church, Mic. 7. 9. *We will beare the indignation of the Lord, because wee have sinned against him.*

3. Sin is such an evil as provokes God: *when I am pacified towards thee.* There can be no pacification where there is no provocation. *Esth. 7. 10.* *Then was the Kings wrath pacified.* *Haman* had offended *Abassuerus* before, and being hang'd for it, his wrath was pacified. Eccl. 10. 4. *Yielding pacifieth great offences.* If there were not offence, no place would be found for pacification: where this is to be made, provocation hath gone before. Sin is that provokes a God of patience & long suffering, it makes him angry and wrathfull. *Jer. 44. 8.* *Ye provoke me to wrath.* Sin provokes him bitterly, *Hos. 12. 13.* and makes him angry every day, *Psal. 7. 11.* Yea it provokes him to jealousy, 1 K. 14. 22. Let us take heed of sin, and offending God any way; to kindle his anger but a little is a danger.

dangerous thing, *Psal.* 2. 12. *Paul* knew it when he said, *Do we provoke the Lord to jealousy, are we stronger then he?* *1 Cor.* 10. 22. We would not provoke a Lyon, a man of War, such an one as *Samson* was; and shall we provoke God, who puts all strength into beasts and men, who is a roaring Lyon and the Lord of hosts?

4. Though sin do provoke God greatly & bitterly, yet he is to be pacified: *when I am pacified towards you*, he is not unpacifiable. *Jer.* 3. 12. He saith, *I will not keep anger for ever.* His mercy endures for ever, but not his anger; his wrath is momentany, but his *kindnesse is everlasting*, *Isa.* 54. 8. *Aaron* made an attonement for the people, *Num.* 16. 46. *Phinehas* turn'd away his wrath, *Numb.* 25. 11. *Moses* prevail'd with God, and pacified him when he was very angry, *Exod.* 32. 14. *The Lord is a God ready to pardon*, *Neh.* 9. 17. Though men have sin'd much, long, provoked exceedingly; yet if they sue unto him, he is facile and ready to forgive. When the man ought 10000. talents came to the Lord for patience, *have patience with me, and I will pay thee all*; He hid not only forbear him, but forgave him, *Mat.* 18. 26, 27. With men it falls out oft, that they will never forgive: but the Lord is forward to it: And when the people were full of sinne, had greatly trespassed; *He being full of compassion, forgave their iniquity, and destroyed them not*; yea many a time turned he his anger away, and did not stir up all his wrath, *Psal.* 78. 38.

When man persists in sin, God ceaseth from his wrath, and reacheth out mercy. *Isa.* 57. 17, 18. *I have seen his ways, and will heale him.*

5. Gods being pacified towards a people is a great mercy, which appears here in two things.

1. All that hath offended is pas'd by and forgiven: *When I am pacified towards thee for all that thou hast done*: Not for one, two, or three, or an hundred things done, but for all done; thy Idolatry, Oppression, Pride, Fulnesse of bread, Idleness, Neglect of the poore, Injustice, Prophanesse, &c. When God is once pacified, he is fully pacified for all sins. And here is *magnitudo gratiae divinae*, be sins never so great, old, many, they are all done away.

2. He

2. He is so pacified, as that he will not be angry againe with them for those evill deeds. I told you in the opening the words, that *Caphar* notes such covering of them, as they cannot easily be seen again; expiation, blotting out. *Isa.* 43. 25. *I am he that blotteth out thy transgressions for mine owne sake, and will not remember thy sins.* God so blots out when he is pacified, as not to remember them. *Heb.* 8. 12. God being in Covenant, and so pacified towards his people, he is mercifull to their unrighteousnesse, and their iniquity will be remember no more.

*Jer.* 50. 20. *The iniquity of Israel shall be sought for, and there shall be none, and the sinnes of Judah, and they shall not be found.*

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*Ezekiel*

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## Ezekiel, CHAP. 17.

### VERS. 1, 2, 3, 4, 5, 6.

*And the word of the Lord came unto me, saying :  
Sonne of man, put forth a riddle, and speake a parable unto the  
house of Israel.*

*And say : Thus saith the Lord God, A great Eagle with great  
wings, long winged, full of feathers, which had diuers colours,  
came unto Lebanon, and tooke the highest branch of the Cedar.*

*He cropt off the top of his young twiggs, and carried it into a land  
of traffique, he set it in a City of Merchants.*

*He tooke also of the seede of the land, and planted it in a fruitfull  
field, hee placed it by great waters, and set it as a willow-  
tree.*

*And it grew and became a spreading vine of low stature, whose  
branches turn'd towards him, and the roots thereof were under  
him: so it became a vine, and brought forth branches, and shot  
forth sprigs.*



His 17. Chapter contains,

1. A preface in the two first verses.
  2. A riddle or parable, from the beginning of the 3. unto the end of the 8. vers.
  3. The application of this parable, from the 11. vers. to the 22.
  4. A promise of mercy, from the 22. to the end.
- In the Preface you have,
1. The author of what is prophcyed in this Chapter,  
which



which is the Lord, *The word of the Lord.*

2. The instrument by which it was conveyed, *Ezekiel*, it came to him.
3. His appellation or title, *Sonne of man.*
4. A command laid upon him, *Put forth, speake.*
5. What, *a riddle, a parable.*
6. Unto whom, *to the house of Israel.*

I shall passe over all in the Preface but these words; *Put forth a riddle, and speake a parable, which I shall open.*

*Put forth a riddle.*

Hebrew is *chud chidah*, riddle a riddle, or *sharpen a sharpening*, whet a whetting. חדר signifies acute dicere, to propound hard questions, difficult and obscure **THESES**, to sharpen and whet the understanding. Judg. 14. 12. *I will put forth a riddle. Sampson* put it forth to try and exercise their wit. Vers. 14. They could not in three dayes expound the riddle; for saith *Avenarius*, it's acutenesse rather then search which discovers such secrets. *Magis animi quodam acuminem quam certam indagine explorantur secreta.*

A riddle is a dark and subtle sentence or allegorie containing a sense different from the sound of the words: as that Jud. 14. *Out of the eater came forth meate, and out of the strong* let's call'd a *came forth sweetnesse.* The sense and meaning of the riddle is dark saying, another thing then the words import. The Sept. here put *Psal. 49. 4.* *δύγμια* for riddle, which is a narration; but in other places *πρόβλημα* a probleme or hard question, as *Psal. 78. 2. Dan. 8. 23.* The Vulg. and others have it *enigma* from *αἰνίττω* to speake obscurely and perplexedly. French is, *propose une doute.*

called *ῥήματα* or *ῥήματα συμποσίων* feast-riddles, *ῥήματα λέγεται τα ἐν τοῖς συμποσίοις προβαλλόμενα αἰνίματα δὲ ζητήματα* *questiones enigmaticæ in convivijis propositæ. Phavor.*

*Speake a parable.*

Heb. **משל** *paraboliza parabolam*: of this word was spoken, *Ezek. 12. 22.* where wee insisted largely upon it. There it's called *proverb*, here *parable*. *Mashal* is a sentence, a speech, axiome, metaphor, allegory, which hath choicenes

vid. Bonfrevi-  
um in Jud. 14.

עליון משי

Parabola est  
ἰστορικὴ καὶ  
ἡθικὴ ἢ πα-  
ραβολή Ex-  
plicatio rerum  
per similitudi-  
nem quandam.

Su das.

Commentaria  
in Concord: &  
historia, Evang.  
1. 2. c. 2.

Si quid in uno  
loco videatur  
obscurius distū  
id in alijs dici  
planissime.

Aug. de doct.  
Christ. 1. 2. c.  
26.

Homil. 3. de  
Laza. & hom.  
10. ad Philip.

in it, and is worthy memory. *Solomons* wife and excellent sayings are called Proverbs; *quasi probata verba*, tryed, proved words. Parables are similitudes; *quibus res dissimiles conferuntur*: much like unto riddles, comprehending the same in them; as *Psal.* 78. 2. compar'd with *Matth.* 13. 35. *Masbal* and *Chidosh* are call'd parables or similitudes. *Heb.* 11. 19. *Abraham* received *Isaac* from the dead. *ἐν παραβολῇ* in a figure, figuratively, or representatively; he was dead, and rose. The Rabbies say it was in the hand of a parable. Here was a lively parable or representation of his death and resurrection. The words are used promiscuously here: and whether riddles or parables, they present one thing in words, another in sense, and require interpretation.

The Papiſts assert the Scriptures are obscure. *Barradius* the Jesuite saith they are ænigmatical, and brings this place for it. *Sonne of man*, put forth a riddle, *speake a parable unto the house of Israel*: but he forgot the explication of the riddle and parable afterwards in the Chap. And the Father saith, if a thing be spoken obscurely in one place it's cleared up in another.

We grant there are riddles, parables, hard and deep things in the Scriptures, *1 Cor.* 15. 29. *Heb.* 6. 4. and many places in the Revelations and other Books, are difficult, obscure, and the wisdom of God is scene in it: For hereby mans pride is stained and beaten downe, his abilities what ever, morall or spiritual exercis'd, and the dignity of Scripture kept up; but in things necessary to salvation it's plaine and ealie. *Timothy* knew the Scriptures when he was a child, *2 Tim.* 3. 15. And they are compared unto a light, *2 Pet.* 1. 19 shining in a dark place: And Christ gives thanks, that the Father hid the things of the Gospel from the wise and prudent, and reveal'd them unto babes, *Matth.* 11. 25. And *Chryostome* saith the Scriptures are so divinely written, that all may read them profitably, both idiots and Artists.

The holy Scriptures are frequent in parables; some say they are as many as the weeks in the yeare, 52. our Prophet and Christ doe much parabolize. The use of parables  
is, I. To

1. To veile divine things, and keep them secret from the knowledg of prophane and wicked spirits, as *Matth. 13. 13, 14, 15.*

2. To help the memory : Parables are taken from things obvious to the senses, and so make a stronger impression upon the memory ; as similies are better remembered then naked truths, they take stronger hold of a mans memory : so parables.

3. To stir and quicken the affections and spirits of men. There is a sweetness in truths conveyed by parables, so that they please & provoke to a further inquisition after knowledg. When Christ had spoken in parables, the Disciples came to him and said, declare unto us these parables, *Matth. 13. 36. Ch. 15. 15.*

4. To convince, and that strongly. When *David* sinned greatly in slaying *Uriah*, and defiling *Bathsbeba*. *Nathan* came with a Parable unto him of a rich man having Flocks and Heards, and a poore man having one Lamb, which the rich man took from the poor man, and slew for his friend. *David* hearing this, gives sentence : *As the Lord liveth, the man hath done this thing shall surely dye.* Saith *Nathan*, *Thou art the man.* Now *David*s mouth was stopt, the conviction strong, he had sentenced himselfe, *2 Sam. 12. 1, 2, 3, 4, 5, 6, 7.* So the parable of the housholder letting out his Vineyard to Husbandmen, who beat his servants, and slew his son : *when the Lord comes what will he doe to those men :* They being convinc'd of this great injustice, passe sentence against themselves, and say, *he will miserably destroy those wicked men, Mat. 21. 41.*

It's the third use our Prophet intends here, *viz.* to quicken their attention, affections, and spirits to those things he was to commend unto them ; which had they been in a common and familiar style, they would not have listen'd unto : but being in a parabolizing way, they caused the greater attention, and made the stronger impression.

## Observ.

The wisdom of God in giving out Scripture; hee ordered it so that all should not be given out in one way, but in severall ways, fitting it to the capacities, conditions, and necessities of people: some parts are given out in higher streins, others in lower; some in a plain manner, others in parables and riddles. *Isaiah* is lofty, *Amos* is low: sometimes Christ spake plainly, sometimes parabolically: and *Ezekiel* sometimes is in visions and hieroglyphicals, sometimes in riddles and parables: and sometimes he passes at a lower rate. The manifold wisdom of God shines in it; hereby he invites men to mind his word, to be affected with it so, that whether great or small, we might repent of our sins, and prevent his judgements.

We come now to the riddle and parable it selfe.

## V E R S. 3.

*A great Eagle with great wings, long winged, full of feathers which had divers colours, came unto Lebanon, and tooke the highest branch of the Cedar, &c.*

**T**His parable leads us to the consideration of *Nebuchadnezar* King of *Babylon*, who is likened unto an Eagle. This Eagle is discovered,

1. From its greatnesse; *A great Eagle, &c.*
2. From the extent of it's wings; *long winged.*
3. From its featherinesse; *full of feathers.*
4. From the variety of these feathers, *which had divers colours.*
5. From its actions, two whereof are set downe in this vers.

1. He

1. He came to *Lebanon*.
2. He tooke the higheft branch of the Cedar.

*A great Eagle.*

This Eagle is call'd the King of *Babylon*, verſ. 12. who was *Nebuchadnezzar*, and now it concerns us to ſee the correſpondency between him and an Eagle, and upon what grounds it is that he is ſo cal'd. Some have told us an Eagle was the *Babylonian* Enſigne: but that is denyed by thoſe who affirme a Dove to be their Enſigne, which they gather from *Jer.* 25. 38. where the words, becauſe of the fierceneſſe of the oppreſſor, in the Original are, becauſe of the fierceneſſe of the Dove: And in *Jer.* 46. 16. 50. 16. where the words are the oppreſſing ſword; in the Original all they are the ſword of the Dove; that is the ſword of *Nebuchadnezzar*, who bare in his Enſigne a Dove: but the root whence *jonah*, a dove comes is *janah*, which ſignifies to oppreſſe, and therefore is not amiſſe rendered by our Translators in the places mentioned: and ſo hath not ſufficient ſtrength to prove that the Enſign of *Chaldeans* or *Babylonians* was a Dove. It might be an Eagle notwithstanding this conjecture: but becauſe both theſe opinions are uncertaine, we ſhall enquire after truth.

היונה

ינה

*Pagn. Shindl.  
Avenar. Buxi.  
Critic. Sac.*

1. Eagles mind high and great things; flies and pertr<sup>us</sup> things they look not after *ἀετοὶ οὐ resp. αἰετῶν* Eagles ſoare aloft, and are in the clouds. *Job* 39. 27. The eagle mounts up, and makes her neſt on high. So *Nebuchadnezzar* had a high ſpirit, and minded high, great things, as Monarchs and Princes doe: He made an Image of gold, ſixty cubits in height, and fix in breadth, *Dan* 3. 1. He minded Kingdoms and Nations, *Jer.* 27. 8. His heart was lifted up high when he ſaid, *Is not this great Babylon that I have built for the houſe of the Kingdom, by the might of my power, and for the honour of my Maſtey?* *Dan.* 4. 30. He ſet his neſt on high above others.
2. Eagles are ſwift in their flight and motions. *Job* 39. 30. Where the ſtaine are, there is ſhee. Shee flies ſwiftly to the prey, and upon all occaſions. *Deut.* 28. 49. God threatned if

*Aquila non cap-  
tat muſcas.*

*Dan.* 3. 15.  
Whorſ that  
God ſhall de-  
liver you ont  
of my hands.

if.

if they find, to bring a nation as swift as the Eagle flies, Jer. 4. 13. speaking of Nebuchadnezzar; He shall come up as clouds, and his chariots as a whirl-wind; his horses are swifter then eagles: They found it so, Lam. 4. 19. Our persecutors are swifter then the Eagles of heaven. Alexander was quick in his undertakings. Julius Caesar expeditious, and Nebuchadnezzar had his excellency, that he was celer in conficiendis rebus, Jer. 48. 40. He shall fly as an eagle, and spread his wings over Moab.

3. Strong and cruell; they are the chiefe of all hath wings, they are stronger then other fowles. Isa. 40. 31. They shall mount up with wings like eagles. They have much strength in them, and being strong, do gripe and tear their prey cruellly. Job 39. 30. Her young ones doe suck up blood. It's naturall to the eagle to be bloody: so Nebuchadnezzar was strong and cruell. Nations served him, Jer. 27. 7. He is call'd an oppressor. Isa. 14. 4. He smote the people in wrath with a continuall stroke, he ruled the nations in anger. Persecuted, and none hindered, vers. 6. This Nebuchadnezzar brake the bones of Israel, Jer 50. 17. He heated the fiery furnace seven times hotter then ever, and caused the three children to be thrown in.

4. Eagles are quick-sighted. Job 39. 29. She sits upon the rocke, and her eyes behold a farre off. And we use to say of men sagacious and discerning, that they are Eagle-eyed. Nebuchadnezzar sat on high in a Throne, and so other Princes, and they see afarre off; they see where prey is to be had; they are greedy of honour, greatness, and wealth, and look every way, farre and neare to find out what may satisfie; they have eyes and spies in all parts of their Kingdomes, to search and sift out things, and make them knowne unto them.

Great.

הנשר  
הנריח

The Eagle, the great, he was a great K. and had many Ks. under him, as appears by Jer. 52. 32.

This Eagle was no ordinary eagle: Nebuchadnezzar was a great King. Dan. 2. 37. Thou'ð King art a King of Kings, for the God of heaven hath given thee a kingdom, power, strength, and glory. He was great in titles, great in attendants, great in possessions, great in power, and great in name.

With

*With great wings.*

This notes his power : wings are for motion and flight. Nebuchadnezzar had power to move, and move speedily, as *Sept. ὁ μεγάλος* you heard before, for his power was great. By wings we *πτερυγος.* may understand his military forces. Jer. 49. 22. *Behold he shall come up and flye as the eagle, and spread his wings over Bozra.*

*Long winged.*

Hebrew is, *long in feather or wing.* If you will refer this *ארך האכר* to the long spears the Babylonians used, you may ; but I rather judge it's meant of the vast and extensive greatnesse of *ὁ μακρὸς τῇ ἐκτάσει.* *Sept.* this King ; for Dan. 3. 3. *There were many Provinces under him,* *Longo memorum duſſu.* *all the rulers of the provinces were gathered unto him.* Chap. 4. 1. *Nebuchadnezzar the King, unto all people, nations, and languages, that dwell in all the earth.* His wings were long that reached to all people : and more then this ; *Vulg. Alatiſſima.* *Verſ. 22. O King thy greatnesse is grown, and reacheth unto heaven, and thy dominion to the end of the earth.* He had the largest dominions of any Prince then living. *Jun. Piſcat.*

*Full of feathers.*

Hebr. *full of feather,* the singular put for the plurall. The *Sept. is, full of nailes or talons.* Others read the words as we do; what is meant by feathers must be seen. Some doe understand thereby the great riches and wealth this King had, they were his feathers : and it's a common speech among us that when men are grown rich, we say they have feather'd their nests : And the Germans when they will punish a mans purse, say, his feathers must be lessened. This Eagle had store of these feathers ; his Empire was orientall, and had exceeding great riches in it : so full of gold, that the King made such an Image thereof, as the world never saw before or since, Dan. 3. 1.

But without prejudice to this opinion, I conceive principally by feathers people are understood, they are the feathers of Kings. *Prov. 14. 28. In the multitude of people is the Kings*

*מלך הניצה*  
*παύρις ἐνὺ'χα*

*Plumas alicujus minuendas.*  
*Lavater.*



He is like an  
Eagle with-  
out feathers.

*Kings honour : but in the want of people is the destruction of the Prince. A King may want wealth, and yet be in honour, if the hearts of the people cleave to him, like feathers to the body of an Eagle, there is his honour : but though hee have treasures of gold and silver, and no people, hee is without honour, he is at the border of destruction. That which invites me thus to interpret feathers, is the next words.*

*Which had divers colours.*

הרקמה

*Voluntatem in-  
grediendi.*

Hebrew is, *variegation*, or *variety*; wee had the word in the 16. *Chap. vers. 10.* where I pen'd it at large, and therefore shall not criticize upon it at all. Sept. turns it, *ῥαῖς ἄνθη* *israel* tacitely implying the people by feathers : For, not his wealth, but his people had a will and desire to come to Lebanon, and spolie the Jewes.

Besides, as the feathers of the Eagle is of divers colours, and carry a kind of embroydery upon them which adorn her much : so these people were of divers colours, being of divers Provinces, and of divers customes, manners, habits, ranks and orders, which served *Nebuchadnezar* in his warres with the Jewes, and this variety was an embroydering of the Army, and a glory to the King.

The next thing is the action of this Eagle, which is two-fold.

1. *He comes to Lebanon.*

Lebanon is a mountaine in *Canaan*, rising from the backe of *Sidon*, & running out 1500. furlongs towards *Symira*, as *Masius* observes out of *Plinie*. It's a hill very high, delightful and fruitful : It's so cal'd from the whitenesse of it; for the hight is such, that the snow continues upon it. *Jer. 18. 14. Can a man leave the snow of Lebanon ?* Or from the abundance of Frankincense there, which is white: It's very delightful by reason of the sweet Frankincense trees which grow there, as also the sweet Cedars. *Cant. 4. 11. Thy garments are as the smell of Lebanon : whereof it's very fruitfull,* as appears, *1 King. 5. 6.* and thrived greatly, *Psal. 92. 12.*  
and

and excel'd, *Cant. 5. 15.* Of the Cedars grew upon this mountaine *Solomon* built the Temple, which therefore metonymically is cal'd *Lebanon*, *Zech. 11. 1.* *Open thy doores O Lebanon.* That is, O Temple which art built of the goodly Cedars grew upon that mountaine, open thy doores. This Eagle *Nebuchadnezar* came to *Lebanon*; that is, invaded the holy land which lay contiguous to *Lebanon*.

*And tooke the highest branch of the Cedar.*

Heb. the top. Sept. the choise things. Vulg. is, *medullam Cedri*, the marrow of the Cedar. The Hebrew is plurall, and notes not one, but many branches, the highest branches: but most Interpreters render it singularly, and understand by it *Jehoiachin* King of *Judah*. There is much written by *Plinie* of the Cedar, which rather hath a shew of truth, then reality. L. 13. Natur. hist. c. 5. l. 16. c. 18. It's a tree of goodly stature, and therefore they are cal'd Cedars of God, *Psal. 80. 11.* *Like the goodly Cedars.* Hebrew is Cedars of God. And the wood of it is very durable; therefore the Temple was built of it, and *Solomon* made himself a Chariot of it, *Cant. 3. 9.*

The Cedar is in Scripture used to set forth a thriving, growing, flourishing condition. *Psal. 92. 12.* *The righteous shall grow like a Cedar in Lebanon.* *Numb. 24. 5, 6.* *Jacobs tents and Tabernacles were goodly as Cedar-trees beside the waters.* Here the Kingdome of *Judah* is represented by the Cedar, which was very high and flourishing, so you may see the state of the *Amorites*, *Amos 2. 9.* whose height was like the height of Cedars. And as Cedars have some branches higher then other, so had this State a toppe-branch, *Jehoniah*.

The taking away the highest branch, was the removall of the King from his throne, *2 Kings 24.*

Ddd

VERS.

## V E R S. 4.

*He cropt off the top of his young twiggs, and caryed it into a land of Traffique, hee set it in a City of Merchants.*

**T**He Prophet here proceeds in setting down the actions of the great Eagle he had spoken of before, and here are three actions.

1. Cropping.
2. Carrying.
3. Setting.

He cropt the top of the Cedars young twigs.  
He carried it, whether ? into a land of Traffique.  
He set it, where ? in a City of Merchants.

*He cropt off the top of his young twigs.*

Hebr. is, *he pull'd away the head of his tender branches.* נִיקוּחַ is from נָקַח to sucke, because those tender shoots or branches do suck the juyce of the tree. Sept. is, τὰ ἄκρα τῆς ἀπαλότητος ἀνίσχυον ἢ bath cut off, or taken away the top of his tendernessee. French, *le bout de ses jeunes plantes.*

These twigs or plants were the Nobility of Judah, the Princes and Potentates that were highest in the Kingdome, and next unto the King. These did Nebuchadnezar deprive of their power and greatness, and so spoil'd the glory of the Land, those were most eminent he took away. Being young himselfe, he had such about him.

*And carried it into a land of Traffique.*

Heb. is, *into the land of Canaan* : and so the Sept. But the word *Canaan* is not to be taken properly, but appellatively, and notes *Chaldea*, which is so cal'd, because it's a land of trading

trading and merchandizing; for *Canaan* in Hebrew is a Merchant. Prov. 31. 24. *She delivereth girdles unto the Merchant.* לְכֹנֵעַ so its used Isa. 23. 8. *Hos. 12. 7.* And some render that in *Zach. 14. 21.* *In that day there shall be no more THE CANAANITE in the house of the Lord,* a Merchant in the house of the Lord. *Chaldea* was a land of traffique, as appears by *Rev. 18. 11.* *The merchants of the earth shall weep cover Babylon, for no man buyeth their merchandize any more.* And it follows in our Prophet.

*He set it in a City of Merchants.*

The word here for Merchant is כָּלַל and noteth especially merchandizing in sweet things, grocery, spicery, perfumes, powders, and therefore in *Can. 3. 6.* *With all powders of the merchant.* It's the same word, and imports they dealt in Myrrhe, Frankincense, and all powders.

The meaning of this verse is, that *Nebuchadnezzar* tooke away the chiefe men, Princes, Nobles, Counsellors, Judges, Warriors, and carried them to *Babylon*, and set them amongst those were Merchants, trading for the chiefe things the world had. This you may see in the 12. vers, and also in 2 *Kings 24. 12. 14, 15, 16.*

*Junius* reads it in the Citty of *Aromatists*, those that sold sweet things, which hee thinks was so cal'd because they were so luxurious, as that they secured rather *molles Aromatici quam viri fortes.*

# VERS. 5.

*He tooke also of the seed of the land, and planted it in a fruitfull field, he placed it by great waters, and set it as a willow-tree.*

*The seede of the land.*

**T**heboiachin, the Princes and Nobles being Captives in *Babylon*, he tooke *Mattaniah* who was of the seed of the land of *Judah*, not of *Babylon*, of the seed of the Cedars; for hee was of the blood-royall, Unkle unto *Jeboiachin*, 2 *King. 24.*

Sanct. in 4.  
Reg. 24.

In the 13. v. of  
this chap. it's  
expressed more  
fully: and hath  
taken of the Ks.  
seed, & made a  
covenant with  
him, and hath  
taken an oath  
of him.

כשרה זרע

17. Him did *Nebuchadnezzar* set up for King, and changed his name, calling him *Zedekiah*. His first name was *Mattaniah*, signifying the gift of God, and according to the Syriack, the expectation of God; this he had from *Josiah* that godly King, whose sonne he was. His second name was *Zedekiah*, given him by *N. buchadnezzar* an heathen King, which signifies the justice of God, whereby he minded him, being set up King by him, and sworn to be subject unto him, 2 Chron. 36. 13. Of the justice of God if he should breake with him.

*Planted it in a fruitfull field.*

Heb. in a field of seed, in a field fit to receive, and fertile to bring forth; he did not plant it in *Babylon*, or any other Province of his, but in *Judea*, which was a fruitfull place. *Isa. 5. 1. It was a land sowed with milke and honey, and abounded with good things exceeding all lands, Ezek. 20. 6.*

*He placed it by great waters.*

Husband-men when they plant trees are observant of the soile, whether dry or moist. So here, *Nebuchadnezzar* placed this seed and young plant *Zedekiah* (for he was but 21 years old when he began to Reign, 2 Chron. 36. 11.) neare unto, or among the waters, that so he might root, grow, and bring forth fruit.

Ut firmaretur  
dices super mul-  
titudine aquarum.

*Jehoiachin* was planted before, but he took no rooting; he reigned but three months and ten days, 2 Chron. 36. 9. and then was plucked up; but *Nebuchadnezzar* aimed at the rooting and setting of *Zedekiah*; the Vulg. reads it, *that hee might strengthen his roots upon, or amongst the great waters*. Some by waters understand people: so *Rev. 17. 1. The whore sate upon many waters*: which *vers. 15.* are interpreted people.

They are inconstant, moveable, this way or that way, as waters are. By waters are to be understood the poor.

*And set it as a willow-tree.*

צפצפה  
שמו

Heb. he put it a willow, or as a willow, so Interpreters have rendered it, but upon what ground I cannot find; for the word

word *sassaphah* is either from a word which is to peepe, make a noise like birds; as it's in *Isa. 8. 19: 10. 14.* And so *Avenarius* deriving the word from hence, interprets our Prophet thus, *Stridore & sibilo emissio posuit semen quod ore sustulerat aquila*, he set it with noise and muttering. It's like *Nebuchadnezzar* was troubled at the doings of former Kings, both *Jeboiakim* and *Jeboiachin*, and therefore might murmure at the setting up of *Zedekiah*.

צפצפה  
צפצפה  
is stridor &  
mussitatio a-  
quila.

Or else its from a word that signifies to *spie, watch, observe*, and so signifies *circumspection*, and here is us'd adverbially, and may thus be rendred; *he set it most circumspectly*, or with great *circumspection*, and so both *Junius*, *Piscator*, and *Polanus* doe render it. The Sept. is, *ἰμβραστὺν* *he looked into the thing*; and *Castal. composite collocavit*; fearing lest he should fall off, he tooke an oath of fidelity of him, and he became tributary to him.

צפה

### VERS. 6.

*And it grew and became a spreading vine, of low stature, whose branches turn'd toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth twigs.*

**H**ere you have the effects of the seed planted, the meaning is this: That *Zedekiah* being advanced to the Throne, he reigned: and while gratefull and faithfull to *Nebuchadnezzar* who raised him, he prospered.

*It grew.*

This plant or seed budded presently, he let the people of *Judah* see and know that he had power.

*Became*

*Became a spreading vine.*

Heb. is, **לנפו סרחה** a *luxuriant vine*. The vine abounds with leaves and sprigs, and runs out far. *Zedekiah* encreased in riches, friends, power, strength, but never came to any considerable greatnesse: He was not like the tall Cedar, but as a low vine; for it follows,

*Of low stature.*

שפלה  
קומה  
ἐγενετο ὡς  
ἀμπέλαιος  
ὡς σάν και  
μικρὰ τὸ  
μέγεθος.

Heb. is, *low in stature*; the vine is a plant that creeps upon the earth, and grows not high, unlesse helped by others. Sept. saith, *he became a weake vine, and little in greatnesse*.

There was as much difference between his Reign and *Jeboiachins*, as between a tall Cedar, and a low shrub: he was under *Nebuchadnezar*.

*Whose branches turned towards him.*

By branches,  
Nobles, Coun-  
sellors, Offi-  
cers and chief  
attendants  
that depend-  
ed on him.

Some doubt there is, whither this *him* be *Nebuchadnezar* the Eagle, or *Zedekiah* the Vine, to me it is apparant, *Nebuchadnezar* is pointed at; for both *Zedekiah* and his branches did depend upon the King of *Babylon*: and whilst they looked to him, and kept Covenant, they flourished; both root and branches grew and spread: but when they failed to perform engagements, the branches were plucked off, and the vine rooted up.

*The roots thereof were under him.*

*Nebuchadnezar* gave rooting to this vine; what power soever *Zedekiah* had, it was under him; he planted it in *Judea*, his owne countrey, tyed him to conditions, would have defended him from any other invasive power, and had it in his hand to hold him under, or to make him a free Prince againe at his pleasure. The roote hath life, communicates vertue, and beares up the body and branches. But whence hath it all? is it not from the earth, in and under which it is? So *Zedekiah* had his politicall or Kingly life, all his power and strength from *Nebuchadnezar* under whom hee was.

*Obfer.*



## Obſer. I.

That Heathen Princes may come to much greatneſſe. *Nebuchadnezzar* who was an Heathen, is cal'd an *Eagle*, who is the chiefe of all birds, and not ſimply an *Eagle*, but a *great Eagle*, with *great and long wings, full of feathers*. He had great power, great territories, multitudes of people, yea Kings and Princes under him. *Dan. 2. 37. Thou O King art a King of Kings; for the God of heaven hath given thee a kingdom, power, ſtrength, and glory. And where ever the children of men dwell, the beaſt of the field and the fowles of heaven hath be given into thy hand, and hath made thee ruler over them all, verſ. 38.* He had vaſt power over men, fowles, and beaſts; he was the greateſt *Eagle* of thoſe times.

Prophane Authors make an *Eagle* an embleme of majeſty and greatneſſe. King *Pyrrhus* would be cal'd an *Eagle*, as *Plutarch* obſerves in his life. *Alexander* the great that day he was born, two *Eagles* were ſeene to ſit upon the top of the houſe, which preſaged his greatneſſe; for he conquered *Europe* and *Asia*, two great parts of the world; he was an *Eagle* had great and long wings, which extended from Eaſt to Weſt. *Abaſuerus* was ſuch an *Eagle*, he reigned from *India* even unto *Ethiopia* over 127. Provinces, *Eſth. 1. 1.*

2. Princes, Potentates, who are the *Eagles* of the world, have an ill eye at the Church and people of God. This great *Eagle* came to *Lebanon*, his eye was upon the *Jewes* that dwelt in the holy Land, that were the only people of God, and them hee made a prey of. *Eagles* have piercing eyes, ſtrong beaks, terrible talons; and let the *Doves* look to it, if any be in danger, it's they; not *Puttocks*, *Kites*, *Buzzards* doe *Eagles* mind, but *Doves*. The Church is in holy writ cal'd a *Dove*, *Cant. 6. 9. Pſal. 74. 19.* and it's ſubject to ſpoil and prey. The *Eagles* have their eyes upon it, and watch their opportunity to teare and devour it. Did not *Senacherib* that great *Eagle*, who had ſtrong and long wings come to *Judah* and take the defended Cities thereof? came he not up to the gates and walls of *Jeruſalem* with full purpoſe to ſpoile

spoile and devoure? *Isa.* 36. 1, 2. Did hee not say, *I am come to the side of Lebanon, and I will cut downe the tall Cedars thereof, and the choise Fir-trees thereof*, Ch. 37. 24. 'Tis *Sion, Lebanon, Jerusalem*, that the Monarchs and great ones of the earth have spight at. Did not the great ones of *Edom, Ishmael, Moab, Hagaren, Gebal, Ammon, Amalek* of the Philistims, *Tyrrians and Assyrians* conspire together against Gods people, consult against his hidden ones, and say, *Come, let us cut them off from being a nation, that the name of Israel may be no more in remembrance* \*, *Psal.* 83. They would not only plunder them, but roote them out; they would utterly extirpate them, and the memory of them. Such was the intention and attempt of *Haman*. Doe not the Eagles and great ones of the earth seeke to lay wast *Sion*, and root out the generation of the righteous?

3. States may rise to a great height, even the height of Cedars; the Jewish state is cal'd a Cedar, yea, a Cedar upon *Lebanon*, an hill; Cedars are very high. *2 King.* 19. 23. *The tall Cedars*: Heb. is, *the tallnesse of Cedars*. *Amos* 2. 9. *whose height is as the height of Cedars*, and they were higher then fir-trees. *Zach.* 11. 2. *Howle fir-tree, for the Cedar is fallen*. Inferiours howl, mourn, when higher then themselves doe fall.

קמח

It's said of the men of this State, they are become great, waxen rich, they are waxe fat, they shine. *Jer.* 5. 27, 28. But so evill that they over-passed the deeds of the wicked.

The Jewish State being likened to a Cedar, was great, high, glorious, powerfull, God prospered it so that it flourished greatly; it was like the Cedar for talnesse, but not for sweetnesse; for *Jeboiachin* who was the top of this Cedar, *did evill in the sight of the Lord*, *2 King.* 24: 9.

4. No Kings or Kingdomes are so high or great, but the Lord can bring them down, and abase them. A great Eagle comes and crops the highest branch of the Cedar, and the top of his young twigs: *Jeboiachin*, the Princes and Nobles are taken away by him, and deprived of all their greatnesse and glory. The top of this tall Cedar was broken off, and thrown to the ground, and it was done by the counsel, appointment, and providence of God. Thus saith the Lord, *a great Eagle came to Lebanon*. God sent this Eagle to doe it: He hath

means,

means, wayes, times, to un-power Kingdomes, to un-king Kings, to un-noble Nobles: He can at his pleasure remove Kings, and take them and others from all rule and government. Dan. 2. 20, 21. *Wisdom and might are his, he changeth times and seasons.* The times of all States, Empires, governments are in his hand, and hee removes the Kings and Governours of them at his pleasure: *Job* tels us, *he looseth the bond of Kings*, Chap. 12. 18. The bond of Kings is their authority, the laws & covenants by which people are bound unto them, the Lord takes away the one, and makes people regardlesse of the other. *He leads Princes away spoiled, and overthrowes the mighty*, vers. 19. *He poureth contempt upon Princes.* Thus did he deale by *Jeboiachin*, he loosd his bond, led him away, spoiled and made him contemptible.

Sometimes God takes them off from the throne by a stroake in Warre: so *Ahab* was removed, 1 Kings 22. Sometimes by the act of their own hand: so *Saul*, 1 Sam. 31. 4. Sometimes by stirring up their own Subjects against them: so *Nebucbadnezar* this great Eagle, that cropt the Cedars of *Lebanon*, was driven from his nest by the inferiour birds. Dan. 4. 32. *They shall drive thee from men, and thy dwelling shal be amongst the beasts of the field.* And vers. 33. *he was driven from men.* *Christian*, King of *Denmarke* was put from the Throne by his Nobles for his great cruelty, himselfe, Wife, and three children banished, as *Sleid. l. 4.*

Other Kingdomes, and this also can tell you of Cedars whose top-branches have been cropt: how it far'd with *Edward* the 2. is not unknown unto you.

If Kings would not have God to loose their bonds, let them take heed how they break his bonds, and goe beyond the bounds of Religion and justice which he sets them.

5. Though God doe deprive great ones of great mercies, yet not always of all mercies. *The highest branch of the Cedar, and the top of his young twigs are cropt*, but they are not thrown away, or thrown into the fire; but they are carryed into a land of traffique, and set in a Citie of Merchants. *Jeboiachin*, the Princes, and glory of the Land are deprived of their power

E e e

and

The Roman Emperours were 63. and only 6. dyed a naturall and peaceable death, as *Fitzherbert* observeth in his Treatise concerning policie & religion p. 2. c. 13. they were bloody, tyrannicall, & God tooke them off by unnaturall deaths.

and greatnesse, that was a sad affliction; but they were provided for in a strange land, suffered to trade and live. God mingles mercy with judgements; yea when they are great, sharp, proclaim the severity of God; yet even then there is some matter of comfort twisted together with them; if there be severity on the one hand, there is goodnesse in the other.

It seem'd to be the height of rigour to pull *Jekoiachin* a young King from the Throne, and to deprive him and the Nobles of all the comforts that *Canaan*, *Jerusalem*, and the Temple could afford, but it was not: their limbs might have been pul'd from them, their eyes put out, their lives taken away; but these are spar'd, and they are seated, not in a Country-village, but in a City, and a City of Merchants, that so they might have commerce with men of quality, be taken up with merchandizing affairs, and not mind their losses too much.

6. God prevents mens expectations, and raises up to that honour and greatnesse they looked not for. God ordered the spirit of *Nebuchadnezzar*, so that he tooke of the seed of the land and planted it: that is, he made *Zedekiah* King, who look'd not for it; he was *Jekoiachins* fathers brother, 2 Kings 24. 17. And seeing the Cedar of *Lebanon* now cropt, had little cause to thinke himsele or any of the Jewish race should be advanc'd, he might have concluded warrantably, that himsele should have been carryed into *Babylon*, set in the City of Merchants, and not have abode in *Canaan*, be planted in the fruitfull field and City of God: but Gods thoughts are not the thoughts of men, he exalts whom hee pleases, *Psal.* 75. 6. Promotion is neither from the East, nor the West, nor from the South; but God is the Judge, he putteth downe one, and setteth up another, and doth it unexpectedly many times. *Saul* when looking for Asses had a Kingdome, and Kingly honour bestowed on him, 1 Sam. 9. and 10. Chap. When *Dauids* thoughts were upon the Sheep and Sheep-folds, Gods thoughts were upon him for higher purposes; hee tooke him from his sheepe, and sheep-folds, to feed *Jacob* his people, and *Israel*, &c. *Psal.* 78. 70, 71.

How

How unexpectedly were *Hazael* and *Jehu* raised to Kingly dignity; 2 King. 8. 13. Chap 9. 5, 6. *Joseph* in *Egypt*, *Daniel*, *Mordecai*, and *Esther* in *Babylon*; did not God prevent their thoughts, and set them higher then their expectations advanc'd. *Hannab* saw, and confessed it long since, that the Lord raiseth up the poroe out of the dust, and listeth up the beggar from the dunghill, to set them among Princes, and to make them inherit the throne of glory. Poore and meane men looke not for such high things, but the Lord freely bestows it on them. Psal. 113. 8. He sets them with Princes.

7. The disposing of subdued Kingdomes is a difficult work, and requires wisdom, care, and caution. *Nebuchadnezzar* had subdued the land of *Canaan*, and what doth he? he wisely takes of the seed of the land, not of the seed of *Babylon*, not a stranger, which would have bred divisions, contentions, wars, and blood, but one of themselves, and places amongst them, and that with circumspection: Hee made things sure as he could for himselfe, and sure for *Zedekiah* whom he planted amongst, and set over the people; he was very circumspect in this weighty businesse: so the word *saphsaphab* signifies: men of this world are wise in their generations. This K. when he took away *Jehoiachin*, carried away all *Jerusalem*, and all the Princes, and all the mightymen of valour, tenne thousand captives: and all the Graftsmen and Smiths, the Kings wives and his officers, and all that were apt for warre, and none remained save the poorest sort of the land, 2 King. 24. 14, 15, 16. He tooke away all that might be of use to the new King, he would leave him none to give him ill counsell, or assist him in ill enterprizes; he planted him by great waters, among multitudes of poor people, that had little for themselves, and lesse for their King.

8. Tributary Princes and Kingdomes at first are respective and gratefull to those that they depend upon. *Zedekiah* was planted by *Nebuchadnezzar* in *Judea*, and his branches turned towards him, and his roots were under him: Himselfe, and those belonged to him acknowledged their dependance on *Nebuchadnezzar*. Kindnesse, favour, is to be owned and con-

felled, though from Strangers and Heathens. He *sent to Nebuchadnezar*, Jer. 29. 3. *yea he went to him*, Jer. 51. 59. So that he was very observable of him : and while he was content with this condition of being under that potent King, and faithfull in keeping Covenant, and performing Articles agreed upon, he and the Kingdome thrived ; it's said of him, *hee grew and became a spreading vine, which brought forth branches, and shot forth twigs*. He grew in estate, in children, in Nobles, in Offices and Officers ; he came to the condition of a vine, yea a spreading Vine that hath leaves and branches.

9. When the glory and strength of a Kingdome is marr'd and broken by warres, it doth not easily recover it's pristine condition, if ever. The Kingdome of Judah, after *Nebuchadnezars* plundering and spoiling of it, in time became a vine, but of *low stature*, in all *Zedekiah's* dayes it did not recover it selfe. When a tree is cropt, it requires time to grow up againe, and it may be never attains its former height and glory. This Kingdome was a tall Cedar before, now it was a low shrub ; it had not that wealth, power, dignity, greatnesse it had before. If a Family or Town be ruined by wars, it may be 7. years before they get up again, and 7. to that, much more when Kingdomes are shaken, batter'd, wounded.

10. See hence the instability of all earthly greatnesse. Kings and Kingdoms that were high and most flourishing, are soon brought low : The Kingdom of *Judah* was glorious, powerfull, like the highest Cedar upon the hill of *Lebanon* : but it continued not, it suffered many changes. Ten Tribes were rent from it in *Rehoboam's* dayes. *Senacherib* infested it in *Hezekiah's* dayes. *Pharaoh Necho* in *Jehoiakims*, and put it under tax. *Nebuchadnezar* he cropt, *Cropt the Cedar, tooke off the highest branch, and lop of the young twigs*, &c. So that the kingdomes of this world cannot be holden long by any. Let us feare that God who batters and shakes Kingdomes in picces, looke after, and labour for that Kingdome which cannot be moved, Heb. 12. 28.

Let us not mind the riches of the world, but labour to be poor in spirit, for theirs is the Kingdome of heaven.

## V E R S. 7, 8.

*There was also another great Eagle with great wings, and many feathers, and behold this vine did bend her roots towards him, and shot forth her branches towards him, that he might water it by the furrows of her plantation.*

*It was planted in a good soile, by great waters, that it might bring forth branches, and that it might beare fruit, that it might be a goodly vine.*

**H**ere you have the second part of the parable wherein the King of Ægypt and Zedekiah's revolting come into consideration.

*Another great Eagle.*

This Eagle was the King of Ægypt, as the 15. & 17. vers. do certifie. Kings are called Eagles, and upon what account was opened unto you out of the third vers.

This Eagle was great in power and dominion, but not so great as the other; for though this Eagle had great wings, yet it's not said, *hee had long wings* as the other had.

*Many feathers.*

Much wealth, many people and Soldiers.

*This vine did bend her roots towards him, and shot forth her branches towards him.*

Zedekiah looked at the power and greatnesse of the King  
of



Contrary to his oath he entered into league with the Egyptians and hoped by their help to recover the former liberty of the Jewish state.

\*The vulgar reads for waters of Sihor, *aquam turbidam*, troublesome water, the waters of Nylus were thick and slimie, troublesome to drink.

סנה

*Dent. 11. 10.* it's said they watered Egypt with their feet, by digging decks, furrows lines, or passages for the water to run in, they had no rain there, as appears, *Zach. 14. 18.* but they watered the country by letting out the waters of Nylus.

\* *συντὰ βόλω της οἰκίας.*

of Egypt, and sent Embassadors to him that they might joine Forces. The roots of trees do encline that way there is moisture and succour for them: so Zedekiah apprehending that Pharaoh King of Egypt would succour and relieve him; he falls off from Nebuchadnezzar, and seeks to him; hee sent his Embassadors, which were as the branches of this Vine, into Egypt for horses & people, *vers. 15. Jer. 2. 18.* What hast thou to doe in the way of Egypt, to drink \* the waters of Sihor? Sihor was a little River before Egypt, *Josh. 13. 3.* and is put for Nilus or Egypt, and waters for the people and forces. Zedekiah sent thither to draw the forces thereof unto his assistance.

That hee might water it with the furrowes of her Plantation.

Heb. *From or by the lines of her plantation*, the Hebrew word signifies a bedd: so it's used, *Cant. 5. 13.* And a furrow which is a line drawn: and *Avenarius* saith it's *sulcus aquarius*, a water line or furrow through which the waters ran. In Egypt they made furrows and lines through which the waters of Nylus ran and watered the Country: so here Zedekiah endeavoured by his Embassadors and presents to joyn interest with Pharaoh, and so to gaine the help of men and horse from him, whereby he might defend himselfe against Nebuchadnezzar, whom deserting he provoked against him. Pharaoh entertaining this motion, sends Forces, as you may see, *Jer. 37. 5. 7.* And this was the watering of the Jewish vine in the furrows of her Plantation. Sept. \* is, *with the turfe of it's plantation.* Vulg. *in areolis germinis sui*, in the beds of it's budd or budding.

*Vers. 8. It was planted in a good soile, &c.*

This verse sets out the ingratitude of Zedekiah, who might not only have kept his kingdom, but have prospered in it, and come to greatnesse, for Nebuchadnezzar had planted him in a good soile, &c.

If a Vine be planted in a good and rich soile, it rootes, grows,

grows, flourishes with branches, leaves, clusters, and becomes usefull, delightfull unto many: so might this metaphorical Vine *Zedekiah*, for the soile he was planted in was the land of promise, a fruitfull field, as it's express'd in the 5. *vers.* a good field, as the Hebrew hath it, here a good field is a fruitfull field, and a fruitfull field is a good field.

בשרה זרה  
טוב

*By great waters.*

What was meant by waters was shewn in the fifth *vers.* When trees are planted by waters, there is no feare of wanting moisture and withering thereupon. Vines doe need much moisture, and draw abundantly from the soile: *Zedekiah* was among the waters, viz. the poor people, who contributed their endeavours to make him great.

*That it might be a goodly vine.*

The Heb. word for goodly is *אדרת* which signifies comely, magnificent, strong. Sept. *ἐν αὐτῇ ἐστὶν ἡ ἀρετὴ* that it might be a great vine. Vatab. *vitis egregia, an excellent vine.* Calv. a beautifull comely vine. French, *Pour estre une vigne excellente.*

*Nebuchadnezar* dealt honourably and Prince-like by *Zedekiah*, who being a private man before, and lyable to captivity with the rest carryed away when *Jechonias* was, was not only spared, but advanced to Kingly dignity, and set in such a condition that he needed not the help of any, he needed not the waters of *Aegypt* and *Nylus*; he had *Nebuchadnezar* that great Eagle to be his Protector: and had hee been faithfull in his engagements to him, he might have become a goodly, great, strong, beautifull, excellent and fruitfull vine.

*Obser. 1.*

That the Lord takes speciall notice of the Monarchs and Kings of the earth, of their greatnesse, power, honour, wealth and glory. In the third *vers.* he speaks of *Nebuchadnezar* King of *Babylon*; *A great Eagle with great wings, long winged,*

winged, full of feathers, and of divers colours. In this 7. vers. of Pharaoh King of Egypt, *A great Eagle, with great wings, & many feathers.* Gods eye is much upon Princes and Potentates of the earth. Psal. 89. 27. *I will make David higher then the Kings of the Earth.* He observ'd them and their height, he sees and notes their rising. Hos. 8. 4. *They have set up Kings, but not by me : Their greatnesse, Dan. 4. 22. Thy greatnesse O King is grown, and reacheth unto heaven. Their doings, Luk. 22. 25. The Kings of the earth exercise Lordship over them. How they set themselves against God, Psal. 2. 2. Against him and his people, him and his Army. Rev. 19. 19. I saw the Kings of the earth and their Armies gathered together to make warre against him that sate on the horse, and against his Army. They are Gods upon earth, Psal. 82. 6. They beare his image, have his authority : and if they step aside, and turne their greatnesse against God, his cause and people, the Lord will strike through them in the day of his wrath, Psal. 110. 5. He will cut off the spirit of Princes, and be terrible to the Kings of the earth, Psal. 76. 12. Let Kings therefore be wise, kisse the sonne, Psal. 2. 10. 12. and improve all for the interest of Christ.*

2. The Kings and Monarchs of the earth are not all alike, they are diverse, and admit of disparity. *Nebuchadnezzar and Pharaoh both were Eagles, but the Egyptian eagle was not so great and potent as the Babylonian ; this was full of feathers, that had many feathers ; this had great and long wings, that only great. Pharaoh's power extended not so far as Nebuchadnezzar's. Some Princes are little Eagles, some are great, and others very great. Those 31. Kings whom Josuah smote, were Kings of Cities, Josh. 12. 9. to the end They were little Eagles, and had little nests. Hamor was Prince of a Country, Gen. 34. 2. he was a greater Eagle : so Tidal King of Nations, Gen. 14. 1. he went beyond Hamor, but others exceeded him. Abashuerus was an Eagle with great and long wings, his nest was large, 127. Provinces over which he spread his wings, Esth. 1. 1. So Senacherib the King of Assyria, is cal'd the great King, the King Assyria, Isa.*

36. 4. And Nebuchadnezzar for his greatnesse is titied a King of Kings. The Babylonian, Assyrian, Grecian, and Roman Emperours were great Eagles : God gives power, honour, greatnesse, to whom he pleases, and in what proportion he pleases; some are Eagles with greater, longer wings, and more feathers then others.

3. Mens natures are such as that they are seldome content with any condition they are set in. *Zedekiah* was set in the Throne, exalted to Kingly honour, but this satisfied him not : *this vine did bend her roots towards the Egyptian Eagle, and shot forth her branches towards him.* Adam and Eve at first were not content with their condition they were set in, but must have and know more then God allow'd them, *Gen. 3. 6. Man being in honour, abideith not, Pl. 49. 12.* He abides not satisfied, his brutish desires carry him after forbidden fruit. *Habakuk* speaking of a Chaldean Prince, saith, *Hee keeps not at home, he enlarges his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all Nations, and heaps unto him all People, Hab. 2. 6.* *Isaiah* tels you the King of Babylon was so unsatisfied with his present condition, that he said he would ascend into heaven, and exalt his Throne above the Stars of God, be like the most high. He had made the world a wildernesse, and destroyed the Cities thereof, and now hee would up to heaven, *Isa. 14. 4. 13, 14. 17.*

*Pyrrhus* King of *Epirus*, having enlarged his Dominions by the conquest of *Macedonia*, thirsted after *Italie* : and demanding the advise of *Cineas* his great Counsellour, he asked him what he meant to do when he had conquer'd *Italy*, next I meane to get *Scicily*, which is neare, rich, & powerfull; when you have gotten *Scicily* said *Cineas*, what then? *Africke* saith the King is not farre off, and there be many goodly Kingdomes, which through my fame and valour of my Souldiers I may subdue. Be it so, said *Cineas*, when you have *Africke* and all in it, what will you doe then? said the King, Then thou and I will be merry, and make good cheare. *Cineas* replied, Sir, if this be the end you

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aimed at, what need you venture your Kingdoms, person, life, honour, and all you have to purchase that you have already; *Epirus* and *Macedonia* are sufficient to make you and me merry: had you all the world you could not be more merry, nor have better cheare.

4. Discontentednesse with the present condition puts men upon unwarrantable practices to relieve & free themselves from what they apprehend burthensome.

*Zedekiah* was discontented that he was tributary to, and dependant upon the King of *Babylon*, he apprehended this a grievous burthen; his Predecessors most of them free and absolute Kings, and he to be under the power of another, and he a Heathen? This kindled an ill, fiery, malignant spirit in his breast, and made him sue to *Aegypt* for help to shake off the *Babylonish* yoke, which was unwarrantable and unlawfull for him to doe: This is like an ill wife, that finding the yoke of her Husband a little pinching, deserts him, and betakes her selfe to another. *Zedekiah* should have applied himself to *Nebuch.* for relief if any thing were grievous to him, and not to *Pharaoh* on whom he had no dependance, from whom he had received no favour; but discontent, and hope of liberty puts him upon perfidious practices. The *Israelites* being discontented with the taxes laid upon them by *Salomon*, su'd to *Rehoboam* for reliefe, he unwisely gives them a rough answer, and exasperates their spirits; presently they fall off from him, stone *Adoram* the Tribute-gatherer, make *Jeroboam* King, and submit to him, 1 *King.* 12. 14. 16. 18. 20.

The *Jewes* hearing the ill report of the land of *Canaan*, murmure and say, *Would God wee had dyed in the land of Aegypt, or in this wilderness: wherefore hath the Lord brought us to this land to fall by the sword, that our wives and children should be aprey? were it not better for us to return to Aegypt? And see what their discontent put them upon: They said one to another, let us make a Captaine, and let us return into Aegypt, Num.* 14. 2, 3, 4. They were weary of *Moses* and *Aaron*, and their government, and now they would make them a Captain, a King

a King say the Rabbits, and return to *Egypt* to the Onions and Garlick, to their old wayes; such hath been the condition of the people here. *Jeroboam* thought by setting up the Calves, to secure himselfe and the Kingdom, but that very thing was his ruine.

5. The condition divine providence sets any in is good, and therein they may prosper if wise and contented. *This vine was planted in a good soile, and to what end? that it might bring forth branches, beare fruit, and be a goodly vine.*

*Zedekiah* being made King in *Israel*, was set in a good condition: and had hee wisely managed the affairs of the kingdome, and been content with what God gave him in by the hand of *Nebuchadnezar*, hee might have prospered greatly, had a glorious Kingdome, been a renowned King.

The Kingly office is honourable, and when God sets up Kings over people, they might be happy, and grow potent. *Solomon* who was a wise King, he prospered exceedingly in that soile he was planted in, and liv'd happily; but *Rehoboam* his sonne through his folly and discontentedness with his people, lost 10. parts of his kingdome, and made his reign troublesome afterwards, *1 Kings 12.* *Zedekiah* by his folly and discontent undid himselfe, being impatient of the yoke God had put upon him, he foolishly sends to, and relies upon *Egypt*, and thinks by *Egyptian* hands to re-list himselfe into a better condition than God had put him in, but this was his ruine. *Isa. 31. 1. Woe to them that go down to Egypt for helpe, and stay on horses, and trust in chariots, because they are many, and in horse-men, because they are very strong; but they looke not unto the holy one of Israel, neither seeke the Lord.* Had *Zedekiah* sought to the Lord, he could have watered the furrows of his plantation better then *Egypt*. It is a common sickness among men, and especially great ones, Kings and Princes, that they make the good condition God hath set them in unhappy to themselves: would they keep within bounds, be content with what God hath allowed them, and use that wisely, they might doe well, and live happily.

The God of Israel and his worship would not content Abaz, but he must set up the *Damascene* Altar, sacrifice to the gods of *Damascus*, hoping for helpe from them, but they prov'd his ruine, and the ruine of all Israel, 2 Chron. 28. 23.

## V E R S. 9, 10.

Say thou, thus saith the Lord God, shall it prosper, shall he not pull up the roots thereof, and cut off the fruit thereof that it wither? it shall wither in all the leaves of her spring, even without great power or many people to plucke it up by the roots thereof.

Yea behold being planted shall it prosper? shall it not utterly wither? when the East wind toucheth it? it shall wither in the furrows where it grew.

THESE verses doe ænigmatically proclaime the event of *Zedekiah's* revolt; hee thought to have mended and made himself by it, but it was his ruine. Being formerly compar'd to a Vine, here the Vine is sentenc'd.

1. Not to prosper; shall it prosper?
2. To be rooted up, so that it shall wither, and neither have fruit nor leaves.
3. How; not by any great power, *vers. 9.* but by an East-wind, *vers. 10.*

Shall it prosper?

Heb. תצלה the word צלה signifies to divide, cut, passe through, and metaphorically to passe, breake through happily, to prosper. Sept. If it shall invade. Cast. Shall it happen well to it. Others, shall it doe or speed well? Shall the counsels, designs, plots



plots it hath on foot take ? This vine was planted under the wings of the great Eagle, who did preserve and protect it while it looked & lean'd towards him, and then it prospered, *vers. 6.* But seeing the roots and branches of this Vine bend and move another way, *viz.* towards Ægypt, *shall it prosper ?* No, perfidiousnesse is not the way to prosper, it will bring the axe to lop and cut it down. This interrogation is a vehement negation; *shall it prosper ?* It's so farre from prospering, that it's utter ruine is at hand.

*Shall he not pull up the roots thereof ? &c.*

This metaphoricall vine Zedekiah should be deprived of kingly power : yea, his Children, Nobles, Counsellors, Officers, People, which were the branches and leaves of this Vine, should wither & come to nothing ; yea the place it grew in, Jerusalem it selfe should be laid wast. The destruction of Zedekiah and his Kingdom is likened to the cutting down and casting up of a flourishing vine : The fulfilling of this you may see in 2 King. 25. 7. 18, 19, 20, 21. it's said at Riblah they gave judgement upon Zedekiah, there Nebuchadnezar cal'd a Councell of War, told him what he had done for him, in what engagements he stood bound to him, which hee expected should have been made good : how hee had perfidiously revolted from him, betaken himselfe for help to the King of Ægypt against him, and therefore now he should suffer for it : whereupon hee slew his sons before his eyes, put all the Nobles of Judah to death ; and when he had seene these sad spectacles, then he also outed Zedekiah's eyes, Jer. 39. 6, 7.

*Without great power, or many people to plucke  
it up.*

Heb. is, and not in or with a great arme ; that is, without great power, arme noting power. The French renders it ; *There shall not be need of great power, or many people to pull up the roots of it.* Some read the words by way of interrogation,

gation, thus, shall he not with great power & Insinuating that Nebuchadnezzar should come with great power and many people, as he did to cut down and pluck up this vine; but this is rather forced then naturall. *Without great power, or many people.* Nebuchadnezzar will bring multitudes and great strength, but halfe or a third part will doe the businesse; for Zedekiah hath sin'd by his peridious dealings, provoked me against him saith God, and therefore I will give him up to the hand of Nebuchadnezzar without much adoe; I will be so far from helping him with counsell or protection, that I will facilitate the way for his utter extirpation and ruine.

10. *When the East-wind toucheth it.*

Eastern winds are prejudiciall, as to other things, so especially to Plants, Vines, Trees. See *Hos. 13. 15. Ezek. 19.*

12. *An east wind dried up the fruite.* It was an East-wind made *Jonas* to faint, *Chap. 4. 8.* An east-wind that blasted the cares of corn, *Gen. 41. 6.*

By east-wind here is meant the King of *Babylon* and his Army, who is so cal'd, either because he should be as an eastern wind unto this Vine, dry up all the moysture and sap of it, that it should wither in the branches and roots: or else from the scituation, *Babylon* being North-east from *Jerusalem*.

Hence is it that *Nebuchadnezzar* and his Forces sometimes are cal'd a wind out of the North. *Chap. 1. 4. A whirlwind came out of the North:* And here a wind of the East, which should no sooner touch this Vine but it should languish: East-winds are violent, sudden, and destructive: so should this be to this Vine, even a scorching wind.

*Obser. 1.*

When men are peridious and false in their trust and obligations, though Princes, they shall not speed well, they shall not prosper. *Shall it prosper? Shall Zedekiah, his sons, Nobles, Counsellors, People, that have had a hand in his peridious doing prosper? No, they shall not prosper, I*  
am

am resolv'd upon it. Let them take counsell together, it shall come to nought, as *Isa. 8. 10.* No counsels, no enterprizes, no wars shall succeed well, I will blow upon, and blast all; let them get all their power, their souldiery and strong men together, goe out to War, and see what shall be the issue. *Jer. 32. 5.* *Though you fight with the Chaldeans you shall not prosper.*

When men are false to God and man, they cannot thrive and prosper in their ways. See what is upon record in 2 *Chron. 24. 20.* *Why transgress ye the commandements of the Lord that yee cannot prosper?* These words were spoken to a King, and to Princes. *Joash*, his Princes & People had covenanted through *Jehoiadab's* means to be for the Lord, *Chap. 23. 16.* But *Jehoiada* being dead, the Princes violated the covenant, and drew the King to Idolatry; hereupon saith *Zachariah* unto them, *Why transgresse yee the commandements of the Lord that yee cannot prosper?* God is not with you, and you cannot prosper in any thing: have any prospered in the late Wars amongst us who were perfidious? Let *Wales*, *Kent*, *Essex*, and *Sea* it selfe speak.

2. Perfidiousnesse, treachery in Kings, Nobles, or any, is so provoking a sinne, as oft it moves God to bring severe judgements upon them are guilty thereof, yea utter destruction upon them and theirs. Saith God of this metaphoricall Vine, *Shall he not pull up the roots thereof, and cut off the fruit thereof, &c?* *Zedekiah* thought by his perfidious ways to advance himselfe; but his perfidiousnesse so provoked God, that for it he rooted him and his Family up, and ruin'd the whole kingdome: *Zedekiah* loses his Crown, Kingdome, Sons, Nobles, People, Eyes at once, and afterwards his life. What sad things did that perfidious act bring upon them, *vid. Turkish Histor. page 287.* battail of *Varna* between *Vladislaws* and *Amurath*, &c.

3. It's no difficult thing; for God being provoked to pluck up, root out, destroy Kings & Kingdoms, how strong and well accommodated soever they be. Here was a Vine planted in a good soile, by many waters, was likely to prof-

prosper, grow, and continue long ; but *shall hee not pull up the roots thereof without great power or many people ?* A Gardiner can easily, quickly pluck up a Vine, and God did as easily pluck up Zedekiah who was planted in *Jerusalem*, compassed about with mountains, assisted with the strength and power of *Ægypt* ; it's but sending of a wind . when the east-wind toucheth it. I will but call for a wind saith God , it shall be an east-winde , and as soone as that toucheth this Vine, it shall wither : A wind seems an unlikely thing to do any great matter, yet it's such as none can prevent, withstand, trees, ships, mountains, &c. have suffered greatly by it.

2 *Chron.* 24. 23, 24. The *Syrians* came with a small company of men, and the Lord delivered a very great Army into their hand ; because they had forsaken the Lord God of their Fathers, they destroyed all the Princes of the people.

Let the power, policy of Princes be what it will , if they sin with a high hand against God , he can without a high hand punish them ; hee hath an East-wind , or a North-wind, &c.

4. God magnifies his justice in punishing wicked men even in the place where they sin , and turning that to their ruine which they thought would have been their raising : *It shall wither in the furrows where it grew.* It grew at *Jerusalem* ; there it sin'd in bending its roots towards *Ægypt*, and fetching help from thence, and there it shall wither.

*Nebuchadnezzar*, *Dan.* 4. 30, 31. where he lifted up himself there it was said, *the kingdome is departed from thee.* Those built *Babel*, smitten, &c. *Gen.* 11. *Sodomites*, *Gen.* 19. Two Captains with their fifties, 2 *King.* 1. If you sin where God hath planted you, even there he can punish you, he can make you wither in the furrows of your Plantation.

## VERS. 11, 12, 13, 14, 15.

Moreover the word of the Lord came unto me, saying,  
Say now to the rebellious house, know ye not what these things  
meane? tell them, behold the king of Babylon is come to Jeru-  
salem, and hath taken the King thereof, and the Princes thereof,  
and led them with him to Babylon.

And hath taken of the Kings seed, and made a covenant with him,  
and hath taken an oath of him: he hath also taken the mighty of  
the land.

That the Kingdome might be base, that it might not lift it  
selfe up, but that by keeping his covenant it might stand.

But he rebelled against him, in sending his Ambassadors into Æ-  
gypt, that they might give him horses and much people: shall he  
prosper? shall he escape that doth such things? or shall he breake  
the covenant, and be delivered?

**H**ere begins the explication and application of the for-  
mer parable concerning the Eagle, the Cedar, and  
Vine, and it extends unto the 22. vers.

1. You have a transition in the 11. vers. from the pa-  
rable it selfe to the explication of it.
2. An introduction to the explication by way of que-  
re in the first part of the 12. vers.
3. The explication it selfe: Tell them, behold the King  
of Babylon is come, &c.

There is nothing in the transition and introduction  
needfull to open, but these words,

*The rebellious house.*

Hebr. is, the house of rebellion or bitternesse. Sept. is, οἶκος τοῦ  
δύου ἰσραὴλ, τὸ πατακτικόν, to the house of Israel that is  
contentious, so Kircker renders it. Stephan. in Thesaur. saith  
πατακτικόν is amaram iram concitare, to stir up to bitter anger:

Ggg

and

and so did this house, which was not the house of Israel strictly taken, but the Tribe of *Judah*; but in a large sense it was call'd the house of *Israel*, vers. 3. *Castal* hath it, *nationi contumaci*, to the contumacious or stubborn nation.

*Obfer. 1.*

The Messengers of God must deliver the mind of God, be it pleasing or provoking, be it matter of comfort or terror. *Ezekiel* must goe and tell this rebellious house sad things; that it should not prosper, that it should be rooted up and utterly ruin'd; they must denounce judgements to the wicked, as well as pardon to the penitent; threats to the stubborn, as well as promises to the fainting, they must not give out what pleases themselves, but what the Lord hints and commands them: *The word of the Lord came to me, saying, say now to the rebellious house, &c.* It's grievous to the servants of God to be Heralds, Trumpeters of Warre, judgements and death; but they must not decline the service, if they do, it may cost them deare. *Jonas* when sent of God to proclaim war against *Nineveh*; yet forty dayes, and *Nineveh*, &c. He fled another way, but God pursued him with a Tempest, and set the winds and waters in battail against him, and his life was almost gone.

The Embassadors of God and Christ must neither flatter the persons, nor feare the faces of the greatest among the sons of men.

*Jeremiah* dealt roundly with *Jehoiakim* and *Jehoiachin*, and thundred out Gods judgements against them, though great Kings, Chap. 22. 17, 18, 19. 21, 22. 24, &c. So *Paul* against *Elymas*, Act. 13. 10, 11. Neither favour nor feare must strike a Prophet dumb; when God hath given in commission, he must give out, let the event be what it will.

2. Truths disaffective, find cold entertainment; judgements threatned are little minded. *Know you not what these things meane?* Do you not understand what is pointed out in this parable and riddle? You may easily attaine thereunto, but that you have no heart to it, the things delivered please

please you not, are cross to your wills, desires, humours, and therefore care not to know the meaning of them: *que nolumus facile & libenter ignoramus*, men shut their eyes against those things dislike them, and care not for the knowledg of them. *Jeremiah* counsell'd *Zedekiah* to yield himselfe to the *Babylonians*, told him it would be the means to save his life and the City from fire, *Jer.* 38. 17. but it suited not with his spirit, and he minded it not. *Micaiah* prophesied truths distastfull unto *Ahab*; what followed upon it? he did not only disaffect those truths, but the person also for the truths sake. *1 King.* 22. 8. *I hate him saith Ahab, for he doth not prophesie good concerning me, but evill.* And when hee told him that if he went up to *Ramoth-Gilead* he should not prosper, but his men be scattered, and himselfe not return in peace; he believed it not, but commanded the Prophet to prison for declaring the minde of God. So *Luke.* 16. 13, 14.

**Verf. 12.** Tell them, behold the King of Babylon is come to Jerusalem, &c.

Doe you not know what the parable meanes? the meaning is this: The great Eagle, with great and long wings, full of feathers, and of divers colours, is the King of Babylon, Lebanon is Jerusalem, the top of the Cedar and twigs thereof are *Jeboachin*, his Princes and Nobles; the land of traffique is Babylon, them hath he taken away, brought thither, and seated there. The seed of the Land is *Zedekiah*, whom he set up to be King in Jerusalem, invested with power, that hee might flourish and spread as a vine, &c.

**Verf. 13.** And made a covenant with him.

The Hebrew is, cut out, or stricke a covenant with him. Sept. *διαθήκεν* hee ordered or disposed a covenant to him. Lav. hee entered into a *πρὸς αὐτὸν* covenant with him. French, he made alliance with him. As for *διαθήκεν*. the word Covenant, I spake of it largely in the 16. Chap. verf. 8. The manner of making a covenant among the Jews you may  
Ggg 2

וְיָכַח  
אִתּוֹ

Excidit, percussit cum eo factus.

*διαθήκεν*

*πρὸς αὐτὸν*

*διαθήκεν*

Lavat. Inj

cum eo factus.

Fr. A traitte

alliance avec luy.



may read of in *Jer.* 34. 18. But whither the *Babylonian King* made this covenant with *Zedekiah* in such a manner is not evident; a covenant he made with him that he should be tributary to him, and bound it with an Oath, as followeth.

*And bath taken an oath of him.*

וּבְרַחֲמֵי ה' וְיָנֹכַח  
 & induxit eum  
 in iurandū.  
 וְיָנֹכַח  
 & apz. Fr.  
 a conveni avec  
 luy en juremont  
 adduxit eum in  
 execrationem.

Heb. hath brought him into an oath. Sept. into a curse. French, hath agreed with him in an oath. Pisc. hath brought him into an execration. The Heb. word וְיָנֹכַח signifies an oath with cursing or execration: a man ties himself with imprecation of mischief if hee performe not his promise, or things agreed upon.

*He hath also taken the mighty of the land.*

Heb. is the name of the land. Sep. the leaders. Oshere, the

*He hath also taken the mighty of the land.*

Heb. *is*, the rams of the land. Sep. the leaders. Others, the potentates; mighty and great men are cal'd rams.

potentes, fortes.

47

1. They are strong creatures, and have their name from a word signifies *fortitude, strength, virtue*: so great men are strong, they are strengthened with riches, honours, friends, counsell, strong holds, arms, and what the creature can afford, yea with strong lusts. Dan. 8. 20. *The ram which thou sawest having two horns, are the Kings of Media and Persia.*

2. Rams go before the flock, they have the precedency. Great men they are the leaders, and go before the people, they carry multitudes after them : People follow the great men, as flocks of sheep do the Rams, Ezek. 34. 11. *Nebuchadnezer is cal'd the mighty one of the heathen* ; the Hebrew is, *the ram of the heathen*, he went before them and led them.

3. Rams are pushing things. Dan. 8. 4. *I saw the ramme pushing East-ward, West-ward, South-ward, no beast could stand before him; they oft doe fiercely assault one another. So great men are pushing and butting with their power, and who of the people can stand before them. Eccles. 4. 1. On the oppressors side was power. Ezek. 46. 18. Princes and great men use to take of the peoples inheritance by oppression, and to thrust them out of their possessions.*

## Many

Many times great ones push and butt at one another till they break each in pieces.

Verf. 14. *That the kingdome might be bafe, or low.*

This was *Nebuchadnezar's* design to take away the mighty men who were the strength of the Kingdome, and held it up in greatnesse and glory, that so it might be bafe, low, weak, and so the Sept. renders it, *in Cōmīay an dēvī* that it might be a weake kingdome of low stature, as it's verf. 6. *regnum humile.* *Nebuchadnezar* left none but poor people, 2 King. 24. 14. *None remained save the pooreft sort of the people of the land.*

*That it might not lift it felfe up.*

*Nebuchadnezar* conceived this People having been free, would hardly submit to his yoke and depend upon him; he dealt politickly, as Princes in fuch cafes use to doe, when they feare riling and rebellion, they carry away the wife, skilfull, strong, and honourable men, difarm them, break downe their strong holds, and plant Garrifons among them: so he took that courfe, he thought should prevent this kingdoms lifting up it felfe any more. It's like, the great ones were of turbulent, stirring, and active fpirits, and he ordered it so as might fecure the Kingdom to himfelfe, and keep all quiet under *Zedekiah*.

*That by keeping of his covenant it might stand.*

Had it kept the Covenant *Nebuchadnezar* made with it, the Kingdome might have continued; but breach of covenant was the breaking of the Kingdome: they did lift up themselves, and God threw them down.

Verf. 15. *But he rebelled againft him.*

*Zedekiah* growing impatient under the Babylonifh yoeke, fhook it off: the Hebrew word for to rebell fignifies *abjicere dominationem fuperioris*, to caft away the authority of him bath power over one. Sept. faith, *he reveded from him*: and fo he did, and went or fent to Ægypt.

מרר  
אֲדֹנָי הָעֲבוֹדָה;  
אֲדֹנָי.

*In sending his Ambassadors into Egypt.*

Here was the bending of his roots towards the second Eagle, *vers.* 7. He sent his Angels, as the Sept. hath it, into Egypt, and made a league with Pharaoh, which he had little cause to doe, having no such hard conditions put upon him by Nebuchadnezzar as might have been: and besides, the Egyptians had oppressed the Jewes of old with bitter and sore bondage, and not long before had put down Jehoabaz; carryd him into Egypt, *condemned the land in 100. talents of silver, and one of gold,* 2 Chron. 36. 2, 3, 4.

*That they might give him horses.*

Egypt had plenty of horses; Solomon had horses from thence, 1 K. 10. 28. And when Shishack King of Egypt came up against Jerusalem, hee came with 1200. Chariots, and 60000. horse-men, which clearly evidences, they abounded in horses, and were notable horse-men. The Jewes were apt to looke unto the Egyptians and their horse, and placed too much confidence in them, as being mighty and strong, Isa. 31. 1. which occasioned the spirit of God to say, *The Egyptians are men and not god, and their horses are flesh and not spirit.* You think they are strong, swift, serviceable, as if they were all spirit, but I tell you they are all flesh.

*Shall he breake the covenant?*

הפרכ, ירה  
תפאצא  
דאחור.  
Ambrose.  
Isidorus.

Heb. *shall he make void the covenant?* transgress, violate the covenant? It was no unlawfull oath or covenant that Zedekiah took or made: such oaths or covenants bind not, *juramentum non debet esse vinculum iniquitatis: impia est promissio quæ scelere impletur.* Herod lin'd in performing his oath made to Herodias, Mat. 14. 7, 8.

Quest. *What if Zedekiah were forced to this? it may seeme it was so; for the Heb. is, he brought him to an oath,* *vers.* 13. *If so was it binding, are extorted oaths and covenants to be observed?*

*Answe.*

*Ans.* If there be nothing simply evil in them, they doe bind, and are to be performed. Men when they make covenants, take oaths; though they doe them not with full consent of will, yet they never do them against their wils; for there is something expresse'd or implyed that begets a willingnesse, if not a compleat will. As suppose a Thiefe sets upon a man, robs him, and threatens to kill him, if he will not vow, covenant, sweare, never to discover or pursue him: now rather then lose his life, let the Thiefe spill his blood, adde sin to sin, hee doth it: So Zedekiah might feare captivity and his life, and upon those considerations enter into covenant: and had it been so, he had been bound in conscience to have made good his engagements. But there were other inducements to bring him into covenant; as advancement to Kingly power, enjoyment of the Kingdome upon conditions, preservation and protection by Nebuchadnezzar.

*Object.* It was to his great losse, the prejudice of him and his posterity to become tributary to a foreign King.

*Ans.* It's a rule, that *in injuria nullum jus fundatur*, in injustice no right is, or can be bottom'd; but *volemi non fit injuria*; if a man will take a Kingdome upon such and such terms, it's no injury to him, though abridged of Priviledges and Prerogatives his Predecessors had, it's mercy he hath the Kingdome, no injury he wants what others had: If hee take the Kingdom willingly, he takes the terms, conditions of it willingly. Conquerours may put their owne termes upon those they doe promote. This case of losse and prejudice is resolv'd by David, Psalm 15. 4. *If a man have sworn to his owne hurt*, hee must not change, breake covenant, falsifie his oath, if hee will be a child of God, or a Citizen of Heaven.

*Obser. I:*

God would have people understand his mind and meaning in Scripture, even riddles, parables, dark sayings, *Know yee not what these things meane? Tell them, behold the King*

*King of Babylon is come to Jerusalem, &c.* He will have *Ezekiel* to interpret the whole businesse unto them, what is given out darkly at one time, in one place, at another time in some other place is cleared up, open'd, and made more intelligible. The types and sacrifices were expounded and open'd in Christ; he oft spake Parables, and often open'd them, see *Math.* 13. The service of the Paskeover God would have made known to the children should come after, *Exod.* 12. 26, 27. It would have beene a dark businesse to them, God therefore provided they should understand it: so for the heapes of stones set in *Jordan*, and out of it God tooke care that they and their Posterity might know the meaning thereof, *Iosb.* 4. 8, 9, 21, 22, 23.

The vision that *Peter* saw was afterwards opened unto him, and he knew the meaning of it, *Acts* 10. Truths, Scriptures that are difficult, God causes us to know the meaning of by some other Scripture, or by his spirit, revealing his mind to us in them.

An Angel was sent to *Daniel* to make him understand those dark visions he had, *Ch.* 8. 9, 10.

2. No rank or sort of men are exempt from common and grievous calamities, not Kings, not Princes, not mighty men. The King of *Babylon* is come to *Jerusalem*, and hath taken the King, the Princes, and the mighty men of the land, and led them with him into *Babylon*, they were conquered, plundered, taken, and carryed into captivity. Such is the condition of human things, that even kings lose their kingdoms, their glory, greatnesse, and excellencies. *Nebuchadnezzar* whose greatnesse did reach to heaven, and dominion to the ends of the earth, *Dan.* 4. 22. even he was driven from men, and did eate grasse like oxen, vers. 33.

*Dionysius* the King, or rather Tyrant, was driven out from *Syracusa*, and glad to teach a School at *Corinth*. Great men doe prey upon, and seeke the ruine of one another. *Cæsar* ruin'd *Pompey*: *Cassius* and *Brutus* ruin'd him. *Berengarius* the Emperour, and *Albertus* his son being overcome by *Otho*, were banished. *Bajazet* K. of the Turks was brought

to that misery as to be a stirrop for *Tamberlane* to get up upon his horse.

*Nimrod* was a mighty hunter; he hunted men, and after a Kingdome, and by ruining of others he raised himselfe. No sort of men, especially if wicked, can promise any security to themselves long.

*Rodericke* King of *Spain* to assure himselfe against the children & friends of *K. Vitiza* whom he had deposed, dismantled all the strong holds in *Spain*, and disarmed the people; whereby, though he strengthened his state in regard of Domestick dangers, yet he weakned it in respect of forreign attempts. For the *Moors* invading him shortly after, and overthrowing him, found so little resistance, that in 7. or 8. months they conquer'd almost all *Spain*. Look abroad, and you may see the Kings & mighty men of the earth brought low, if not wholly broken; let *China*, *Turkie*, *Muscovia* and nearer parts speak what they feel and find.

3. That Covenants and Oaths are securing and binding things. *Nebuchadnezar* makes *Zedekiah* King, but he wil not take his word for dependance on him, and being tributary to him: But he makes a covenant with him, takes an oath of him, and hereupon he thought all was safe.

Oaths are arguments of mans weakenesse; all humane credit is so feeble, that it had need be strengthened with something more firm then it selfe. *Psal. 62. 9.* Surely men of low degree are vanity, and men of high degree are a lye: There is no truth, fidelity in them, or their words. Mens hearts and tongues are so deceitfull and false, even Kings and Princes as well as others, as that they deserve little or no trust to be given unto them, especially in matters of weight, as Government and Rule. Oaths therefore being by the great God, who knows the heart, and heares what the tongue utters, came in to strengthen humane credit; for had not man sin'd, there would have been no need or use of oaths, mans corruption made way for them: *Juramentum est fidei jussio, ubi mores fidem non habent.* *Chrysost. in Act Apostol.* An oath therfore is to further mans credite, and it hath bin of great authority and weight

*Nullum vinculum ad astrigendam fidem majores nostri jure jurando acrius esse voluerunt.* Offic. 1. Aquil. 22. q. 87. in all ages, and amongst all people: and *Tullie* saith, antiquity knew no bond stronger then an oath to strengthen mens credit and fidelity: *juramentum* saith *Aquinas*, a *jure dicitur*, an oath was as a law, and some used no other law to decide controversies but an oath, and it were well that according to the Apostle, an Oath did end our strifes.

*art. primo. Plat. de legib. dial. 12.* Ferdinand brother to *Henry* the third, King of *Castile*, being left Tutor to his sonne who was but 8. moneths old, and pressed by the 3. Estates of *Castile* to take the Crown to himselfe, said, I will never be false either to my brother dead, or to my Nephew living, to whom I have promised fidelity.

4. God knows how to imbase Kingdoms and keep them under; hee caused *Nebuchadnezzar* to take away the mighty men of the land, that the Kingdome might be base, and not lift up it selfe. Men mighty in power, in wisdom, in justice, in wealth, they are the glory and strength of a land, they uphold it; but when a land becomes guilty by sinning grievously, God can bring it low, by foreign Forces, as its in the Text, or by civill Wars, as its with us at this day: and not only doth God bring down kingdoms, but keepe them so that they cannot get up.

5. Faithfulness and justice uphold kingdoms, that by keeping of covenant it might stand. Had *Zedekiah* beene faithfull in the Covenant, just in performing the Oath made to *Nebuchadnezzar*, the Kingdom had stood, himselfe continued reigning, his Princes and mighty men abode in honor, and all things flourished.

Fidelity in observing and performing mens words, promises, covenants, oaths, is *fundamentum justicie*, the foundation of justice, and justice is *nervus & salus reipublice*; If people be not faithfull in their covenants and promises, how can a Prince confide in them, that they will be loyall: and if a Prince be false in his word, violate protestations, covenants, oaths, what protection, safety, or justice can they expect from him: where is no faithfulness, there can be no justice, and where that is wanting, can be no security to any State. Its justice establisheth a land, but he receiveth gifts overthroweth it, Prov. 29. 4.

*Tull. l. 1. de Offic.*

Should



Should not a King receive gifts? no, not to pervert justice: if he be covetous, he will be unjust, false, and so overthrow all; but if righteous, he will preserve, uphold all, for righteousness exalts a nation, Prov. 14. 34.

6. Violating of Covenants, Oaths, & perfidious doings, falsifying of trust is very ill in any, especially in Princes, who resemble God, and so ill that God will not suffer it to go unpunished. *Zedekiah* rebels, falls off from *Nebuchadnezzar*, breaks all bonds and engagements made unto him, and sues to *Egypt* for help. This was a sin of that nature, as made the Lord to say, *Shall he prosper? shall he escape that doth such things? shall he break covenant, and be delivered?* No, he shall not prosper, nor escape, nor be delivered: I appeal to thee *Ezek.* to all men, whither such a man should find any favor, whither such a man doth such things should not be made exemplary to all the world? yes he doth, and God made him so: when men are perfidious, & violate oaths, they are in credit neither with God or good men, their very names stink, and they live under perpetuall infamy. Mens credits are like glasses, which if broken, can never be mended again, especially if stain'd with perfidiousness, breach of Oath and Covenant. Other sins may be imputed to frailty and error, and so be more pardonable: but this sin argues a base, vile and treacherous nature, and is not excusable in any, least of all in Princes, who should be noble and ingenuous, and stand more upon their word, Covenants, and oaths than others, because they are publique persons, and their actions have great influence into all sorts of persons, they greatly dishonour God whom they represent, abuse his Commission, and shamefully prophane his Name, God is therefore greatly set against such. *Psal.* 55. 23. *Bloody and deceitfull men shall not live out halfe their dayes.*

Usually men of treacherous spirits are bloody, and God by one judgment or other cuts them off, or their posterity, or both. It fell out so with *Zedekiah* and with *Saul* who was false and bloody towards *David*, and towards the Priests whom hee caused to be slain: he brake the Covenant

with the *Gibeonites*, himſelfe fell by the *Philiftims* and his own ſword, and 7. of his ſons hanged for it, 2 *Sam.* 21.

The Duke of *Burbon* being made Governour of *Millan* by *Charls* the fifth, did ſo exact of, and oppreſſe the people that they roſe up againſt him; he to pacifie them bound himſelfe by oath to certain conditions, wiſhing if he did not faithfully perform them, he might be kill'd with a bullet in the firſt occaſion of warre ſhould be offered. Notwithſtanding his oath and his imprecation, hee tyranniz'd over the people, and ſhortly after at the ſiege of *Rome* by a Soldier of his own negligently diſcharging a piece of Artillery, hee was ſlaine.

*Henry* the third, King of *France*, after great differences between him, the Cardinal, and Duke of *Guiſe*, was reconcil'd unto them, confirm'd the reconciliation with many oaths, took the Sacrament upon it, and gave himſelfe to the Divell, body and ſoule, in caſe he meant or ſhould attempt any thing againſt them. Yet ſaith the ſtory, he cauſed the Duke to be kill'd in his own preſence, and the Cardinal his brother the next day after. Here was breach of *Covenant*: but did he proſper, eſcape, do ſuch things, and have deliverance? No, within 8. moneths after he was ſlain by a Fryar in the miſt of his Army.

The Ancient *Romans* were very religious and conſcientious in obſerving their *Leagues*, *Covenants*, and *Oaths* made publicly: and if any violated them, they were held for curſed and damn'd creatures, and counted unworthy to live in humane ſociety.

## VERS. 16, 17, 18, 19, 20, 21.

*As I live saith the Lord God, surely in the place where the King dwelleth that made him King, whose oath hee despised, and whose covenant he brake, even with him in the midst of Babylon he shall dye.*

*Neither shall Pharaoh with his mighty army and great company make for him in the warre, by casting up mounts, and building forts to cut off many persons.*

*Seeing he despised the oath by breaking the covenant, (when loe, he had given his hand) and hath done all these things, he shall not escape.*

*Therefore thus saith the Lord God, as I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head.*

*And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.*

*And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all winds, and yee shall know that I the Lord have spoken it.*

**T**Hese verses comprehend Zedekiah's sin, with some aggravation thereof, and the punishments threatned for the same, and these ratifie them.

His sin is despising the Oath, and breaking the Covenant of Nebuchadnezzar, vers. 16. 18. which God calls his Oath & Covenant, v. 19. and the trespass he trespassed against him, vers. 20.

The aggravations are two,

1. Is from Nebuchadnezzar's kindnesse and bounty towards him, vers. 16. that made him King, whose oath he despised.

2. Is

2. Is from his own act, *vers. 18. when he, he had given his owne hand.*

The punishments threatend are,

1. Death, *vers. 16. he shall dye, and that in Babylon.*
2. Disappointment by the Egyptian Army, *vers. 17. Neither shall Pharaoh, &c.*
3. Obstruſting all wayes of eſcaping, *vers. 18. hee ſhall not eſcape. Vers. 19. I will recompence it, viz. his perjury upon his owne head. Vers. 20. I will ſpread my net upon him, and he ſhall be taken in my ſnare.*
4. The execution of his fugitives; *they ſhall fall by the ſword, vers. 21.*
5. The diſperſion of thoſe ſhould be left: *they ſhall be ſcattered into all winds, ibid.*

The ratification of them is by an oath, *vers. 16. & 19. As I live ſaith the Lord.*

For the words they need not much opening.

*Vers. 16. As I live.*

As ſure as I am God, and live, it ſhall ſo come to paſſe, he ſhall dye in *Babylon*. Of this oath was ſpoken, *Chap. 5. 11. 14. 16. and 16. 48.*

*Whoſe oath he deſpiſed.*

כזה

The word in Hebrew for deſpiſed, notes *deſpiſing, ex faſtu quodam, out of pride and diſdaine*. Zedekiah thought, what ſhould I that am an *Iſraelite* keep an oath made to an Heathen? Should I that am of *Sion*, be ſubject to *Babylon*? No, no, I wil be in bondage no longer. It's true, I have made an oath, but that's no great matter, it will be more advantage for me to break with that Heathniſh King, then to keep the oath; thus did he deſpiſe the oath.

*In the miſt of Babylon he ſhall dye.*

Zedekiah had his eyes put out that he never ſaw *Babylon*, and yet he was carryed captive thither, and kept in priſon there till his death, *Jer. 52. 11. Ezek. 12. 13. He ſhall not ſee it, though he ſhall dye there.*

17. Nei-

## 17. Neither shall Pharaoh, &amp;c.

The first *Pharaoh* the Scripture mentions was in *Abrahams* dayes, *Gen.* 12. 15. And the last was this here mentioned, who is cal'd *Pharaoh Hophra*, King of *Ægypt*, and was delivered into the hands of *Nebuchadnezar* King of *Babylon*, *Jer.* 44. 30. From the first to the last was 1336. years, all which time this name was common to all the Kings of *Ægypt*, but afterwards ceased. Some have thought this word *Pharaoh* to be taken from an Island so cal'd. Others fetch it from the Hebr. word *Pharab*, which signifies to be free from bondage, whence *A lapide* derives the word *baro*, a *Baron*. Kings, saith he, are cal'd *Pharaones quasi barones*, free Princes. But its most probable that *Pharaoh* was an *Ægyptian* name or title, noting Sovereignty. *Gen.* 41. 44. *Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Ægypt.* *Josephus* saith, *Pharaoh* was a name of honour and Principality.

River in Gen-  
fin.

פרע

In Genes.

Libr. Ox. An-  
tiq.

Make for him.

Hebr. *with him*: let *Pharaoh* come with never so great an Army, it will not make with him, he shall never accomplish what he intends thereby. *Pharaoh* with all his power shall not be able to free him from the King of *Babylon*, and make him great. The vulgar and *French* read it against him, and then it's to be understood of the King of *Babylon*, all the *Ægyptian* forces shall doe nothing to hinder him from taking *Jerusalem*, and carrying away *Zedekiah* into *Babylon*. *Pharaoh* came forth with his Army, but was forced to returne, *Jer.* 37. 7.

Building Forts.

The word for Forts signifies a *woodden tower*. In those times they made great Engines of wood like Towers, out of which they threw stones or darts into the Towns or Cities they war'd against, and so weakned them. Whether the casting up Mounts, and building of Forts were the work

רִיק

work of the *Babylonish*, or *Ægyptian* King, is questioned among Expositors, but to me it seems evident by the words that it was the *Ægyptian* King.

18. *When loe, he had given his hand.*

To give the hand imports,

1. Society, equality, as Gal. 2. 9. *Cephas and John gave Paul and Barnabas the right hand of fellowship.*
2. Subjection, as 2 Chron. 30. 8. *Be not stiffe-necked as your fathers were, but yeeld your selves unto the Lord: the Heb. is, give the hand unto the Lord, and serve him. So 1 Chron. 29. 24. They submitted themselves to Solomon the King. Heb. is, They gave the hand under him, or to him.*
3. Confirmation of a Promise, Covenant, or Oath, Ezra. 10. 19. *They gave their hands that they would put away their wives. They promised it, and they confirmed it, by giving their hands to Ezra. Lam. 5. 6. We have given the hand to the Assyrians and Ægyptians to be satisfied with bread. We have covenanted to be theirs for bread, and have impawned our fidelity and honesty by giving our hands. So here Zedekiah had made a Covenant with Nebuchadnezzar, and confirmed it, not only with an oath, but also with his hand, that he would be subject unto him. If he forgot his oath, yet how could he look upon his owne hand and not remember how it was engaged.*

19. *It will Irecompence upon his owne head.*

The Lord would bring his perjury upon him. Of recompencing upon the head hath been spoken, Chap. 9. 10: 11. 21: 16. 43.

Verf. 20. *And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon.*

These very words you have had opened in the 12. Chap.

Verf. 13. The net and snare were the *Babylonish* Army; the Jews the fishes, &c. And

wild beasts  
to be taken.

*And I will plead with him there.*

Heb. is, *I will be judged with him*; so *Montanus* reads it. That *I may be judged with him*; so *Vatablus*: and the sense is this; I will so cleare my justice in punishing this perfidious King, that I will be judged even by Heathens, whither he hath not deserved what I shall inflict, and whither I be not righteous in inflicting the same, I know they will justifie me, and condemne him: But others render the word actively, *I will judge, or plead with*; as here, that is, *I will punish him*. After the City was taken, his Sons, Princes, and Nobles slain, his eyes put out, he was carryed into *Babylon*, where he was put into prison, and imprisoned till his death, *Jer.* 52. 11.

נשפטה  
Judicaber cum  
eo.

21. *All his fugitives.*

When *Jerusalem* was besieged, and began to be broken up, *Zedekiah* and many with him fled, who are threatned here all to fall by the sword; yet presently it's added, *they that remaine shall be scattered*. How are these words to be taken, so as to make truth out of them?

*Ans.* Universall notes are not alwayes to be taken universally. All, that is the greatest part, so it's to be taken, *Jer.* 13. 19: 44. 12. *Math.* 2. 3: 3-5.

*Observ.* I.

Judgements threatned are not readily and easily believed; if so, there need no swearing to confirme the certainty of them; but man as he is backward to believe what should do him good; so what is threaten'd and tends unto his ruine, therefore God sweares, as *I live Zedekiah shall dye*. *Jeremiah* had often told *Zedekiah* that he should be taken and carried to *Babylon*, *Chap.* 32. 45: 34. 23. but he believed it not; 2 *Chron.* 36. 12. He humbled not himselfe before *Jeremiah* the Prophet, speaking from the mouth of the Lord, *vers.* 16. he and others mocked the Messengers of God, despised his word, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy.

I i i

Much



Much was given out by the Prophets anent the destruction of *Jerusalem*, but none would believe that the enemy should ever have entered into the gates of it, *Lam. 4. 12.* What, God destroy his own City? his own people? how can this be? Judgements are fowr things to the spirits of men, very unwelcome, and therefore they thrust them off with some pretence or other. God is a mercifull God, and will not doe such severe things; or if he doe, it will not be in our dayes, as they in *Ezek. 12. 22.* *The dayes are prolonged: or if not, yet we shall escape.*

2. Ingratitude to those instruments God hath used to do us good by, he takes speciall notice of, and will punish. *Nebuchadnezzar* was the man whom God used to make *Zedekiah* King: and he being exalted by him, and having tyed himself by the strongest bonds to be grateful and serviceable to him, forgets his Benefactors kindnesse, and breaks with him; here was hellish ingratitude: hereupon the Lord saith, *In the place where he dwelleth that made him King, even in Babylon, he shall dye.* His ingratitude so provoked God, that he would punish him exemplarily in that place, where the King of *Babylon* and all the *Babylonians* might see how greatly the God of *Israel* abhor'd ingratitude.

*Jehoiadab* was the hand of God to set *Joash* in the Throne, *2 Chron. 23.* And after the death of *Jehoiadab*, *Joash* slew his sonne because hee dealt faithfully with him and the Princes in reproving them for falling to idolatry. This the Lord tooke speciall notice of, for it's said, *Thus Joash the King remembered not the kindnes which Jehoiadab his father had done unto him, but slew his sonne, who dying, said, the Lord looke upon it, and require it, 2 Chron. 24. 20, 21, 22.* And it was not long ere God did require it; for shortly after an Army of the *Syrians* spoiled him, and his own servants slew him for his ingratitude towards *Jehoiadab* in slaying his sonnes, *vers. 25.*

*Ahitophel* was advanced by *David* to be his Counsellor, hee fell in with *Abshalom's* conspiracy against *David*, the Lord was offended at this wretched ingratitude, and left him to lay

lay hands upon himself, and become a monument and warning-piece to posterity to take heed of the like sin: so *Judas Gideon* was a man God used to do Israel much good by: and though the people soon forgate it, yet God did not forget their ingratitude. *Judg. 8. 35. They shewed not kindness to the house of Gideon, according to all the goodnesse which hee had shewed unto Israel.* God expects men should be thankful unto those men he hath employed to doe them good; if they be not thankfull to men whom they see, they will not be thankfull unto God whom they see not.

3. God is so resolv'd upon the punishing of perfidiousnesse, that he sweares unto it: *As I live saith the Lord, seeing hee hath despised the oath, and broken the covenant, he shall dye.* And againe, *As I live I will recompence it upon his owne head.* Himselfe, his Princes, false Prophets, may think, hope, say, sweare it will be otherwise; but as sure as I live, as I am God, he & they shall feel the weight of my displeasure for their perfidiousnesse & perjury. Kings on the Earth take oaths & little regard them, but the **K.** of heaven doth not so. If the Lord once sweare, he will perform, and there is no possibility of escaping. Perjury is a sinne which violates the name of God exceedingly, and evidences that men have no feare of God in them, that they make an Idoll of him to serve their own turns; That such men are neither for God nor man to trust; not only Religion, but even common honesty suffers by them. No marvail then that the Lord swears, and swears again, that he will recompence such sinnes upon mens heads.

4. Such is the condition of humane affaires, that even Kings and great men may fall into the hands, and dye in the hands of foreign enemies. *Zedekiah* fell into the hands of *Nebuchadnezar*, and even with him in the midst of *Babylon* hee shall dye. He made no account of meeting with such a condition, and dying in that place, but his sins brought those evils upon him. *Jehoahaz* fell into the hands of *Pharaoh Necho*, and was carryed to *Egypt*, *2 Chron. 36. 4.* *Jehoiachin* with his Princes, Officers, and mighty men was a captive in

Babylon, 2 *King*. 24. 15, 16. God had told them by *Moses*, that if they did provoke him by their sins, they should be removed into their enemies land, *Levit*. 26. 34. 41. And *Solomon* was jealous of it, *1 K.* 8. 46. As it's a mercy to live and dye in ones own Land, so it's a judgment to be driven or carryed out of it, and to dye in a strange Land.

From the 17. vers.

1. Men looke for help from an arme of flesh when in streights. *Zedekiah* expected that *Pharaoh's* mighty Armie, and great company, his Chariots and Horses should make for him. It's very incident to us to looke unto second causes and creature-help more then Gods. *Asa* being in distresse did so: he relied faith the Text on the King of Syria, and not on the Lord his God, 2 *Chron*. 16. 7. And in his disease he sought not to the Lord, but to the Physitians, vers. 12. Confidence in man is a common practice of the sons of men. *Ahaz* he sent to the King of Assyria to help him, 2 *Chron*. 28. 16. So *Ephraim* when he saw his sicknesse, hee went to the Assyrian, and sent to *Jareb*, *Hos*. 5. 13. Mens spirits looke any way, tunne any whither for reliefe rather then unto God; the arme of flesh is more to them then the arme of God. *Psal*. 20. 7. Some trust in chariots, some in horses, some in riches, *Psal*. 52. 7. Some in falshood, *Jer*. 23. 25. Some in strong holds, *Zech*. 9. 3. Some in men, *Isa*. 2. 22. But it argues Atheisme, Ignorance, Pride, Unbelieve, that men looke not unto God at such times; yea, it proclaims the baseness of our spirits, that wee fall upon what is visible, weake, unfaithfull, at distance, and neglect God who is strong, all-sufficient, neare; and all because invisible, not seene of us.

2. Divine providence over-rules and orders things so, that wicked men are frustrated and disappointed of their hopes and expectations. *Zedekiah* hoped and expected that *Pharaoh* with his great Forces should make much for him; but neither shall *Pharaoh* with his mighty Army and great company make for him: It is not Kings, Armies, Counsellours, and Counsells will doe it. *Pharaoh's* Armie came forth of Æ-

gypt,

gypt, raised the siege when *Nebuchadnezzar* was before *Jerusalem*, Jer. 37. 11. Yet it did not make for him; the *Chaldeans* returned againe, fate down before the City, tooke it, *Zedekiah*, the Princes, and others. *Ahaz* expected help from the King of *Assyria*; *Tilgath-Pileser* comes, and what then? he distressed him, but strengthened him not, 2 *Chron.* 28. 20. *Abolom* expected much from the counsell and advice of *Ahitophel*, but God turned it into foolishnesse, 2 *Sam.* 17. 14. and all the strength he had, made not for him, Chap. 18. Job 5. 12. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprize. *Haman* could not perform his enterprize. *Herod* could not accomplish his design to murther Christ when he slew the Infants, *Matth.* 2. Kings and People imagine vaine things, and the Lord laughs them to scorn, *Psal.* 2. 1. 4. The Lord sees what fools they are to project, plot, expect help from arms of flesh, and makes them to see, find and feele it in time. He brings the counsell of the heathen to nought, and makes the devices of people, Princes, Armies of none effect, and establisheth his owne thoughts and counsels, *Psal.* 33. 10, 11. and that to all generations. God served his owne will upon *Pharaoh* and his Armie. *Zedekiah* was frustrated, hee looked for light, and met with darknesse: He leand upon *Pharaoh* a broken reed, that ran into his hand, and pierced him, 2 *King.* 18. 21. The Armies and Forces raised in this Land have not made for the King, nor had the *Scots* that assistance they looked for, when they so lately came in. Gods providence works in all by all, and over-rules all, and he brings to passe his owne sacred purposes by Kings Armies, by mens wits, wills, policies and powers.

1648.

*Obser. from vers. 18.*

The Lord takes notice of the Circumstances and aggravations are in mens sins, especially Kings. He despised the oath in breaking the covenant (when loe, hee had given his hand.) I saw him saith God reach out his hand, give it as a pawne and pledge of his fidelity to *Nebuchadnezzar*, hee engaged himselfe thereby to be subject and tributary unto him. This aggravated

aggravated his sin much; it was against light of nature, special mercy; for he had made it a royall hand, the strongest ingagement, done upon deliberation: It was against his Superiour *Nebuchadnezar*, the greatest King then on earth, it was against the good of the whole Jewish State, for it brought Warre, Famine, Plague, Captivity upon them all: Yea, more then all these, it was an high offence against God and his Attributes, and therefore the Lord saith, *vers. 20.* It was a trespasse, *he trespassed against him.* God minds with what circumstances mens sins are cloath'd; he noted not only *Abaz* sin, but the time when he sinned. In the time of his distresse, when he should have considered his sins, and repented of them, even then did he sin more; *2 Chron. 28. 22.* So *Solomons* sin hath the aggravation nail'd to it, *1 King. 11. 9.* *His heart was turned from the Lord God, which had appeared to him twice.*

*Obser. from vers. 19.*

Oaths and Covenants made with men are divine things, and not to be slighted. *Mine oath that he hath despised, and my covenant that he hath broken.* It was made with *Nebuchadnezar* an Heathen king, an Idolater, yet God owne it as made with himself, because his sacred and dreadful name was used therein, and judges the breach and violation thereof as bad as if it had been formally made with himselfe. If *Zedekiah* had sworn to God, and covenanted with him, and given him his hand that he would have been faithfull to him, obedient to any thing propounded by his Divine Majestie, it had not been worse.

Oaths made between man and man are cal'd in Scripture the *oaths of God*, *Eccles. 8. 2.* And the Covenant made between *Jonathan* and *David* is cal'd the *Lords Oath*, *2 Sam. 21. 7.* Let not men therefore slight Covenants and Oaths they have made with men, but remember they have to doe with God, who is faithfull; performing what he sweares, and keeping Covenant for ever. It's good to be like unto God, as in other things, so in this. When *Josuah* had made a league with the *Gibeonites*, and the Princes had sworn unto them;

them ; though they were fallaciouſly brought thereunto by the *Gibeonites* craft, yet they durſt not violate the league made and ſworn, and ſo put them to the ſword as they did others ; but ſaid, *Wee will let them live, leſt wrath be upon us becauſe of the oath,* Joſh. 9. 15. 20. You know what great wrath of God hath fallen upon thoſe invaded us, breaking the Covenant, and deſpiling the Oath.

*Obſer. from the 20. verſ.*

The Lord hath nets and ſnares to catch and take perfidious Princes and people in. *I will ſpread my net upon him, and he ſhall be taken in my ſnare.* There is no evaſion when God ſiſles for, and hunts after ſinners ; if he throw the net it ſhall encompaſſe the greateſt *Leviathan* ; if he ſet the ſnare, it ſhall take the ſtouteſt *Lyon*.

God had a net for *Pharaoh*, and caught that great *Leviathan* in the Sea. An Oake was the net he caught *Absalom* in, 2 *Sam.* 18. 9. The earth was his net to take *Corah*, *Dathan*, and *Abiram*. A heape of ſtones was his net thrown upon *Achan*. A cave was the ſnare he tooke five kings in, *Joſh.* 10. 16, 17, 18. The kings of *Sodome* & *Gomorrha* were ſnared in ſlime-pits, *Gen.* 14. 10. *Herod* could not eſcape the wormes, they were Gods net and ſnare to catch him. The *Baboniſh* Armies were his nets and ſnares to take *Hofſheah*, 2 *King.* 17. *Manaſſes*, 2 *Chron.* 33. *Jehoiaſhim*, *Jehoiaſhim*, and *Zedekiah* who were all Kings, 2 *Chron.* 36. *Zedekiah* had thoughts he ſhould eſcape, but he did not eſcape beſieging, taking, carrying into *Babylon*. When the City was taken, he fled by night, *Jer.* 39. 4. But God ſpread his net ſo, that it fell upon him, and all with him.

Let men take heed of offending the great God of Heaven and Earth, he hath nets and ſnares to take them withall ; if once he throw his net, and ſet his ſnare, hee will take them, and being taken, you may ſtruggle, but ſhall never get out. Nets and ſnares are hidden things, they catch ſuddenly, and hold certainly.

*Obſer. from verſ. 22.*

Not only Princes, but Counſellors and Co-partners in wicked-

wickednesse shall be punished. *All his fugitives with all his bands shall fall by the sword.* The King was not alone in this defection from *Nebuchadnezzar*; his Princes, Nobles, Counsellors joyn'd with him in sending to *Ægypt*, they and the *Militia* in opposing *Nebuchadnezzar* who had given them their lives and power, but they all fell by the sword, or were scattered.

2. Events declare the truth of threatning, and cause men to see their follies. *Zedekiah* and others would not believe what was threatned against them and *Jerusalem*; but when things came to passe, they were convinced, and made to see their errours: *They shall know that I the Lord have spoken it.*

## V E R S. 22, 23, 24.

*Thus saith the Lord God, I will also take of the highest branch of the high Cedar, and will set it: I will crop off from the top of his young twig, a tender one, and will plant it upon an high mountaine, and eminent.*

*In the mountaine of the height of Israel will I plant it, and it shall bring forth boughs, and beare fruit, and be a goodly Cedar: and under it shall dwell all fowle of every wing, in the shadow of the branches thereof shall they dwell.*

*And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and made the dry tree to flourish: I the Lord have spoken and have done it.*

**T**Hese verses containe a promise of mercy, which is the last general part of the Chapter: and it is no mean promise, but an exceeding great and precious promise, namely of *Christ* and his *Kingdome*.

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The Lord having resolv'd and sworn in the former part of the Chapter, the rooting up the *Jewish* vine, namely the destruction of *Zedekiah*, his Princes, Nobles, City, People, and laying all wast. Some among them might say, what will now become of his promise to *Abraham*, to *David*, and others, that out of their loyns and seed should come a blessing to all Nations, that the *Messiah* should spring out of their root? if all *Judah* be rooted up, and carryed out into *Babylon*, what truth in the promise of God? how will this be made good hath proceeded out of his sacred lips? What, will the God of truth be unfaithfull, and faile now? No saith the Lord, I am mindfull of what I have promised: and though you see not how it shall be accomplished, I doe; I have wayes not thought of by you. *I will take of the highest branch of the high Cedar, I will see and plant it, &c.*

In the words you have these things considerable,

1. The high Cedar, *vers. 22.*

2. What God will doe to it; *take of the highest branch, &c. ibid.*

3. What hee will doe with that branch, *set it, plant it, ibid & 23.*

4. Where; *upon an high mountaine and eminent, vers. 22.* which is specified to be the mountain of the height of *Israel*; *vers. 23.*

5. The effects of this plantation.

1. Growth; *It shall bring forth boughs, vers. 23.*

2. Fruitfulnesse; *and beare fruit, ibid.*

3. Greatnesse, or goodlineffe; *and be a goodly Cedar, ibid.*

4. Security to all fowls: *Under it shall dwell all fowle of every wing.*

6. The product of the whole, *vers. 24.*

I shall open the words, and then give you the Observations.

*Vers. 22. I will take of.*

The pronoun, *I*, seems to be mentioned in opposition to

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the great Eagle *Nebuchadnezzar*, who took the highest branch of the Cedar, *vers.* 3. which he did, to weaken, make tributary, and destroy the kingdom of Israel; though hee planted it, yet it prospered not any considerable time: And seeing he did so, saith God, I will also, who am a greater Eagle, and more mighty Monarch than he, take of the highest branch of the high Cedar, and plant it, so as it shall grow, prosper, and thereby the Kingdom of Israel be raised to a greater height and glory then ever.

*The highest branch of the high Cedar.*

The high Cedar was the Tribe of *Judah*, which had the preheminance above the rest, the head whereof was the family of *David*; out of which came the Kingly race. The highest branch of it was *Jehoiachin*, who though in *Babylon*, God look'r at, and minded not *Zedekiah* who was peridious, his sons were slain, him selfe laid by, and God would take of *Jehoiachins* seed, and from thence raise up the kingdom of *Judah*. *Jehoiachin* who also was call'd *Jecoiah*, *1 Chron.* 3. 16. In his captivity was said to beget *Salathiel*, and *Salathiel*, *Zorobabel*; *Matth.* 1. 12. who was the tender one cropt off from the young twig, as the Jewes expound the place, and make all spoken here to be meant of him and his Successors, for hee was the chiefe man that brought them out of *Babylon* unto *Jerusalem* again, and reared up the Tabernacle of *David* and Jewish polity.

Be it granted that he is included in this allegoricall promise, yet it cannot be principally understood of him; for something is here spoken that was never verified in him or his Successors according to the Jewish account. In the 23. *vers.* it's said, *under it shall dwell all fowle of every wing.* This is of larger extent then the power of *Zorobabel* or the Jewish estate reached unto. It clearly points at the kingdom of Christ, and all sorts of people coming under his wing and protection: The evidence whereof hath caused some absolutely to interpret all of Christ. But we may looke at *Zorobabel* in it as a Type, out of whose roote and stocke Christ came,

came, as appears, *Matth. 1.* and safely conclude it had its reall fulfilling in him, whom our Prophet chiefly aims at in this place, and upon him we shall fasten what is to be said.

*A tender one.*

The Heb. word *רַךְ* from *רָךְ* signifies such a tenderneſſe as is oppoſed to hardneſſe; when a branch of a tree is grown up, it's hard, firme; but when it firſt ſhoots forth, it's ſoft and tender, ſuch an one was Chriſt. The Sept. is, *καρδια*, or the heart, which is the tenderſt part in man. Others a little twig.

*I will plant it upon an high mountaine, and eminent.*

This tender one he would not plant in the Wilderneſſe in ſome obſcure place, but upon a mountaine, and not any ordinary mountaine, but an high and eminent one, which was Mount-Sion. *Pſal. 2. 6. I have ſet my King upon my holy hill of Sion.*

Mount-Sion was the place he loved, *Pſal. 78. 68.* and where he reſolved to dwell, *Pſ. 132. 14.* It's put off for the Church and people of God, *Iſa. 60. 14. 1 Pet. 2. 6. Heb. 12. 22.* And ſo the high and eminent mountaine here is put for the Church, in and over which Chriſt was to be planted King. God would riſe up this tender one, and make him King. *Sion* was a little hill in it; but becauſe the law and glory of God was to goe out from thence, therefore it was eminent.

*Verſ. 23. In the mountaine of the height of Iſrael will I plant it.*

That is, in the Church which is the height of Iſrael, *Mica 4. 1. In the laſt dayes it ſhall come to paſſe that the mountaine of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, & it ſhall be exalted above the hills. Chriſt's Kingdome ſhall be above all kingdoms. Luk. 1. 29. He ſhall be called the ſonne of the higheſt, and the Lord God ſhall give unto him the throne of Da-*

*vid his father. Vert. 33. He shall reigne over the house of Jacob for ever, and of his Kingdome, &c.*

*It shall bring forth boughes, and beare fruit.*

Their tender ones being planted in the mountain of God did not wither, but rooted, grew, had boughes and fruit. The boughs you may call Christs Apostles, seventy Disciples, his fruit was judgement and justice. *Jer. 23: 5. I will raise unto David a righteous branch, a King shall reign and prosper, and shall execute judgement and justice. David long before prophecyed what his fruit should be. Ps. 17. 12. 13. 14. He shall deliver the needy when he cryeth, & him that hath no helper. He shall spare the poore and needy, and shall save the soules of the needy. He shall redeeme their soule from deceit and violence, and pretious shall their blood be in his sight.*

The fruit of this Plant is specified by *Isa. Ch. 61. 1, 2, 3. Preaching good tidings, binding up the broken-hearted, proclaiming liberty to captives, opening prison to those are bound; comforting mourners, and making trees of righteousness. He went up and down, doing good, healing all that were oppressed of the Devill. Act. 10. 38. The Gospel with all the Ordinances, promises, miracles, and benefits of it are the fruit of this tree.*

*And be a goodly Cedar.*

A great Cedar saith the Sept. A stately one say others. An excellent one saith the French. A noble Cedar, Castal. The Cedar excels other trees in height, in sweetnesse, in duration, and hereby the excellency of Christs kingdome is set out in the spiritualnesse, fragrancy, and lastingnesse of it. *His kingdome is not of this world, Joh. 18. 36. He rules in righteousness, Isa. 11. 4. So that his name is an ointment poured forth, Cant. 1. 3. And of his kingdome there is no end, Isa. 9. 7. This Cedar is the most excellent, goodly, odoriferous, and durable, that ever grew in Lebanon. The top of this Cedar doth not onely reach up to heaven, but is in heaven, Phil. 2. 9, 10, 11.*

*Under*

*Under it shall dwell all fowle of every wing.*

Heb. *all fowle, all of wing.* Sept. *every beast, and every flying thing*: Omnes aves & omnes alites, *Cast. all little and great birds*: That is, the Tribes and the Gentiles, all the Elect out of both, they should come flying like birds unto a tree for shelter. All Nations should come unto the Church for relieve. Not all Kings nor Angels, but all Nations should come under this Cedar, as in *Dan. 4. 12.* The fowles of the heaven dwelt in the great tree there mentioned. So here, all fowl should come under this goodly Cedar. In and under the trees the birds were safe sheltered from the violence of weather, heat of sun, and vermine on the earth; there they bred, there they sung, and there they quietly rested themselves; such benefit should the faithful find by coming under Christ the goodly Cedar in *Sion*. That which is cal'd all *fowle of every wing* here, is cal'd all *nations & tongues*, *Isa. 66. 18.* and *all flesh*, *verf. 23.*

24. *All the trees of the field.*

By trees of the field some understand all the *Kings, Princes,* and *Potentates* of the world, who are so cal'd, because,

1. They are deeply rooted and fastned in the world, as trees are in the earth: you may easily pluck up a flower, a little plant, but not a tree, and so great ones are not easily moved, or pluck'd up.

2. They are eminent above others, as trees are above bushes, shrubs, little plants, under-wood, whose growth they hinder by over-shadowing and over-dripping them.

3. They are trees in respect of their spreading and extension; the arms, boughs, and branches of trees extend every way, and far; so great men, their power reaches far, and oft too far.

4. In that they succor and harbour others; many shelter themselves under their shadow, 'as trees doe the birds: Oft great men shelter the beasts and vermin of the earth, not the birds of heaven.

5. Trees

5. Trees in regard of fruitfulness. Great men are very fruitful one way or other, but mostly in wickedness. *Zedekiah* had his fruit, falseness and perjury. Every tree that bears not good fruit, &c.

However great ones be trees, yet I conceive not only they but the people of the Nations are here meant by trees, for he calls them *Trees of the field*. The *Jewes* were the trees of the Orchard and Garden of God; but the *Gentiles* were the trees of the field or world, and they should see and know what the Lords ways were with this Jewish estate and people.

*Have brought down the high tree.*

This high tree was *Zedekiah*, who would not heare *Jeremiah*, nor keep Covenant with *Nebuch*. but being stubborn and haughty of spirit, would goe his owne wayes, 2 *Chron.* 36. 12, 13. Some would have it understood of the Kingdom of *Zedekiah*, but that is not congruous with what is in the 6. vers. where that is likened to a vine of low stature. It's better therefore to expound it of the person of *Zedekiah*; for though the Kingdom was low, yet he was haughty and high. Others make this high tree to be the Kingdome of *Babylon*, which was overthrown by the hand of *Cyrus*, and so way made for the low tree, the *Jewes* in captivity to return by the hand of *Zorobabel*. They, Christ and his kingdom in them were very low during the captivity; but the Lord brought them forth, exalted them, Christ and his Kingdom in due time.

*Have dried up the greene tree.*

*Zedekiah* and his kingdome were like a greene vine with branches & sprigs, vers. 6. but the Lord rooted up this vine, threw it into *Babylon*, where it dyed. Green with apprehension, they only were the people of God. Green with conceits of their own righteousness. Green with hopes of liveliness.

*Have*

*Have made the dry tree to flourish.*

By the dry tree *Lavater* understands the Gentiles, who were without promises, covenant. Others *Jechoniah*, who was a Captive in *Babylon*, and after 37. years imprisonment exalted by *Evilmerodach*, and his Throne set above the Throne of other Kings with him: and so the kingdom of *David* that had been long like a dry tree, began in him, *Salathiel*, *Zorobabel*, and afterward in Christ to flourish.

*Obser.* After grievous judgments threatned to come upon a State or Church, God propounds matter of comfort to his Elect and faithful therein, that so when the execution is, their hearts may be supported & comforted. When God should root out *Zedekiah* and his, the Kingdom would be laid wast, the faithful should suffer much, lose estates, friends, liberty, Country, Temple, Ordinances, and worship of God. Now for comfort against all these evils, he tells them of the *Messiah*, whom he would take care should come into the world. *I will take of the highest branch of the high Cedar, and will set it.* However things went, God would take care that the line of which Christ was to come should be preserved, and that his promise should be made good. So *Isa. 11. 1.* *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.* Now the stemme of *Jesse* seem'd to be cut down, & the root of *Jesse* to be pul'd up; but the Lord preserv'd the roote and stemme, out of which hee brought a rod and a branch for the comfort of the faithful suffering Jewes. This promise of the Branch is oft mentioned in holy writ for the comfort of the Jewes, *Jer. 23. 5, 6.* *Chap. 33. 15, 16. Zach. 3. 8. Chap. 6. 12, 13.*

2. The Lord Christ descended from the highest: *I will take of the highest branch of the high Cedar.* He came from the loins of *Jechoniah*, who was King of *Judah*, and from 14. Kings before him, as appears *Matth. 1.* hee was the son of Nobles, and born a King; therefore when the wise men came from the East to *Jerusalem*, they said, *where is he that is born King of the Jews, Matth. 2. 2.* He was the first-born of the Kings



Kings of Judah, the right heir to, and should have succeeded them in the Kingdome, which *Herod* at that time usurped. Such an hint being given out by the Wise men, it's strange that neither the *Sanedrim*, the high Priests, Scribes nor Pharisees should search out the truth of it. They were wise and learn'd in their generation, but blind in all the things of Christ. However they fail'd, let us take notice of it, that Jesus Christ was the sonne of Nobles, and came of Royall blood.

3. The beginnings of Christ were mean and low. *I will crop off from the top of his young twig a tender one.* Christ at first was as a little tender shoot of a tree set in the earth, & how weake, meane, low, and inconsiderable is such a thing? If one should take a little twig of a Cedar, or an Oake, and prick it in the earth in some obscure place, men would not regard it. Christs beginnings were such, he took flesh of a poor mean Virgin, the wife of a Carpenter, *Math. 1.* He was born in a poor Village, *Mic. 5. 2.* In a stable, laid in a manger, *Luke 2. 7.* He was subject to his Parents, being poore and low, *v. 51.* He lay in the dark til 30. years of age, *Luke 3. 23.* and then he began with 2 or 3 poor Filhermen, *Matth. 3. 18, 19, 20, 21, 22.* then some others to the number of 12. and even now when he seemed to be some body, he had not an house or bed for himself or them. *Luk. 9. 58.* Foxes have holes, and the birds of the aire have nests, but the sonne of man hath not where to lay his head. And for his maintenance, is was the good will of others. *Luk. 8. 3.* *Joanna, Susanna, and many others ministred unto him of their substance.*

4. The Lord Christ is planted in the Church, & become a fruitfull and goodly Cedar therein. *I will plant it upon an high mountain & eminent, the mountain of the height of Israel, & it shall bring forth boughs, bear fruit; & be a goodly Cedar.* Christ was planted in *Sion*, there he grew, there he brought forth fruit; with the Timber of this Cedar was the Church built, with the fruit of this Cedar it's maintained. *Isa. 4. 2.* In that day shall the branch of the Lord be beautifull and glorious, and the fruit of the earth be excellent. The branch was Christ, and he should

should be for beauty and glory to the Church, and the fruit that should come from him should be excellent, never tree bare such fruit: the Church saith, *His fruit was sweet to my taste. Wisdome, righteousness, redemption, and sanctification, are the fruits of this Cedar, 1 Cor. 1. 30. the life of the world, Job. 6. 33. the ordinances of the Gospel, Math. 28. 19. 1 Cor. 1. 23. Exceeding great and precious promises, 2 Pet. 1. 4. Reconciliation, Col. 1. 20. The gift of the Spirit or Comforter, Joh. 16. 7. Revelation of the Counsells of God, Joh. 15. 15. Fellowship with the Father and the Sonne, Joh. 14. 9. 1 Joh. 1. 3. Eternal life, Joh. 10. 28. Such was the fruit this Cedar beare. In the midst of the Church he was planted, fruitfull, and sang praise to God, Heb. 2. 12. And so high is this Cedar growne, that its now in heaven at the right hand of God, farre above all principalities and powers, might, dominion, and every name that is named, not onely in this world, but also in that which is to come, Ephes. 1. 20, 21. So that the mountaine of the Lord is on the top of all mountaines, and this Cedar on the top of that mountaine.*

5. Unto Christ and his Kingdome shall come in all that are elect both Jewes & Gentiles, *Under it shall dwell all fowle of every wing; they shall come, and come flying; let them be in what Kingdome they will, in what condition soever, learn'd, ignorant, rich, poore, weake, strong, sound, sicke, young or old, they shall come to Christ. Isa. 60. 3. The Gentiles shall come to thy light, and Kings to the brightnesse of thy rising. Ver. 4. Thy sonnes shall come from farre, and thy daughters shall be nursed at thy side. He speakes of the Church under Christ: vers. 8. They should come flying as Doves to their windows. Chap. 66. 23. It shall come to passe, that from one new Moone to another, and from one Sabbath to another, shall all flesh come to worship before mee, saith the Lord: both Jewes and Gentiles, nothing shall let or hinder, he will bring them, Isa. 56. 7. And Christ saith, Job. 6. 37. All that the Father hath given mee, shall come unto mee. Nothing in Satan, in themselves, in the world shall keepe or let them from coming under this Cedar.*

6. There is safety under Christ, he will protect and defend his from all harmes; *Under it shall they dwell.* Men will not dwell where is no safetie; fowles and birds when they get into a great tree, they are secure from any pursue them, from all harms, from above or from beneath: so those come under Christs shadow, Christs power and government, they shall dwell there safely. *Ezek. 34. 24, 25.* God will set up his servant *David* a Prince among them, that is, Christ; and what then; *I will cause the evill beasts to cease out of the land;* that is, by the power of Christ. *Isa. 11. 4.* And they shall dwell safely, there shall be no hurting, nor destroying in the mountain of God, ver. 9. And Chap. 25. 10. *In this Mountaine shall the hand of the Lord rest, and Moab shall be trodden downe under him as straw is trodden downe for the dunghill.* Christ will protect his Church, and tread downe the enemies thereof, what ever their power, policies, and pretences are; he is a Cedar in *Wisdom*, Col. 2. 3. a Cedar in *Power*, Math. 28. 18. a Cedar in his providence and vigilancie, *Isa. 27. 3.* Hence saith the Church; *I sate downe under his shadow with great delight,* Cant. 2. 3. Its Christ secures from sin, from the wisdom of the flesh, the stormes of the world, temptations of hell, and what ever is dangerous. *Isa. 25. 4.* *Thou hast been a strength to the poore, a strength to the needie in his distresse, a refuge from the storme, a shadow from the heat when the blast of the terrible ones is as a storme against the Wall;* if you be under the shadow of this Cedar, though the winds blow hard, the floods beat fore, and raine fall with strength, yet you shall be as safe as the house built upon the Rock, *Math 7. 24, 25.*

Under other Cedars there is no safetie; Kings of the earth are Cedars, but they prey upon their Subjects rather than protect them: they thinke that all men are made to serve their lusts, and therefore minde themselves, and care not what becomes of the people, so they may grow great and fatt on earth; its otherwise with Christ, he seeks the good, the comfort, the safetie, the greatnesse and glory of his Subjects.

7. Princes that are haughtie and proud, God will bring them downe though they bee in flourishing conditions; *I have*

have brought downe the high tree, and dried up the greene tree. Zedekiah was an high tree; the King of Judah and his spirit was high, he would not stoop to God or man, he hearkend not to the God of *Israel*, nor to his Prophets; he would not keep Covenant and promise with the King of *Babylon*, but his will was his law; but God laid the axe to the roote of this tree, and hewd it downe, and great was the fall thereof. No trees are so high, but the Lord who is higher than they, can lay them low, let them be greene with boughes, branches, leaves, let them have many children, many Nobles, many Souldiers, many Counsellors, many Kingdomes, all cannot preserve them from ruine. *Nebuchadnezzar* was a high tree, his top reached to Heaven, Dan. 4. 11. he was proud and blouodie, and what fell out; A watcher, an holy One came downe from Heaven, cryed aloud, and said; Hew downe the tree, cut off his branches, shake off his leaves, scatter his fruit; let the beasts get away from under it, and the fowles from his branches, ver. 13, 14. There is a watcher observes the spirits, plots, practises of Kings, and hewes them downe at his pleasure, and when they fall let the beasts and fowles have harbourd under them and been instruments to accomplish their wicked wills, take heed least they be crush'd in their fall.

*Pharaoh* was an high tree, the highest in all *Aegypt*, he said, *I will pursue, I will overtake, I will divide the spoile; my lust shall be satisf'd upon them; I will draw my sword, mine hand shall destroy them*: Here was pride and cruelty, which usually goe together; and what followed hereupon; *Thou didst blow with thy winde, the Sea covered them, they sauke as lead in the mightie waters*, Exod. 15. 9, 10. *Amaziah* King of Judah grew proud upon a victory, and provoked *Joash* to battle, by him God brake him in pieces, brought him low, and afterwards hee was slaine by his own Subjects, 2 *Chron.* 25. *Saul* was a goodly man, a high tree in *Israel*, he was proud, cruell, false, disobedient to God, and hee rejected him, and cut him downe by the *Philistims*, and his own sword, 1 *Sam.* 31. So *Abab*, 1 *Kings* 22. *Herod. Act.* 12. 23. *Belshazzar* lifted up himselfe against the Lord of heaven, and would not see the hand of God upon his father *Nebuchadnezzar*, & humble himselfe,

and presently a hand was seene, writing his doome, and that night was he slaine, *Dan. 5. 21. 23. 30.* Haughtie spirits, who ever they be, God will humble and lay low, he beholds them a far off, he resists them, and will scatter them. *Isa. 10. 33. Behold the Lord, the Lord of hosts shall lop the bough with terror: and the high ones of nature shall be hewen downe, and the haughtie shall be humbled.* 34. Hee shall cut downe the thickets of the Forrests with iron, and Lebanon shall fall by a mightie one. It's spoken of *Senacherib*, and his Army, this God hew'd downe by a mightie Angel, and himselve by his own sons, *Isa. 37. 36. 38.* The Lord hath dayes and times to reckon with the high and haughtie ones. *Isa. 2. 12, 13, 14, 15, 16, 17.* The day of the Lord of hosts shall be upon every one that is proud and loftie, and upon every one that is lifted up, and he shall be brought low, upon all the Cedars of Lebanon, upon all the Oakes of Basban, upon all the high mountaines, and upon all the hills that are lifted up, &c. And the loftinesse of man shall be bowed downe, and the haughtinesse of men shall be made low, and the Lord alone shall be exalted in that day; and then men shall run into holes and caves for feare of the Lord, and for the glory of his Majestie, when he arises to shake terribly the earth, ver. 19.

8. How low so ever the conditions of Kingdomes, Families, or persons are, God can, and it is his way to raise them. I have exalted the low tree, and made the drie tree to flourish. The Kingdome of *Judah*, the house of *David*, the person of *Jechoniah*, were very low in *Babylon*, like low shrubs, dry trees, but Gods eye was upon them, he wrought for them, he exalted them, and brought a glorious Kingdome and Church out of those low beginnings. Was not Christ like a low and dry tree, when he lay in the loynes of *Jechoniah*, a prisoner, a captive, when he lay in the wombe of the Virgin, hew'd timber, made houses for his living; especially when he was cut downe and laid in the heart of the earth; was he not as a dry tree then? but God exalted him, set him at his right hand, *Act. 2. 33.* and Peter proclaimed it; Let all the house of *Israel* know assuredly, that God has made that same *Jesus* whom yee crucified, both Lord and Christ, ver. 36. Thus did he grow up before the Lord as a tender plant, and as a roote out of a dry ground, *Isa.*

*Isa. 53. 2. Luk. 1. 52. He hath put downe the mightie from their seats, and exalted them of low degree.*

9. God will do these things so eminently, that the world shall take notice, and be fild with the glory thereof; and all the trees of the field shall know, that I the Lord, &c. not onely the orchard trees, but the field trees, not domestick alone, but wilde ones. *Isa. 2. 19. Men shall feare and hide themselves for the glory of his Majestie, when hee arises to shake the earth terribly.*

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*Ezekiel,*



## Ezekiel, C H A P. 18.

1. *And the Word of the Lord came unto mee againe, saying,*
2. *What mean yee that yee use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the childrens teeth are set on edge.*
3. *As I live, saith the Lord God, yee shall not have occasion any more to use this proverb in Israel.*
4. *Behold, all soules are mine, as the soule of the father, so also the soule of the son is mine: the soule that sinneth, it shall die.*



**T**He Jews in Babylon meeting with much hardship in their captivity, in stead of being humbled for their sins, which brought sad miseries upon them, took up an unjust complaint against God, and charged him to deale unjustly by them; viz. *That their fathers had sin'd, and they who were their children suffered for their sins*: Wee being innocent are grievously afflicted for their iniquities. This false charge God cleares himselfe of in this Chapter, and shews them that he is most just in punishing and rewarding, that every one shall beare his own sins, and not anothers, bee rewarded according to what he is, and hath done, bee he just or unjust. If the unjust repent of his evill wayes, hee shall have mercy; if the just turne from his righteousness, he shall have judgement. And this is the summe and maine argument of this Chapter.



In the Chapter, you have two generall parts.

1. Gods expostulation with the *Jewes* by the Prophet from the 1. *ver.* to the 30.
2. An exhortation to repentance and newnesse of life, from the 30. *ver.* to the end.

Concerning the expostulation, you have

1. The ground of it, *ver. 2. What mean yee that, &c.*
2. A threatning to take away that evill proverb, *v. 3.*
3. Gods vindication of himselfe.
  1. In generall in the 4. *v. Behold, all souls are mine, &c.*
  2. More particularly from the beginning of the 5. *ver.* to the 19.
4. The *Jewes* replication in the 9. *v.* and Gods further vindication of himselfe against their unjust accusation from the middle of the 19. *v.* to the 25. *v.* where
5. They treble their charge upon God, and tell him his wayes are not equall; from which God retorting the accusation upon themselves, doth as formerly vindicate himselfe to the 30. *ver.*

1. *Verf. And the Word of the Lord came unto mee, saying.*

Thus began the 6. 7. 12. 13. 15. 16. 17. Chapters, the holy Spirit inspired him, as that moved him he spake, and not of his own head, as the false Prophets did. Though he were in *Babylon*, he wanted not divine inspiration, which he often tells them of, that his Prophecie might be weighty and authoritative.

2. *Verf. What meane yee that, &c.*

Here is the matter of the Expostulation, propounded by way of reprehension; you doe use a strange proverb that tends to my dishonour, and represents mee to the world to be an unjust God, but what cause have I given you to speake in this manner? surely I know no cause given you why you should utter such a proverbe, if there bee, bring it forth, and let mee heare it.

*That yee use this Proverbe.*

Heb: is, Proverbizing a proverb; as *Chap. 17. 2.* and it notes  
the

the frequent use they made of it, tossing that proverb up and downe amongst them; they did not now and then speak it, but it was frequently and constantly in their mouths. Of the nature of a Proverbe was spoken Chap. 12. 22. & 17. 2.

*Of the land of Israel.*

That is, of the people of *Israel*, not the ten Tribes, for they were gone into captivitie long before, but those of *Judea*.

*The fathers have eaten soure grapes, and the childrens teeth are set on edge.*

The word for *soure grapes* is כֶּסֶר which signifies an *unripe* or *wilde grape*, *Fructus immaturus & acerbus*, *Shindl: greene and bitter fruit*. Septu: is *ἡμισυς*, which the Latin Expositors render, *Uvam immaturam & acerbam*, an *unripe and bitter grape*. French is, *L'aigrett*.

*Are set on edge.*

Heb: is from קָתָה which signifies to *make blunt and dull*, as iron without an edge; therefore *Avenarius* renders it, *Hebescent* in this place, and in *Jer. 31. 30*. Septu: *ἡμισυς* *obstuscescent, shall be stupified*; which agrees with what *Shindler* saith of כֶּסֶר its (such fruit as) *dentibus comedentium stuporem inducit*, which unedges, dulls, and makes the teeth unusefull. Whether the *English* words, *are set on edge*, are so proper, and hold out the sense, I leave to judgement of the learn'd, they seeme to mee to hint a sharpening rather than a dulling. All Expositors I meet with make the word to signify *obstuscescency and hebetation*.

Soure grapes, and many other sowre things, doe disaffect the teeth; sometimes they cause the tooth-ake, sometimes they dull and stupefie the teeth, so that those which stand by and see the parties eating them, have their teeth ill affected also; as *Aristotle* observes in his *Problemes*, and experience teacheth us.

Two things are to be considered concerning this Proverbe.

1. The

1. The meaning of it.

2. The occasion.

1. For the meaning, by *sowre grapes*, the *Jewes* understand sin, not sin simply, but such sins as doe bring heavie judgments of God upon a land or people, as idolatrie, murder, oppression, trulting in an arme of flesh, unnaturall pollutions, illegall mixtures, drunkennesse, prophanenesse, &c. The Prophet *Isaiah* warrants this sense of *sowre grapes*, Chap. 5. 2. 4. where he calls the sins of *Judah*, *wilde grapes*; God looked his Vineyard should bring forth grapes, good fruit, justice, righteousnesse, truth, and it brought forth wild grapes, oppression, a cry, covetousnesse, lasciviousnesse, drunkennesse, pride, of which he speaks in the Chapter.

*Per labruscam  
et vinam acer-  
bam intelligitur  
peccatum, qualis  
est idolatria, fi-  
ducia humana,  
subversio judicii  
et immiserico-  
dia. Oecolam.*

Such sins are cald *sowre* or *wilde grapes*, because they wound conscience, are burdensome unto others, are as distastefull and disaffective unto God, as such grapes are to us, they grieve his Spirit, and exasperate him to lay wast the Vine beares such fruit.

By this Proverbe thus much is signified, that the fathers had sin'd, and the children sufferd for their sin; the fathers did that was very offensive unto God, and the children were punished for it: They did eat the *sowre grapes*, brought forth the bitter fruit, and these smarted for it, the childrens teeth were set on edge, or stupified, that is, they were punished for what their fathers hid done, they thought and said that their fathers were the cause of all the evils befell them, like unto this proverbe are these, Kings sin, and the people suffer: the childe offends, and the servant is beaten.

*Majores nostri  
deum peccatis  
suis offenderunt  
et nos a deo  
propter illo pec-  
cata punimur  
bellis.  
Patres pecca-  
verunt et filij  
vapulant Chal-  
deus.*

2. The occasion. The Princes and people going on in the idolatrous, oppressing, prophane, bloudie and wicked wayes of their fathers, the Prophets did threaten them with destruction of their Temple, Citie, and Estate: Hereupon they said, our fathers did as wee doe, and they were spared, why should wee suffer? And when the Prophets pressed the sins of *Manasseh*, as *Jer.* 15. 4, 5. *I will appoint over them four kindes, saith the Lord, the sword to slay, the dogges to teare, the fowles of heven, the beasts of the earth to devoure and destroy, and I will cause them to be removed into all Kingdomes of the earth, be-*

cause of Manasseh the son of Hezekiah King of Judah for that which he did in Jerusalem. Manasses sin stuck much upon the heart of God, he made them doe more evill then the Nations which God destroy'd, he fill'd Jerusalem with innocent blood, 2 Kings 21. 9. 16. He made Judah and the Inhabitants of Jerusalem to erre, and do worse then Heathen, 2 Chron. 33. 9. When God stir'd the Prophets to tell them that for his sins he would lay Jerusalem waite, as he had the ten Tribes for Jeroboams sins; they then took up this proverbe, and said; *The fathers have eaten sowre grapes, and the childrens teeth are set on edge.* Abaz, Manasses, Amon, and others of our forefathers have sin'd, and wee must suffer, or thus; Zedekiah and his Counsellors had perfidiously broken Covenant with Nebuchadnezzar, for which the Prophets threatend utter ruine to all; hereupon the people said, *Our fathers have eaten sowre grapes, and the childrens teeth are set on edge; the Kings and Nobles have transgress'd, and wee shall be ruin'd for it; but the former occasion is the better, because Zedekiah and the Nobles did suffer with them, and were punisht for their own sinnes.*

This proverb was grown common amongst them, both in Babylon and in Sion it was tossed up and downe and spread; Ezekiel tells them of it in Babylon, and Jeremie in Sion, Chap. 31. 29. *They shall say no more, the fathers have eaten sowre grapes, &c.* The evill of this proverbe was great, for besides their charging of God with injustice and partialitie, hereby they discovered their fathers sins and nakednesse, and that without sorrow or repentance for them.

2. Made light of any thing the Prophets threatend against them.

3. Obstructed the way against future repentance, or profitting by the judgements of God should come upon them; for being perswaded and posselt with this opinion, that they suffered unjustly for their fathers sins, not their own, they would never submit, mourne, condemne, but justifie themselves.

Verf. 3. *As I live, faith the Lord God.*

This oath of the Lord hath severall times been spoken of, and therefore I shall now say nothing of it.

*Thou shalt not have occasion any more to use this Proverbe.*

*Si eris vobis  
ultra.*

Heb. is, *If there shall be to you any more to proverbize this proverbe.* Septu: *If this parable shall be said any more in Israel; I will take a course that this wicked proverbe shall cease.* The words may be taken either as a commination, thus; *If any of you shall use this proverbe any more, as I live, I will punish you; let mee be as a dead dumbe idoll God, and not as the living God, if I doe it not; or they may be taken by way of asseveration, I sweare that this proverbe shall be no more used, I will cleare my proceedings with them, so that themselves shall acknowledge, and all the world see & say, they suffer justly; or I will destroy them for this blasphemous proverbe of theirs, and so it shall be heard no more in the land of Israel.*

Verf. 4. *Behold, all soules are mine.*

Here the Lord doth vindicate himselfe from that unjust crime they laid to his charge, viz. that he punish'd one for another, the childe for the sin of the parent; you mistake, faith God, all soules are mine, I am the common father of all, I observe the wayes of all, and render unto them all according to their workes, I do not accept the persons of any in judgement, I neither pronounce nor execute any unjust judgement, but being essentially just, *am righteous in all my wayes, and holy in all my workes.* Psal. 145. 17. None in heaven or earth hath any sufficient warrant to accuse mee, and if I should punish the son for the fathers sin, I could give you satisfactory grounds for it.

By *soules*, wee are to understand persons, a part being put for the whole; and the Scripture doth frequently put *animam pro animante*, the soule, for that is indued with the soule. Levit. 7. 18: 20, 21. *The soule that eateth, the soule that toucheth any unclean thing, that soule shall be cut off.* Josh. 20. 3. *The*

*Hebraeis in more est pars pro toto, animam pro animante usurpare, denominantes totum a parte nobiliori, Pradus.*

slayer that killeth any person; the Heb. is, any soule. And so here soule is put for the person. Some thinke that where tis said, the soule of the father, and the soule of the son, its to be taken properly: but without prejudice to others, I conceive in those expressions the person is meant; the soule of the father is mine, that is, the father is mine; and the soule of the son is mine, that is, the son is mine; the principall part beeing put for the whole by a *Synechdoche*. Soule, Father, Sonne, Man, are *Synonymaes* here. Ver. 20. Its said, *The sonne shall not beare the iniquitie of the father*. There its expres'd in the person; and Jer. 31. 30. *Every one shall die for his own iniquitie, every man that eateth the sowre grape, &c.* He speaks of the same thing our prophet doth, and puts it upon the person. Hence is no warrant for the death of the soule, though it be said; *The soule that sinneth, it shall die*; that is, the person, whatsoever he be that sins, he shall die for it, he shall be punished for his sinnes.

There is an opinion among some, that the soule sleeps and dics with the bodie, and so is mortall for the present, though afterwards both body and it put on immortality; but this opinion is repugnant to divine truth. Eccles. 12. 7. Speaking of mans death, saith Solomon, *Then shall the dust returne unto the earth, and the spirit shall returne unto God who gave it*; the body goes one way, the spirit another; if the spirit or soule were mortall, it should have gone with the bodie. Matb. 10. 28. *Feare not them which can kill the body, but are not able to kill the soule*; that is such a transcendent and precious thing, as that its beyond the reach of all mortall power; Death the King of feares cannot approach it, but if it were of the same constitution or condition the body is, it might fall by the same hand and stroake the body doth, Joh. 8. 51. 11. 26. Christ saith, *Hee that keeps his sayings, and beleeveth in him, he shall never see death, he shall never die*. The greeke is, *ὁ υἱὸς αἰῶνα*, to eternitie, not as if he should see death for a time or times, but hee shall ever live; this must be verified of the soule, which sees not the second death, as the soules of the wicked doe, nor the first death, as the bodies of all doe.

1 Thes. 4. 14.  
If the soule  
sleepe, its in  
Jesus, nor in  
the dust, its  
with Christ,  
nor the body,  
how will he  
else bring it  
with him?

*The soule that sinneth, it shall die.*

These words seeme easie, but they are very difficult, and have greatly perplexed Interpreters, and others. The words import onely thus much, that the man which sinneth, what ever he be, he shall suffer, and be cut off for his sin, himselfe not any other shall beare the burden thereof.

The difficulties concerning these words are three.

1. That many sin, and that notoriously, who die not for their sins, but live, ruffle it out in the world, adding drunkenness to thirst, and at last goe off the stage of the world with as much ease and quiet as other men, and die dry deaths.

*Ans.* 1. Its granted that many doe not suffer for their sins, though such as deserve suffering, and that

1. To convince men there is a judgement to come; some suffer here to shew there is a providence that takes notice of mens wayes in the world, and some passe away, without any observable judgement upon them, to assure men there is a day of reckoning to come, 2 Pet. 2. 9.

2. That the world might not be unpeopled, for if all should be cut off deserve death, if every soule sins should die, how few would be left. In the destruction of the old world you know how few were spared.

3. That Gods long suffering towards sinners might appeare, according to that you have, 2 Pet. 3. 9. *The Lord is long suffering to us.*

2. Sometimes, yea often it is so, those are notoriously wicked, they die for it. Pro. 10. 27. *The yeares of the wicked they shall be shortened.* And Psal. 55. 23. *Bloudie and deceitfull men shall not live out halfe their dayes.* not that all bloudie and deceitfull men doe fall by the stroke of justice, but it is so many times, that by the Judge, by their enemies, by themselves, or some hand of God they perish, therefore the words in the Psalmist are not to be taken, *Mathematicke*, too sublely, but note out abbreviation of sinners lives, which is frequently made good: As in *Shimei, Joab, Amnon, Ahab, Jezabel, Judas, &c.*

3. They



3. They die before they can bring to passe fully what they aime at, they breake bounds, pervert justice, change times and seasons, thinke to subject all to their wills, and now while they are in the pursuit of such things, they die, which is a just and heaveie judgement of God upon them.

4. By death wee may understand a metaphoricall death, viz. afflictions, judgements, warre, plague, famine, captivitie, losse of comforts formerly enjoyed; so its taken, *Exod.* 10. 17. 2 *Cor.* 11. 23. And in this sense there is scarce any man who sins beyond the ordinary rule of mens common infirmities, but dies for it, that is, suffers sad afflictions. When *David* sin'd his great sins, the sword was drawne against him, and never departed his house, 2 *Sam.* 12. 10. Much more is it so with wicked men, some hand of God or other is upon them.

5. They may humble themselves for their sinnes, and so they may be spared; *Ahab* humbled himselfe, 1 *Kings.* 21. 29. If they doe not suffer themselves for their sinnes, the judgement followes and falls upon their posteritie for their sins, which makes the next difficultie.

2. *Difficultie.* If the soule that sins shall die, how is it then that the children suffer for their fathers sins? Where its said, 1 *Kings.* 21. 29. *I will not bring the evill in his dayes, that was Ahabbs, but in his sonnes dayes. I will bring the evill upon his house.* And 2 *Kings.* 24. 2, 3. for the sinnes of *Manasseh* after he was dead, came sad things upon *Judah*, 2 *Sam.* 12. 14. For *Dauids* sin the childe was stricken with death. *Sauls* sinnes were punished for his bloody dealings with the *Gibeonites*, 2 *Sam.* 21.

*Ans.* 1. Wee must make an exception here in the point of originall sin, for that sin of our first parents, death comes upon all their posteritie, *Rom.* 5. 12. But for mans sinnes.

2. For the sin of the father, the childe suffers, not eternall death, no man is eternally damned for anothers sin simply considered; its a mans own sinne which is his everlasting ruine.

3. Temporall and bodily punishment doe oft befall the children for the fathers iniquities, and that justly, for they

are parts of them, they come out of their loines, too often inherit their corruptions, imitate and live in their sinnes; they are part of the familie, they make the house: therefore God said he would bring the evill upon *Ahabs* house, and so he suffered in the suffering of his. When subjects rebell, fall into treasonable practises, Princes deale so with them, that not onely they, but their posteritie, to diverse generations, doe suffer; yea Princes themselves have done such acts, as have excluded their posteritie from sitting in that throne; and that without imputation of injustice. Besides what is said, children are under the same Covenant with their parents; and when Magistrates who are metaphoricall parents, or those are naturall parents, doe transgresse, God may strike the children upon that account, and that to prevent the like evill in them. When fathers are troubled with the gout or stone, Physicians prescribe their children to forbear such meates as are dispositive that way.

Whether may the sinnes of parents being under one Covenant, bee visited upon the children being under another. As, suppose the parent under the Covenant of workes, and his children under the Covenant of Grace, doth it fall out ever that such children suffer for their parents sins? Yes, they doe, as in the case here, *Manasses* sin'd, and for his sins not onely the wicked ones, but *Ezekiel* and other precious ones suffered in *Babylon*: *Zedekiah* sins, and those that did mourne and sigh, *Ezek.* 9. 4. for his and others abominations, suffered greatly: so on the contrary, for the sins of godly parents who are in one Covenant, may their children suffer, that are under another, as in *David* and *Abisalom*, 2 Sam. 12. 11. *I will raise up evill against thee out of thine own house.* *Abisoloms* rebellion & death,  *Davids* sin had the greatest influence into. So *Solomons* sin fell heavie upon *Rehoboam*, 1 Kings 11. 11, 12. and Chap. 12. 15, 16. 20. But there is an observable difference in the suffering of the children for the sins of the parents. When the children are gracious, their sufferings upon the account of their parents sins are chastisements, mercies, and from love, but where they are ungodly, their sufferings are reall and true punishments coming from divine justice and wrath.

3. *Difficultie* is, the Lord tells them here that for the time to come, it should not be so, if the children have suffered for their fathers sinnes heretofore, and you have had cause to complain, yet henceforward you shall have no occasion, *the soule that sins, it shall die*, and no other. Yet shortly after those at *Jerusalem* suffered; and *Lam. 5. 7.* took up the complaint here spoken of, *Our fathers have sin'd, say they, and are not, and wee have borne their iniquities.* Moreover, its evident to the whole world, that the *Jewes* now doe suffer for their fathers sins. They put the Lord Christ to death, with'd his blood to be upon them and their children, and it is upon them in a dreadfull manner to this day.

*Ans.* This is a riddle which I beleive will not bee fully expounded till the great day of the Lord; onely thus much may be said beforehand: Men have extended the sense of those words further then God intended, if wee exceed not our limits, but keep to the persons, time, & matter in hand, wee may make out the difficultie; as thus; the Prophet speaks of the *Jewes* that were already in *Babylon*, and the other that should suddenly be brought from *Jerusalem* into the same captivitie with them, and principally he hath reference to the sin of *Manasses*, as may appeare by *2 King. 21. 11, 12, 13, 14.* Chap. 23. 26, 27. Chap. 24. 3, 4. *Jer. 15. 4.* For which they suffered, and made them so complain. Now the Lord intimates, yea assures them that after their suffering in the *Babylonish* captivitie, he would be satisfied, and they should never suffer more for the sins of *Manasseh*, but should returne againe, and if they suffered afterward, it should be for their own sins, not his. In this sense you see the difficultie cleared, but if you enlarge the words to all times and persons, its beyond the reach of men to answer the difficultie; for wee see it daily, that one sins, and others suffer for it; parents sin, and their children suffer; Magistrates sin, and Cities suffer; Princes sin, and people suffer. The Lord did not devise himselfe here of that power and priviledge of visiting the iniquities of parents upon the heads of their children, but takes away that accusation they laid against him for suffering so long and grievous a captivitie for the  
sins

sins of Manasse. That this is the meaning of the words, and their not using the proverbe any more, I am confirm'd out of Jeremie, Chap. 31. 27, 28, 29, 30. *Behold, the dayes come, saith the Lord, that I will sowe the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast, and it shall come to passe, that like as I have watched over them, to pluck up, and to break downe, and to throw downe, and to destroy, and to afflict; so will I watch over them to build, & to plant, saith the Lord.* This is meant of their returne from Babylon; and what then; *In those dayes they shall say no more the fathers have eaten a sowre grape, and the childrens teeth are set on edge, but every one shall die for his own iniquitie.* So then after the returne this proverbe ceased, and to those Jewes that suffered upon the account of Manasses sins; but its still of force to other Jewes, and among us Gentiles.

*The soule that sins shall die.*

*Quest.* May not God spare a soule that sins? he saith peremptorily here; *The soule that sins shall die*; and if so, it obstructs, barrs up mercy, and leaves us all without hope, and tyes Gods hand, &c.

*Ans.* 1. I will answer this *quære* by clearing another Scripture like unto it; *Gen. 2. 17. In the day that thou eatest thereof, thou shalt surely die.* This threatning or law was not purely or simply legall, nor from absolute justice, because if wee looke at the Elect, it included the good pleasure of God in the death of Christ for them, and so it had somewhat Evangelicall in it; but in respect of the reprobate it was meerely legall, and from pure justice, whereby God determin'd to punish sinners: so here; This threatning hath mercy in it, the soule that sins must either die it selfe, or in Christ; so that in some its fulfilld Evangelically, in others legally.

2. Sin is not against the essence and nature of God, for sin is transgression of a law, *Et lex est liberrimum dei statutum*, had not God made such a law, there had been no sin; *Where no law is, there is no transgression*, Rom. 4. 15. Therefore sin not being against the nature of God, he might have left all

free to man, as well as to beasts, fowles, and fishes: had sin been against his nature, he had been necessitated to punish it, but being against his will, he doth freely punish it, and therefore may not punish it, but spare the sinner. Those rules and lawes of justice in the Word, are to tie us, and not God, he hath his prerogative above all those lawes, and saith; *I will have mercy on whom I will*, Rom. 9. And if this doe not satisfie, cast your thoughts upon the death of Christ: That Christ dyed is justice, & so respects the Covenant of works; that he dyed for us is mercy, and so respects the Covenant of grace.

*Obser. 1.*

Men are apt to quarrell against Gods Word, Ministrations and proceedings in the world, they think and say, hee deales hardly, if not tyrannically with them; if he cause warres, send famines, plagues, cast into captivity, and lay his hand heavie upon a nation or familie; how apt are the sonnes of men to murmure and charge God foolishly? But what is flesh and bloud unto God? Shall clay dispute with the potter, dust with the ballance, the drop with the Bucket? He is the Maker of the whole world, let us be silent before him.

2. God is just and righteous in his government of the world, and in all his dispensations therein; however things appeare, and are accounted of by men. Sometimes the wayes of God with the world, Kingdomes, families, persons, seeme strange, crooked, darke, unequall, not because they are so, but because men are weake, purblind, and cannot penetrate into the depths of them. Gods drowning the whole world, shutting up the knowledge of himselfe so many hundred yeares in *Judea*, from the rest of the world, his consuming *Sodom* and *Gomorrha* with fire and brimstone, slaying so many thousand for looking into the Arke, his casting off the *Jewes* from being his people, and letting them goe under the curse now 1600. yeares, his blessing of the wicked, and afflicting of the godly, *Jer. 12. 1, 2.* His casting off *Saul* for lesser sins, and sparing *David*, *Solomon*, who were guiltie of greater.

His

His sending unseasonable weather, to blast, corrupt, and make both Corn<sup>e</sup> and Cattle unwholesome, unusefull, or lesse serviceable; his setting Tyrants over his people, to impoverish, persecute, and destroy them, without any mercy; his ordering it so, that the young of all bruit creatures can shift for themselves presently, and Infants, the birthes of more noble creatures should be shiftles so long. That so many thousand innocent creatures are cut off, even infants in publique calamities. That the Baptists head must off, when a *Barabbas* goes free: that the race is not to the swift, nor the battaile to the strong, nor bread to the wise, nor riches to men of understanding, nor favour to men of skill, &c. Eccl. 9. 11. These and such emergents in the world, prompt occasions unto shallow silly man, to thinke that there is no Providence, or that the Government of the world is not righteous and just. But as there is a God, so in his wise Providence he orders and rules all things, and that righteously. *Psal. 145. 17. The Lord is righteous in all his wayes*; no wayes of his generall or speciall Providence, have any crookednes in them; when ever thoughts rise in any to that purpose, let them remember what *Jeremie* said when his heart was troubled in the same case; *Righteous art thou, O Lord, when I plead with thee*; though I cannot see the ground, cause, reason of thy wayes, yet thou art righteous, and that shall suffice mee: God is most righteous, hee will punish none unjustly, nor neglect to reward any have done well, *Rom. 2. 6, 7, 8, 9, 10, 11.*

3. God may give and impose what lawes hee pleases: *Isa. 33. 22. The Lord is our Law-giver*; Heb. is, *Our Statute-maker*; all legislative power is fundamentally in God: *James 4. 12. There is one Law-giver*: He hath given all creatures, as limits for their essence, so lawes for their operation. *Psal. 119. 91. They continue this day according to thine Ordinances*: for all are thy servants, they all doe the worke God appoints, and observe the lawes he prescribes. He may command what he pleases; he licensed *Adam* to eat of some trees, and not of others; he bad *Abraham* goe out of his Country, sacrifice his sonne; the *Israelites* to rob the *Egyptians*;



tians; He forbid the Jewes to eate of severall fowles and beasts; He appointed *Ezekiel* to eat his bread baked in dung, Chap. 4. *Saul* to slay *Amaleck*, and not to spare man, woman, nor childe, 1 Sam. 15. He bad *Hosea* take a wife of whoredomes, Chap. 1. 2. He laid Circumcision, Sacrifices, and all the Ceremonialls upon the Jewes, easier things upon the Gentiles; all soules are his, and what Lawes, Statutes, Ordinances seeme good to him, he may put upon them. The Gospel, not the Law, faith, not workes he hath made the way to glory; He may prescribe what he list, his will is Law unto the creature; He may give us easie, or harsh Lawes, such as tend to our ruine as well as our good. *Ezek.* 20. 25. *I gave them Statutes were not good, and judgements whereby they should not live.* Men may not doe so, their Lawes must be for good, else they are sinfull, and not binding.

4. Then may the Lord choose whom he will; *Rom.* 9. 13. 15. 18. *Jacob have I loved, but Esau have I hated. I will have mercy on whom I will have mercy, and whom he will he hardens.* May Kings choose from among their Subjects whom they please to serve them in their Courts, and shall not the Lord, whose are all soules, take whom he pleases to serve him in his Court of glory? hath every Potter power over the clay to make one vessell to honour, another to dishonour, and shall not the Lord, who is the greatest Potter of all, have that prerogative? ver. 21. Shall the servant have more than the Master? In this great house of the world, there are vessels to honour and dishonour, 2 Tim. 2. 20. *There bee some appointed unto disobedience and stumbling,* 1 Pet. 2. 8. *Sea unto wrath,* 1 Thes. 5. 9. and who shall question God for so doing? he is not to give account to any man of his actions; he may absolutely doe with his own what he list; he made of the same earth man and beast, and shall the beast say to God, Why madest thou mee a beast, and not a man? it may as well as man dispute it with God, and say, Why didst thou make mee a vessell of dishonour, and not of honour? Should *Adam* have reason'd it with God, and said; Why didst thou make mee the first *Adam* a naturall man, and Christ the second *Adam* a spirituall man? There is no reasoning



reasoning with God. *Psal.* 135. 6. *Whatsoever the Lord pleased, that did he in heaven and in earth; and whatsoever pleaseth the Lord, that doth he now in heaven and in earth.*

5. Then may the Lord bestow what gifts he will upon the children of men, excellent or meane, greater or lesser; he may give one five talents, another two, a third one. A father gives to his children severall portions, to one more, to another lesse, he is not bound to give all alike, but as seemes good to himselfe: men furnish some roomes with richer hangings and materialls than others, and that without blame; they plant and beautifie some grounds with choice plants and flowers; so deales the Lord with men, some have admirable gifts, others very meane, if you observe Gods distributions that way in the world. God hath given the earth to the children of men, *Psal.* 115. 16. yet one hath more, another lesse, one a fat, another a leane portion; so for reason, wisdom, judgement, understanding, memory, utterance, &c. God hath given these to the sonnes of men; but some have them in a lower, some in a higher degree. *David*, *Solomon*, *Daniel*, were very wise, *Sampson* very strong, *Abso-lom* very beautifull. The *Corinthians* were enriched with all utterance, and all knowledge, *1 Cor.* 1. 7. *Bezaleel* and *Aholiab* exceld others in skill, *Exod.* 31. And as its in gifts, so in graces, one hath a little, another a greater portion, one a single, another a double portion; *Jonas* but little patience, *Job* much, the Disciples of Christ had little faith, the woman of *Canaan* a great faith; God doth of his own give to his own, what and how much he pleases. By varietie of gifts and graces, his manifold wisdom, bountie, and goodnesse are seene, the world and Church are beautified, and each made usefull unto other.

6. All being the Lords, he will take care and provide for them; Nature dictates, yea provokes every creature to provide for its owne. There is no good or wise man, who will not doe it, much more the Lord. If husbands must provide for their families, *1 Tim.* 5. 8. God will provide for his. The whole world is Gods familie, all the living wait upon him, and he feeds them, *Psal.* 104. 27. Especially man

is

is his, and for him he takes care. 1 Tim. 4. 10. *He is the Saviour of all men, specially of those that believe*; its not meant of eternall saluation; *salvs*, imports a temporall Saviour: Math. 8. 25. *οἱ οὐτοι ἡμεῖς ἀπολλύμεθα*, *They were in danger of drowning*. Psal. 36. 6. *Thou preservest man and beast*. The word for preserving is *yw*, whence the name *Joshua* and *Jesus* comes, it notes a common externall temporall saluation. God is good to all soules, his Sun shines, and reine falls upon good and bad, Math. 5. 45. *Acts* 14. 17 : 17. 28. In him wee live, in his Providence, power, goodnesse, blessing, as wormes in the earth, fishes in the Sea, and birds in the aire. And this should bee a foundation of comfort, as unto all, so especially unto those are poore, and meane, and cast upon hard times, and why, because bee you never so poore, weake, sickly, destitute; all soules are the Lords, and hee lookes after them. Math. 6. 31. &c. Christ assures you of it, *Take no thought, saying, What shall wee eat? or what shall wee drinke? or wherewithall shall wee be cloathed?* for your heavenly father knoweth that you have need of all these things; but seeke yee first the kingdome of God, and his righteousness, and all these things shall be added unto you; not some, but all shall be given unto you.

7. He may set up or throw downe whom hee will. *Isa.* 3. 4. *I will give children to be their Princes, and babes shall rule over them*; children in yeares, and children in understanding, God sets over people. God set up *Solomon*, and set by *Adonijah*, though the elder, 1 King. 1. He took *David* the least and unlikelyest of all the sonnes of *Jesse*, even from the Sheep-fold, and set him upon the throne, 1 Sam. 16. *Gideon* was of a poore familie, and the least in his fathers house, as himselfe confesses, *Judges* 6. 15. yet him did God exalt: so that its true which *Hamah* said; *He raiseth up the poore out of the dust, and lifteth up the beggar from the dunghill, to set them among Princes, and to make them inherit the throne of glory*, 1 Sam. 2. 8. And contrary, as God sets up so he pulls downe whom hee pleases. *Isa.* 42. 15. *I will make wast mountaines and hills, and dry up all their hearbes*; bee the mountaines never so great, the hills never so high, God will lay them wast, and levell them

them with the earth, and whatever their issue, wealth, power, wisdom, relations bee, God will dry them all up, and they shall be hearbles. *Dan. 2. 20, 21. Wisdom and might are his, He changeeth the times and seasons; He removeth Kings, and setteth up Kings.* Did not the Lord lay by Saul and his familie? did he not drowne Pharaoh in the bottome of the Sea like lead, Herod, Nebuchadnezzar, Belshazzar, and others? did not the Lord lay them low? They were high and greene trees, yet the Lord cut them downe, and dried them up. You may remember what the Lord said to Ahab; *Hast thou killed? In the place where the dogges licked the blood of Naboth, shall dogges lick thy blood, even thine, 1 King. 21. 19.* And likewise what he saith in *Jer. 22. 24. As I live, though Coniah the sonne of Jeboiakim King of Judah were the signet upon my right hand, yet would I pluck him thence: and Ezek. 17. 15, of Zedekiah its said; Shall he prosper? no, by the roots shall he be puld up.* God plants and puls up whom he pleases.

8. Then are they in safe custody, and no evill can befall them without the Lords good pleasure. Men stand for those are theirs against all opposition, but cannot hinder cvill from coming: God stands for his, and he can hinder any mischief. None can have any power over or against his without leave. If God give not Commission, nothing can bee done by men or Devils. *Job. 19. 11.* Christ told Pilate, he could have no power against him, unlesse it were given him from above; I am in the hand of my Father, he can defend, deliver mee from thine and all adversary power; and if hee doe not, it is by his hand and determinate counsell that thou doest ought against me, and I am content with it: so *Luk. 22. 53. This is the houre and power of darknesse; before you could doe nothing, now through divine dispensation you have leave to cease upon mee, to judge mee, and take away my life, and I submit thereunto.* The Devill could doe nothing against *Job*, his sonnes, camels, sheepe, or asses, till he had leave from the Lord, *Job 1.* He is the God of the world, Prince of the aire, and hath bitter envie, great enmitie against man, but is not able by all his power or pollicie to take an haire from the head of any man, till the Lord say

say doe it, *Math. 10. 30.* All soules are the Lords, they are in his hands: It was comfort to *David* to thinke his times were in Gods hand, *Psal. 31. 15.* My times are in thy hand; and so nothing could befall him unseasonably; yea his person also was in Gods hand, and who could touch or harme it without the Lord. *Isa. 45. 7.* The good or evill that befalls us, is from the Lord.

9. Then it belongs to God to heare the pleadings, determine the controversies that are between those are his; and to right their wrongs. If all soules be his, he is Judge; and so to heare their suits, decide their differences, and see that one wrong not another. The people *Moses* was over, are cald his people, *Exod. 32. 7.* and he heard their pleadings; ended their controversies, and righted their wrongs, *Exod. 18. 13.* All soules being the Lords, he hath an eare open to heare their suits, *Psal. 125.* and he sits in Judgement to doe them right that suffer. Hence is it that *David* appeales to God, *Psal. 43. 1.* Judge mee, O God, and plead my cause against an ungodly Nation. Others judge unrighteously, but I come to thee, doe thou judge mee, that art the great Judge, all soules are thine, doe thou plead my cause, it belongs to thee to doe it, and I wait upon thee for it. So the Church in *Micah 7. 9.* I will beare the indignation of the Lord, because I have sin'd against him, untill he plead my cause. The *Babylonians* oppressed the *Jewes*, *Jerem. 50. 33, 34.* and the Prophet saith, The Lord of Hosts shall thoroughly plead their cause, that he may give rest to the Land, and disquiet the Inhabitants of Babylon. Let *Babylonians*, others, any molest, oppresse, God heares, sees, knowes what is done, he will plead and maintaine the cause of his. *Psal. 9. 4.* Thou hast maintained my right, and my cause; thou sittest in the throne judging right. If the cause be a cause of blood, as it was *Rev. 6. 10.* where the soules cryed, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth; the Lord will not neglect it, for the answer was, ver. 11. that they should rest yet for a little season, and then God would avenge their blood; God hath his times to make inquisition for blood, *Psal. 9. 12.* And the earth shall disclose her blood, *Isa. 26. 20.*

10. God

10. God may imploy whom hee will, and in what wayes and workes he thinkes good; hee is neither tyed to any sort of men, nor to the lawes or Customes of any Kingdomes. *Nathan* thinks *David* must build the Temple, but God imployes *Solomon* not *David* in that worke, 2 *Sam.* 7. He tooke *Amos*, who was no Prophet, nor sonne of a Prophet, but an Heardman, a poore meane man, and would have him to Prophecie unto *Israel*, *Amos* 7. 14. 15. He tooke *Cyrus* an heathen King, to performe all his pleasure about *Jerusalems* rebuilding; He held up and used his right hand to subdue Nations, to loose the loynes of Kings, to breake in peices the gates of brasle, and cut in sunder the barres of iron, *Isa.* 44. 28. 45. 1, 2. God imploy'd *David* a stripling, despised by his brethren and others, to slay *Goliath*, and free *Israel* from the *Philistims*, 1 *Sam.* 17. Hee tooke a Woman to kill a great Prince, even *Jael* to slay *Sisera*, *Judg.* 4. 21. As the Lord may take whom hee will, so he may lead them in what wayes, and put them upon what designs himselfe judges fit and meet, however they seeme unwarrantable to us. *Isa.* 42. 16. *I will bring the blind by a way that they know not, I will lead them in paths that they have not knownne; I will make darknesse light before them, and crooked things streight.* The blind, that is, men perplexed, in streights and difficulties, not seeing what to doe, which way to turne them. Now God as he is not tyed to goe in one and the same way, to proceed by the Lawes, Statutes, Priviledges, Customes, Usances of Kingdomes, Cities, or Corporations, but hath unknowne wayes and unwonted paths to tread in himselfe: so he hath unknowne and unwonted paths to lead his servants in upon any occasion. It was no trodden path that *Phinehas* went in when he a Priest or a Priests son, no Magistrate, thrust a Prince and a Princess through their bellies with a javeling, and that in the presence of *Moses* the chiefe Magistrate, *Numb.* 25. So *Esters* going into the King, was not according to Law, *Chap.* 4. 16. Shee ventur'd her life upon it; and *Dauids* eating the *Shew bread*, was an unlawfull act if judged by *Exod.* 29. 32, 33. *Levit.* 8. 3. 1. 24. 5. yet justified by *Christ*, *Math.* 12. 3. *Sampson* takes a wife of

*Meminis artificij abjecti; ut discamus deum personas non respicere & infirma eligere, ut fortia confundat, Variablis.*

the daughters of the *Philistims*, and that against the will of his father and mother, and it was against Law for him to marry among the uncircumcised, but he seeth a Woman at *Timnah*, falls in love with her, and must have her, *Judge* 14. 4. This was of the Lord, his burning the *Philistims* corne, his slaying a thousand of them with the jawbone of an Ass, pulling downe the house upon his owne and others heads, were irregular wayes, yet such wayes as God led him in, and he is in the Catalogue of believers, *Heb.* 11. The *Eunuchs* throw *Jezabell* out at the window upon the command of *Jehu*, and he trod her to death with his Horses, *2 King.* 9. 33. *Jehoiadab* the Priest calls forth the Souldiers, sets them in ranges, and makes a Martiall Law, that whosoever enters those ranges should be put to death. *Athaliah* the Queene (who had reigned six yeares) enters, and at his appointment she is put to death, *2 King.* 11. These and many other (as *Solomons* sacrificing in *Gibeon*, *1 King.* 3. 5. *Pauls* shaving of himselfe, circumcising *Timothie*) were irregular and unwonted ways, yet were approv'd of God, and brought forth unwonted mercies; let us not be too hastie to condemne persons doing extraordinary things, least wee justle against God, and intrench upon his providence and prerogative; if *Peter* walke upon the waters, there is somewhat of Christ and God in it, *Math.* 14. 28, 29.

11. Let all be faithfull in their places, all soules are his, he hath his eye upon all, and upon every one, and there is none but must give account unto him. What ever talents wee have, he will reckon with us for the use or abuse of them. *Math.* 25. 19. The Lord cald and reckon'd with his servants he had given the talents unto, those had talents of grace, and us'd them well, were advanc'd to heaven to their Masters joy; he had a talent of nature, for the abuse was throwne into hell. Oh let us be faithfull in our places, and use our talents to the honour of that God whose wee and our talents are. *Belshazzar* was set on high, had a talent in his hand, but the charge was heavie upon him when he that is Lord of all soules cald him to an account, *Dan.* 5. 23. *God in whose hand thy breath is, and whose are all thy wayes, hast thou*



thou not glorified; and thereupon he was doom'd to death, he did not lay out his power and greatnesse for the honour of God and good of his people, and better he had been a poore beggar than so great a King. Paul had this consideration in him when he said; *Woe to mee if I preach not the Gospel*, 1 Cor. 9. 16, 17. *And if I yet please men, I should not bee the servant of Christ*, Gal. 1. 10. And when he wrote to the Corinthians: *Wee labour that wee may be accepted of him; for wee must all appeare before the Judgement-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether good or bad*, 2 Cor. 5. 9, 10. Men must give account of all they have received, and if they be found false and unfaithfull, they shall smart for it. Seeing then every one of us shall give account of himselfe to God, Rom. 14. 12. Let us all be faithfull in the least, in the greatest things committed to us, and so shall wee have peace within, praise of God, if not of men, and a sure reward.

12. He may take away or continue men here as long or little while as he will, all soules are his, and he may cut off the thread of life, or lengthen it out at his pleasure. Moses speaking to the Jewes as one man saith; *He is thy life, and the length of thy dayes*, Deut. 30. 20. That is, the shortening or prolonging of thy life and dayes are in his hand. God therefore told Solomon, that if he would keep his commands, he would lengthen his dayes, 1 King. 3. 14. The keys of life and death are in the hand of the Lord, and in a moment hee can let out our soules, bring downe to and back from the gates of death: Hence is it that some are taken away at the first houre, some at the third, some the sixth, some the ninth, and some lengthend out unto the twelfth, and live more yeares than others doe dayes or houres: Methuselah lived 969 yeares, and many children attain not to so many dayes or houres; from the birth, the wombe, and conception, God takes them away, Hos. 9. 11. *He cut off all flesh by the flood young and old*; and long since that he hath threatend to cut off *evill doers*, Psal. 37. 9. and man from off the Land, Zeph. 1. 3. and when he pleaseth he doth it.



*The soule that sins shall die.*

”) Hence obs: 1. God may lay what punishment he pleases upon the soule that sins, *all soules are mine*, and *the soule that sins shall die*, it shall suffer what ever I see good, according to the nature of its sin. How ever the words seeme to import an equall punishment for all sins, yet its otherwise according to the intrinsecall nature, circumstances, and demerit of the sin shall be the death. God will proportion the one unto the other, *secundum ordinem justitie*, as he rewards men according to their workes, so he will punish them according to their sins. God hath varietie of deaths, and various degrees of those deaths, varietie of afflictions, and various degrees of the same, he lays on which, and in what measure he pleases; how are sinners tortur'd with collicks, stranguries, gouts, stone, plague, and other diseases. If States think good to inflict upon Delinquents severall punishments, and in a high degree as they finde men guiltie, how much more may God? he smote *Jehoram* with incurable and sore diseases, so that his bowells fell out, *2 Chron. 21. 18, 19*. He sent fire and brimstone upon *Sodome* and *Gomorrha*, *Gen. 19*. He did that in *Jerusalem* which he never did before, nor ever would doe the like, he punish'd them so with famine, that fathers did eat their sonnes, and sonnes their fathers, *Ezek. 5. 9, 10*. Neither these nor any that suffer in what kinde soever, doe suffer unjustly; men may pretend innocency, but if they suffer, and that severely, God is not cruell, they are not guiltlesse; *for the soule that sins shall die*.

”) 2. Sin is a deadly thing, *the soule that sins shall die*, sin is the great murderer, it let death into the world, and keepes death alive, if there were no sin, there would be no death, no punishment, but if men sin, they must suffer; the old world sin'd, and dyed for it; *Sodomites* sin'd, and dyed for it; the *Bethshemites* sin'd by looking into the Arke, & 50000 of them dyed for it; *Jerusalem* sins, and is burnt for it, and her children buried in a *Babylonish* grave; *Ananias* and *Sapphira* die for their dissimulation; *the wages of sin is death*, *Rom. 6. 23*. Let us then take heed of sin, whereby wee offend that

God

God who hath said, *The soule that sins shall die*; he is a dreadful Majestie, and ought to be feared. Jerem. 10. 7. *Who would not feare thee, O King of Nations? for unto thee doth it appertaine; feare is Gods due, and your dutie; Stand in awe then and sin not,* Psal. 4. 4. If you sin, you must die; death is the King of feares, and God is the King of death, he can command it to cease upon you in a moment.

*Lastly 159 #*

## V E R S. 5, 6.

*But if a man be just, and doe that which is lawfull and right.*

*And hath not eaten upon the Mountaines; neither hath lift up his eyes to the Idolls of the house of Israel, neither hath defiled his neighbours wife, neither hath come neare to a menstruous woman, &c.*

**T**He Lord having vindicated himselfe in generall, v. 4. from that unjust accusation, that their fathers sin'd and they who were the children suffred, he comes here in a more particular manner to quit himselfe from that false imputation. I have told you that the soule which sins shall die, but

1. If a man be just, he shall not die, but live, as appears from the 5. ver. to the end of the 9.
2. If his sonne be unjust and wicked, he shall not live but die, as appears from the 10. ver. to the end of the 13.
3. If this unjust man beget a sonne, who lives not in his fathers sins, but is just and deales justly, notwithstanding all his fathers sins, he shall live, he shall not die, as is evident from the beginning of the 14. ver. to the end of the 17.

The words in the 5, 6, 7, 8, 9, verses, conteine and specifie.

1. A subject, which is *a man just, or a just man.*
2. The description of this subject, which is set out.

1. In

1. In generall, ver. 5. *And doe that which is lawfull and right.*

2. In particular, and that

1. In duties respecting God, ver. 6. which are set downe negatively, and they are two.

1. Not eating upon the Mountaines.  
2. Not lifting up the eyes to the idolls of the house of Israel.

2. In duties respecting man, and they are diverse.

1. Contineny, *Neither hath defiled his neighbours wife.*

2. Chastitie, *Neither hath come neere to a menstruous woman.* These two be in the 6. ver.

3. Innocency in foure things.

1. Not oppressing any.

2. Restoring the pledge.

3. Not spoyling by violence.

4. Withdrawing his hand from iniquitie.

4. Charitie, which is held out in

1. His feeding the hungry, ver. 7.

2. Cloathing the naked, *ibid.*

3. In lending freely, ver. 8. *He that hath not given forth upon usury, nor taken any increase.*

5. In righteous judgement, between man and man, ver. 8.

Lastly, a generall comprehending of these and all other duties, ver. 9. *Hath walked in my statutes, and hath kept my judgements, to deale truely.*

3. The thing predicated on this subject so described, *He shall live.*

I shall open the words, and after come to the observations.

Verf. 5. *If a man be just.*

*Qui culpa vacat aut reatu cuius factus approbatur.*

Hebrew word צדיק is a man free from fault, doing things approvable, such an one was Noah who is cald, Gen. 6. 9. צדיק איש such an one was Zachary, Luke 1. 6. *Νικητος*, as the Septuagint renders it in this place, and the word for just is opposed

posed to *וַיֵּשֶׁב* a wicked man. Psal. 37. 16. *A little that the righteous man hath, is better then the riches of many wicked.* So Ps. 1. 6. there is an opposition between the righteous and ungodly, the just and wicked.

*Doe that which is lawfull and right.*

Hebrew for lawfull and right, is *judgement and justice*. To doe judgement, is not onely to doe things judiciously and rationally, but here it notes one part of the office of a Judge, which is *reos condemnare*, to sentence and condemne the guiltie, and so to doe justice, is not onely to judge without respect of persons, but *innocentes absolvere & vindicare*, to absolve and vindicate the innocent. Thus Pradus interprets the words, who thinks these words coming together, not to be exegetically, but signifying distinct things, in a more narrowed sense, then when they are taken, absolutely and in their latitude. So Isa. 5. 7. he looked for judgement, that the guiltie should be condemn'd, but behold oppression, iniquitie, a scab, as the word signifies, the Delinquents being spared, there was iniquitie in the Judges, a scab upon the State. *I looked for righteousness or justice*, that the innocent should be vindicated and freed from the accusations, aspersions, oppressions of the wicked, and behold a cry, they suffered, were condemned, and this was a crying sin. When men in place doe act according to the lawes of God, suppressing the wicked, defending and countenancing the good, then they doe judgement and justice. Some by these words understand the fulfilling of the Law, when a man gives to God and man what is required, then he is a just man, he doth judgement and justice.

Verf. 6. *And hath not eaten upon the Mountaines.*

Upon mountaines and hills both the Jewes and Nations used to build high places, Images, and Altars, 1 King. 11. 7: 2 King. 17. 10: Jer. 17. 2: Ezek. 6. 13. And there they did sacrifice to their idoll-gods, Hos. 4. 13. *They sacrifice upon the tops of the Mountaines, and burne incense upon the high hills:* see Ezek. 30. 28: 2 Chron. 28. 4: Isa. 57. 7. And of those things

things were sacrificed to the idolls they were wont to eat, *Psal.* 106. 28. *They ate the sacrifices of the dead, of those beasts, fowles, or whatsoever things they sacrificed to the dead idolls, of those they did eat.* Such was the eating, *Exod.* 32. 6: *Judg.* 9. 27: 16. 23. 24. This eating of idolothites noted their communion with idolls, that they were in neare relation, even as neare as those that live, sit, feed and feast together. *1 Cor.* 10. 20, 21. By their eating and drinking those things were offered to idolls, they had communion with idolls and devills.

This eating of such things was a grievous sinne, they left God the holy One of *Israel*, and joyn'd themselves to dumbe and dead idolls, which could do nothing for them but procure the wrath of the true and living God against them.

Not to eat upon the mountaines then is to keep ones selfe free from false worship. They eat upon the mountaines, who worship God any other way then he hath prescribed in his Word.

*Super montem  
comedunt omnes  
qui cultu alio,  
quam juxta ver-  
bum dei, reli-  
gionem habent,  
Oecolamp.*

*Neither hath lift up his eyes to the idolls.*

The lifting up the eye in sacred Writ notes.

1. A serious and affective consideration of a thing, as, *Isa.* 40. 26. *Lift up your eyes on high, and behold who hath created these things;* that is, seriously and affectively consider, contemplate the heavens, and host of them; so here, to lift up the eyes to idolls, signifies to affect, mind much, to thinke upon them, as if they had some speciall beautie, excellency, or deity in them.

2. To countenance; *Psal.* 4. 6. *Lift thou up the light of thy face upon us;* the eye is the light of the face, when that is let downe, it notes dis-favour, discourtenancing; but when that is lift up, it imports the contrary; so here, lifting up the eyes to idolls, imports a favouring, gracing, countenancing of them.

*Levatio oculo  
tum est gestus  
adorantis.*

3. Adoration, Lifting up the eyes is an adoring gesture, *Eze.* 8. 16. *The 25 men there stood with their faces towards the East, their eyes were lift up to the Sunne, and the Sunne they worshipped.* *Job* 31. 26. *If I beheld the Sunne when it shined; Did not hee*

*see*

see the Sunne when it shined? Yes; but he did not lift up his eyes to adore it, though it were a beautifull and glorious creature, a great benefactor unto the whole world.

4. Invocation and expectation of something the partie would have. *Joh. 17. 1. Christ lift up his eyes to heaven, and said, father glorifie thy sonne; he look'd up to heaven, praid and expected glory. Psal. 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.* Here was invocation and expectation of mercy, ver. 2. So lifting up the eyes to idolls, argues invoking of, and expecting helpe from them, and the not lifting up the eyes unto them, implies a dis-affecting, discounselling, and detesting them as lyes, vanitie, abomination.

#### *Idolls.*

Hebr: word is גלגל from גל dung which is trodden down in the streets. They are stinking, loathsom, defiling things, a man cannot be more annoyed with the dung of man, or any other creature, so as he is with idolls, they defile the whole man; *James 3. 6. An ill tongue defiles the whole bodie, and an idoll defiles the whole soule and body; Septu:* renders the word for idolls *εἰδωλίσματα*, thoughts, devices; because they are the meere inventions of mens braines, the imaginations of their hearts. *God said thou shalt not make to thy selfe any graven image, or any likenes of any thing, Exod. 20. 4. Yet vaine, silly, weake, wretched man, will be making to himselfe likenesses of every thing; and phantasie a deitie in that which is most unlike, yea most opposite to the true deitie.* *Stercus quod in platea convolutatum est, Avernarius.*

#### *Of the house of Israel.*

These words are added,

1. To prevent an evasion and excuse of theirs; had the Prophet said, *Neither hath lift up his eyes to idolls*, and no more, they would have said, wee hate the idolls of the Nations, and have nothing to doe with them, wee know such idolls are forbidden; to cut off this plea therefore, the words run thus, *Idolls of the house of Israel.*

2. To mind them of Gods dealing with the ten Tribes for their idolatry, who properly are cald the house of *Israel*, and were carried into captivitie, 2 *King*. 17.

3. If by house of *Israel* be meant those of *Judah* and *Benjamin*, which I conceive to be the Prophets minde, it is to take away a false conceit they had of their gods above others: be it that others have worshipped their idolls, given more honour to them then was due, yet wee worship the true God, use these idolls and images in worship to further our honouring and worshipping God by them, wee doe not terminate our worship in them, but transmit it by them unto God; what ever conceits you have of your idolls, they are idolls, no better then those of the ten Tribes and Nations, by which they provoked God against them, so doe you by these.

*Neither hath defiled his neighbours wife.*

From duties respecting God, he comes to duties respecting man, and begins with that concerns the married estate.

By *neighbour*, understand not onely him that dwells next you, but any man whatsoever: so *neighbour* is taken, *Luke* 10. 36. The meaning of the words is not that a man may lye with a strangers, forreiners, or an enemies wife, but not with his neighbours; no, the meaning is, a man must not lye with any mans wife whatsoever, be he single or married, he may not defile the wife of another man, he may not commit adultery with her, which is meant by the word *defiling*.

לֹא טָמַא

Which *Montanus* renders, *Non violaverit*: Septu: ἡ μή μνησθή, *bath not contaminated*: others, *Non polluerit, non stupraverit, bath not defiled*: I shall insist a little upon the evill of this sinne.

1. It breakes the order which God in his great wisdom hath set, he hath appointed that two should be one flesh, not three, or more, *Gen*. 2. 24. and its oft set downe by the Spirit of God, as *Math*. 19. 5, 6: *Marke* 10. 7, 8: 1 *Cor*. 6. 16: *Eph*.



*Eph. 5. 31.* that this divine institution may take the deeper impression upon men, and so be kept inviolable; but when adultery is committed, its against the institution of an infinite wise God, and dreadfull breach of his order, and how-ever it be done in secret, yet the Lord seeth it, *Prov. 5. 21.*

2. It stains the ordinance of God, marriage is honourable, both in it selfe, and as its a resemblance of Christ and his Church, *Heb. 13. 4: Eph. 5. 31, 32.* Now if adulterie be committed, the bed is defiled, the honour of the married estate laid in the dust, and *the members of Christ made the members of an harlot, 1 Cor. 6. 15.* Adulterers therefore sin against Christ, they take away that resemblance is in marriage between Christ and his Church, and prostitute their bodies, what lies in them, to dishonourable acts.

3. It brutifies a man, besots and makes him is a rationall creature, the chiefe of Gods works here in the world, to be like unto the bruite creatures, and to doe irrationall things; *Hos. 4. 11.* Whoredome is one of the things take away the heart, that is, *rectum judicium*, a right understanding; *Jer. 5. 7, 8.* Like horses they neighed after their neighbours wives; they were more like horses then men, and acted like those brutish unruly creatures. Whereupon the Lord saith, *Chap. 13. 27. I have seene thine adulteries, and thy neighings.* Adulterie makes men so sensuall, that they forget reason, it blinds and infatuates them exceedingly. *Solomon* who had the greatest portion of wisdom, by his pleasing himselfe with women, doated and did strange things, he became as blockish as the idolls he set up. Men that live in such pollutions of the world, as adultery and other uncleannesses are; the Apostle likens them to dooges and swine, *2 Pet. 2. 22.*

4. In this sin, man sins against

1. His own body, *1 Cor. 6. 18.* Fornication and adultery are sins in a speciall manner against a mans own body.

1. In that he subjects it to another, its cald a *bowing downe*, *Job 31. 10.* To bow downe to an adulteresse, to bow downe to an adulterer, is a subjecting themselves to be one with each other: the thiefe is not one with the thing he steales, nor the murderer one with him he murders, but the adulterer is one with the adulteresse.

2. Weakens it, brings diseases, and hastens death, the more prodigall men are in powring out themselves in filthy practises, the faster they weare out. A King of *Navarr* weaken'd himsele so by lascivious courtes, that his body grew very cold, and no heat could be kept in it. The Physicians after consultation wrapt him in a seare-cloath dipt in *aqua vita*, and burning off the thread they fastned it with, the fire caught hold of the cloath, and immediatly burnt him.

3. He defiles it; *Matth.* 15. 19, 20. Adulteries, fornications, are among the things that doe defile a man; they are uncleane persons, who fall into those sinnes: Ceremoniall defilements, as touching a leprous person, a dead body, were evill, but this is a morall defilement.

2. Its a sin against their names and credit, *Prov.* 6. 33. *Dis honour shall he get, and his reproach shall not be wiped away; it stickes fast like a Blackamores skin and Leopards spots, nothing makes more infamous. Eccles.* 23. 26. *A shamefull report shall shee leave, and her reproach shall not be put out, speaking of the whorish woman.*

3. Its against the peace and comfort of a man, it wounds them sorely; *Prov.* 6. 33. *A wound shall he get, a wound in his conscience, which is the worst of all wounds. There bee some sins that doe waste conscientiam, and adultery is one of the chiefe of them, it devoures all the peace, quiet, content, comfort, the soule had; and wounds it so greatly, that sundry times it proves incurable, yea so fiery, stinging and tormenting it is, that men make away themselves; some have hang'd, some pistol'd, some drown'd themselves. Prov.* 7. 26. *She hath cast downe many wounded.*

4. Its against a mans own soule; *Prov.* 6. 32. *He commits adultery, destroyeth his own soule; the soule is a precious thing, yea most precious, its better then all the world; what an evill is it then to destroy that is so excellent. Adulterie is the destruction of a soule, Incidit in gebennam qui incidit in mulierem peregrinam, therefore its said, Pro.* 7. 27. *Her house is the way to hell, going downe to the chambers of Death, Prov.* 23. 27. *An whore is a deepe ditch.*

5. Its a great offence to the innocent parties; to the wife of the man commits it, to the husband of the woman falls into it. *Mal. 2. 14. If a man leave his wife, who is his companion, and the wife of his Covenant, he deales treacherously and perfidiously with her; he promised before the Lord to be for her and none else; so the woman when she doth so, forsakes the guide of her youth, and forgets the Covenant of her God: what greater wrong can a man doe to his wife, or a wife to an husband, then to be treacherous the one to the other; they rend themselves each from others, and bestow themselves upon strangers; strangers have their hearts, affections, and company; strangers have power over them, & not their wives or husbands, which they ought to have, 1 Cor. 7. 4.*

6. Its a sin that prejudiceth the familie, and may bring ruine upon it; bastards, those are mis-begotten, are brought into the familie, bitter jarrings, contentions and jealousies raised therein. *Prov. 6. 34. Jealousie is the rage of a man, and so of a woman: and Job tells you that this sin is a fire that consumeth to destruction, it consumes the body, the estate, the familie. Chap. 31. 12. And if I were guiltie of it, it would root out all my increase; not one or two, but all his increase. This is a sin that hath ruin'd many families, and is against not onely the good of families, but of mankind. Hos. 4. 10. They shall commit whoredome, and shall not increase. And what if an adulteresse should bring forth, Ecclesiasticus 23. 25. Her children shall not take root, and her branches shall bring forth no fruit.*

7. It occasioneth, if not causeth, many other sinnes; sometimes the adulteresse pilfeth from her husband, and wasts his estate, neglects him and her familie; sometimes it hath idolatry following it: *Solomons Wives, Concubines, and Whores brought him to idolatry. Jer. 13. 27. I have seene thine adulteries, and thy neighings, the lewdnesse of thine whoredomes, and thine abominations on the hills. Corporall and spirituall adultery goe together very often. And not onely these, but it hath been the cause of untimely deaths and murders; David defiles the wife of Uriah, and he must first be made drunke, and after be murdered, that the fact might*

Chrysost. in Ps.  
51. Hom. 1.  
Fructum adul-  
terij dicit esse  
homicidium &  
veneficium &  
Hom. 42. in  
Math. Dicit  
mulieres adul-  
teras frequen-  
tissime homici-  
dium moliri.

Fitzherb: out  
of Baronius  
Anno 745. in  
his first part  
of policie and  
relig. Chap. 1.  
20.

might be conceal'd, 2 Sam. 11. Edgar once King of this Nation, falling into adulterous practises with *Alfreda* a Noble mans wife, one *Ethelwolfe*, they gat him dispatch'd out of the way, that so they might marry. The father saith, that the fruit of adulterie is murther and witchery, and that adulteresses doe frequently practise murthers. Prov. 6. 26. *The adulteresse will hunt for the precious life.* Its also accompanied with much lying and perjurie.

Lastly, The evill of this sin is scene in that it sets Christ and God against a man, and shuts him out of heaven. Mal. 2. 5. *I will be a swift witnesse against adulterers*; Men are backward to meddle in that case, but Christ will be forward to witnesse against them. Its spoken of him, Heb. 13. 4. *Whoremongers and adulterers God will judge*; he reserves such to be punished at the day of Judgement, 2 Pet. 2. 9, 10. and then he will shut them out of heaven, 1 Cor. 6. 9, 10: Rev. 22. 15. and they shall have their portion in the lake that burneth with fire and brimstone, Rev. 21. 8. And so shall be punished with an everlasting destruction, from the presence of the Lord, and the glory of his power, 2 Thes. 2. 9.

The punishment appointed by God for this sin here in this world, was no lesse then death, as you may see, Levit. 20. 10: Deut. 22. 22. Both the adulterer and the adulteresse were to be put to death. Job intimates so much, who lived before the Law was given, Chap. 31. 11. *This is an heinous crime, yea it is an iniquity to be punished by the Judges*; he means its capitall, and deserves death. Boniface, Bishop of Mentz, in a Letter of his to *Theobald* King of the *Mercians* here in *England*, dissuading him from uncleane practises, tells him of the *Paynims* in old *Saxonie*, who knew not the true God, lived chastly with their wives, and if maid or wife were taken in fornication or adultery, they first strangled them, and then burnt them, and he that corrupted either, was hanged over her he had corrupted, or else the woman offending in this kinde, was stripped naked to the middle, whipt by chaste Matrons from Towne to Towne, and prickt with sharpe knives till she dyed therewith. And if the Gentiles who knew not God, had such a zeale and love to cha-  
stitie,

fitie, what should you doe that are a Christian King? if Paynims did so hate this sinne, how should we Christians much more doe it? Some would have it punished with death, because the sin is the same it was then, and God the same, hating it as much as ever; be it so, yet the change of punishment maketh the sin neither lesse hatefull or grievous, nor God changable. Under the Law he that gathered sticks on the Sabbath was ston'd to death, *Num. 30.* But Christ excused his Disciples when they pull'd and rub'd the eares of Corne on that day, *Matth. 12.* The thiefe was then to restore fourfold; but under the Gospel, *Let him that stole steale no more, onely make restitution of the thing stollen, or recompence for it;* neither doth it argue change in God, to change or mitigate the punishment; for then he should be charged with change for changing the Ceremoniall Law and Judicials belonging to it. The Law came by *Moses*, but grace and mercy by Christ, and the times of the Gospel abate the rigorous punishments of the Law rather then intend them: neither do I conceive there should be no punishment for this sin, as some gather from *Job. 8.* where Christ did not condemne the woman taken in adultery; he did not thereby abrogate that Law, but by his silence shewed, that it is not alwayes necessary for States to punish that sin with death, but with punishments of a lower nature; and some of note observe that it was not single but double adultery when they were put to death for it under *Moses* Law. *Let every one know how to possesse his vessell in sanctification and honour, and not in the lust of concupiscence, 1 Thel. 4. 4, 5.*

*Willer upon  
Exod. 20.*

*Neither hath come neare to a menstruous woman.*

Heb: is **נדה** *a woman separate or put apart for her monethly courses or tearmes; for niddah is from nadad or nadab, to remove, separate, put away: divine providence hath so order'd it, that in that sexe there is naturalis fluxus sanguinis every moneth, both for purgation of their bodies, and preparation of them for conception, so that its not a disease, as some ignorantly conceiting, have had great prejudice against their wives, and been too rigid towards them,*

*but*

but its a benefit unto them, and great advantage to nature; but when this fluxe came upon them, they were by the Law of God, during that time, accounted uncleane, that is, unfit for matrimoniall acts and use, *Levit. 12. 2.* and so separate a loco & sanctuario, from companying with their husbands, and coming to the Sanctuary, *Levit. 15. 31.*

This practise also was among the Heathens, which its probable they learned from *Moses*. The *Zabians* had a law, that such women should dwe l apart for a time, and they purged with fire the places where they were.

*Orpheus* gave charge, that women in that condition should not come to the sacred rites of *Bacchus*.

*Willet on Le-  
vit. 15.  
Euripid. Iphig:  
in Tauris.*

And *Diana* suffered not a man had touched a slain person, or a woman in child-bed, or a dead corps, to come unto her Altars, but counted him as uncleane.

*Come neare.*

That is, hath not only not lyen with her, known, enjoy'd her, but not had any thing to doe with her. *Levit. 15. 19.* *Whosoever toucheth her shall be uncleane till evening.* If an Husband or any other man touched the woman in time of her separation, they were unclean for it.

*Why men should not come neare their wives at such times?*

1. It's against the light and law of nature, which never puts men upon things uncomely and horrible, but startles at them: and surely if any should be so vile and vicious, to doe such a thing, hee would finde a reluctancy even in nature it selfe, unlesse he become unnaturall: The *Heathens* have detested it, and the *Mahometans* have decreed against it in their *Alcoran*.

2. in regard of posterity and good of man-kind; for children begotten then at such times are either unhealthy, weak, or deformed, as *Aristole* observeth, *de gen. animal.* And *Jerome* upon this place; If men be careful of having good breed and seed of all other things, as Cattle, Fowl, Corne, Plants, Flowers; how much more should they be careful

careful of their own seed & posterity, that it may be sound, strong, comely and useful to the publike.

3. It's that which the wisdom of God hath forbidden, and if there were nothing else in it, that is sufficient. *Levit. 18. 19. Thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness.* In this Chapter, unlawful marriages and unlawful lusts are forbidden, and it is as unlawful for men to meddle in that case as to marry their Mothers, Sisters, Aunts, or Daughters in Laws; the same authority that hath forbidden one, hath also forbidden the other.

4. The punishment of this sin is great, *Levit. 20. 18.* The man and woman are both to be cut off from among their people; the meaning is, not to be separated from the Congregation as defiled, but they were to dye for their uncleanable lusts, and approaching near to each other. This may seeme very severe; but know, if the man did it ignorantly, he was judged unclean seven dayes, and was to wash and cleanse himselfe, *Levit. 15. 24. 27.* But if wittingly and knowingly it were done, they were both to dye for it. Answerable to this is what our Prophet saith here: *If hee have not come neare to a menstruous woman he shall live.* Solomon understood this, when he said, *Eccles. 3. 5. There is a time to embrace, and a time to refrain from embracing; or as the Heb. hath it, to be far from embracing: and no time hath the Lord so punctually and severely forbidden it as at that time.* Though there be not the same punishment in practice amongst us, yet God hates this sin neverthelcise, and questionlesse visits with sharp sickness, yea strange and sudden death for it.

Let men and women moderate their affections, mortifie their lusts, live soberly, and take heed of provoking God by unseasonable embracings, who would have his people to be chaste both in body and soule.

*Adulter est uxoris propriæ, amator audentior Corythus Iythagoricus.*

Verf. 7. *And hath not oppressed any.*

Heb. לא יונה hath not afflicted, molested, sadden, oppressed;

Q q q

for



Contristare affigere opprimere, vin facere significat, id quod clam & palam verbis & factis fieri potest.

for so the word *janab* signifies, and it's mostly applyed to rich and great men who usually molest and oppresse the poore, the fatherlesse, widdows and strangers. *Levit. 19. 33.* If a stranger sojourn with thee in the land לא הונו אתו Tee shall not vex him or oppresse him. *Jer. 22. 3.* Doe no violence to the stranger, the fatherlesse, nor the widow. הונו אל doe not afflict, molest, oppresse either of them. *Ezek. 22. 29.* They have vexed the poore and needy. הונו you have all these together. *Zach. 7. 10.* Oppresse not the widow, nor the fatherlesse, the stranger, nor the poore.

Besides these, there were servants also whom they might not oppresse. *Deut. 24. 14.* Thou shalt not oppresse an hired servant. These chiefly are subject to oppression, but great and small may vex and oppresse one the other. *Lev. 25. 17.* They shall not oppresse one the other. Sometimes it falls out so, but more frequently the great, rich, men in place and power doe oppresse those are inferiour to them, & under them. The Sept. renders the words we are upon, καὶ ἀνὰ κράτος ἐμὴν καταδυναστεύων, both not by his power, greatnesse, or strength, oppressed a man: where these are, it's hard but to oppresse others. James attributes oppression to rich men, *Ch. 2. 6.*

Wherein this oppression consists.

1. In out-reaching men in buying or selling. *Levit. 25. 14.* If thou sell ought unto thy neighbour, or buyest ought of thy neighbours hand, yee shall not oppresse one the other. Men must neither sell too dear, nor buy too cheap, which is contrary to the practice of the world; for most men, if not all men, will buy as cheap, and sell as deare as they can.

1. It's oppression when the buyer will wring a Commodity out of his neighbours or brothers hand, which he is unwilling to part withall: *Abab* will have *Naboth's* Vineyard, *1 King. 21.*

2. When hee makes advantage of the sellers necessity, and so many monied men will furnish sellers and needy men with money, upon condition they may have such wares, such an house, such land at an easier and under rate,

rate; such advantage they made of them. *Neh. 5. 3. Who were necessitated to mortgage their lands, vine-yards and houses for money to buy corne: So those sell to the shops, you will have their commodities at, &c.*

3. When he disparageth the Commodities of the seller, who being not so well insighted into the thing to be sold, as the subtle buyer, is over-reach'd and defrauded. *Prov. 20. 14. It is naught, it is naught saith the buyer. Hee brings up an ill report upon it, casts a mist before the sellers eyes, that so he may get it at a cheap rate: So in the Seller.*

1. When you sell that for good which is not so. *Amos 8. 6. They sold the refuse of the wheat for good wheat. And so for meats, wares, fruits, wines, many help off ill commodities with lies, oaths, false glosses, lights, and pretences that it cost so much; that such would have given them so much, &c.*

2. When you deceive them in weight and measure. *Prov. 20. 10. Divers weights and divers measures are both of them alike abomination to the Lord.*

3. When you take advantage of the buyers weaknesse or necessities; some, when an ignorant party comesto their shops, they set the Dice upon him, and make him pay double, or more than a knowing man should; but this is against the rule, *1 Thes. 4. 6. Let no man goe beyond, or defraud his brother in any matter. So for his necessity, many sellers seeing men in streights, and that they must have their Commodities, they set them such prizes as undoeth them, dealing with them: so that according to Amos 8. 4. They swallow up the needy, and make the poore of the land to faile.*

2. In with-holding that is right and due to others, *Jam. 5. 4. Behold the hire of the labourers which have reaped down the fields, which is of you kept back by fraud, cryeth. The labourer is worthy of his hire, saith Christ, Luk. 10. 7. and it was quickly to be paid, Levit. 19. 13. Now to deny it, with-hold it, to detract from it, or to pay it in money not current, is oppression. Mal. 3. 5. I will be a swift witness against those*

that oppresse the hireling in his wages, the widowes and the fatherlesse, and turne aside the stranger from his right. If any withhold the portion of Orphans, Legacies given to the poore, the estates and rights of Widows, they will lye under the censure of being Oppressors.

3. In laying too heavy burthens and tasks upon others. The Egyptians oppressed the Israelites, Exod. 3. 7. They must make their tale of brick, and gather straw too; which made them cry more then they did before, Exod. 5. And so many lay more upon their servants and Apprentices then they can well perform: they must be up early, downe late, fare hard, lye hard, work hard, and be worn out before their time, if they had not been under such rigid Masters, and Task-masters; and if not so, to break away and run into dissolute and desperate courses, and what is this but oppression in a high degree; whereas the rule is, Col. 4.

1. Masters give unto your servants that which is just and equall, knowing that yee also have a Master in heaven.

Likewise the taxing and rating the poorer sort of people beyond their proportion, for the easing of the richer sort, is great oppression. Isa. 10. 1. Woe unto them that decree unrighteous decrees, and that write grievousnesse which they have prescribed to turn aside the needy from judgement. Great and rich men usually make the rates and taxes, and what they decree, prescribe, though never so grievous to the poorer sort, must stand; but let them look to it, there is a dreadfull woe pronounced against them: and Amos 4. 2. Heare this word yee Kine of Bashan, which oppresse the poore, which crush the needy: The Lord God hath sworn by his holinesse, that the dayes shall come upon you that he will take you away with hookes, and your poverty with fish-hooks.

4. In perverting and delaying of justice and judgement, so that the Petitions and causes of Widows, Orphans, and Poor people cannot be heard. Isa. 1. 23. Every one loveth gifts, and followeth after rewards, they judge not the fatherlesse, neither doth the cause of the widow come unto them. The fatherlesse and Widows had no gifts, no bribes to give them, the rich

Gravius est nomen pietatis quam potestatis: etiam familia magis patre quam domini vocantur. Tertul.

Opera cum modo exigenda sunt et valeudinis servorum humane habenda ratio. Grot. de jure belli, l. 3. c. 14.

rich had, & by that meanes justice was perverted, and judgement delayed. *Yea judgement was turn'd into gall, and the fruit of righteousnesse into hemlock,* Amos 6. 12. And this sinne is reckon'd amongst the mighty ones. Am. 5. 12. *I know the mighty sins, they afflict the just, they take a bribe, and they turn aside the poore in the gate from their right.* Let the poore man and his cause be never so good and just, rich and great men by their purses and their friends have in all ages, and still, doe oppresse them in judgment, *Jam. 2. 6.* When the wolf and sheep were in contention together, the wolfe confessed the sheep had a better cause then he, but he had stronger teeth then they: so poor men, widows, orphans, may have a better cause then rich and great men, but they have stronger teeth then they, & therefore *Zephaniah* is not afraid to call such evening, yea ravening wolves, *Zeph. 3. 3.*

5. In imposing upon mens consciences those things are doubtful & disputable, whither warrantable or no, yea of unlawful things, this is the greatest oppression of all. When Doctrins, Worship, Disciplines are imposed upon mens consciences, which cannot clearly be made out to them, it's height of oppression, and the ground-work of persecution. The Scribe and Pharisees taught for Doctrines the commandements of men, *Matth. 15. 9.* They laid grievous burthens on mens shoulders and hearts, *Matth. 23. 4.* So did Prelacie of late, and oppressed men in their Courts for not observing their Ceremonies and Wil-worship: add not only so, but persecuted men, and drove them out of the land; and this is an evill in many Families, where Husbands, Parents, Masters, put & presse those things upon their Wives, Children, and Servants, which in conscience they cannot yeeld unto; or if they doe, it's with doubting and scrupulosity: and *what is not of faith is sinne*, Rom. 14. 23. And the rule is, *1 Cor. 7. 23.* *Yee are bought with a price, be not yee servants of men.*

*The evill of oppressing.*

1. It's an unnatural evill; no creatures do oppresse those  
of

of their own kind; take birds of prey, Eagles, Vultures, Hawkes, doe not prey upon those of their own, but another kind. So Lyons, Tygers, Wolves, Bears are favourable to those of their own kind, and prey upon Forreiners, those of another kind; but men most unnaturally prey upon one another: *homo homini lupus*, one man is a Wolf to another. Ezek. 22. 27. *Her Princes are wolves, ravening the prey.* And who were the prey? widdows and fatherlesse ones, *Isa. 10. 2.* Lyons have spared men, *Dan. 6.* Ravens fed men, *1 K. 17.* and yet one man seekes to eate up, and devoure another.

2. It's argument there is little or no fear of God in their hearts that doe oppresse others. *Levit. 25. 17. Tce shall not oppresse one another, but thou shalt feare thy God:* Whereby is fully intimated, that if they oppresse, they doe not feare God; if they feare God, they will not oppresse; for by the feare of the Lord men depart from evill, *Prov. 16. 6.* When *A-maleck* fell upon the Jewes, and smote some of them passing through his Countrey, it's said, *he feared not God*, *Deut. 25. 18.* The Jewe's oppressing one another, is attributed to their not fearing of God. *Nehem. 5. 9. Job's* eschewing of evill was, *because he feared God*, *Job 1. 1.*

3. It's against that great and common rule of equity, *Matth. 7. 12. All things whatsoever yee would that men should doe unto you, doe yee even so to them.* The like is in *Luk. 6. 31.* Now no man that is in his right mind, that hath use of reason, would have another to wrong and oppresse himselve in estate, name, conscience; he should not do it unto others. *Lactantius* saith, That is the roote and whole foundation of equity, not to doe to any, what he would not suffer himselve; and measure anothers spirit or mind by thine own. *Hierom* cal's this sentence of Christs, *all things whatsoever yee would, &c. totius justicie breviarium*, and should always be written upon mens hearts. *Ad Celantium.*

4. It's a sin greatly provokes God, hath dreadfull woes denounced against it, and brings dreadful judgments upon those are guilty of it; see *Mica, 2. 12. Heb. 2. 12. Zeph. 3. 1. Jer.*

*Radix & omne fundamentum equitatis est illud: vide ut ne facias ulli quod pati nolis; sed alterius animum de tuo metieris. in Epitom: institut.*

*Jer. 22. 13. Isa. 10. 1, 2, 3.* In those places such woes are thundered out against oppressors, as would make even stony hearts to tremble: what will yee doe in the day of visitation? to whom will yee flee for help? God wil visite for this sin. *Prov. 22. 22, 23.* Rob not the poore because he is poore, neither oppresse the afflicted in the gate: For the Lord will plead their cause, and spoile the soule of those that spoiled them. The Egyptians oppressed the Israelites, and did not God spoil the Egyptians? *Exod. 12. 36.* Rkehoboam would oppresse his Subjects by laying heavy burthens upon them; and God spoiled him of ten Tribes, *1 King. 12.* And he threatens to be a swift witnesse against those oppresse the hireling in his wayes, the widow and the fatherlesse, and turne aside the stranger from his right, *Mal. 3. 5.* The meaning is, God will punish them severely, and you may see what God wil doe, *Exod. 22. 21, 22, 23, 24.* If thou afflict, vex, oppresse the stranger, the widow, the fatherlesse in any wise, and they cry at all unto me, I will surely heare their cry, and my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherlesse. Of all people, strangers, widows, fatherlesse ones should be pittied, countenanced, counfelled, comforted, relieved; for therein lyes the fruit and power of true Religion, *Jam. 1. 27.* If those therefore be afflicted in any wise, and do cry at all, God will hear; his wrath will wax hot, consume you, and bring your wives and children into their condition; therefore *1 Thes. 4. 6.* But hath restored to the debtor his pledges, &c.

Poore men being in streights, were wont to pawne their garmens, their tools, and household-stuffe, unto their Creditors, for what they borrowed of them. Men that had money and means were hard-hearted, and would not lend freely: and when they had the poore & needies pledges, they would keep them. The Lord therefore gave them laws theréabout, as *Exod. 22. 26.* If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sunne goeth downe. So *Deut. 24. 6. 10, 11, 12, 13. 17.* They might not take the upper millstone nor a widows garment for pledges: and what they

they did take, they were faithfully and speedily to returne. *Job* complains of the wicked, that they tooke the widowes Oxe for a pledge, and the garments of the poore, *Job* 24. 3. 9. It's not unlawfull to take a pledg, so it be not of present and necessary use : but to make advantage of the poor, to have pledges double or treble the worth of that men lend, and then to take forfeitures, or with-hold the pledges, is cruelty towards man, and iniquity before God, who would have men to be merciful as himselfe is merciful ; to be helps, and not hinderers to those are in affliction.

*Hath spoiled none by violence.*

Heb. *נָזַל לֹאִי נָזַל* raptum non:rapuerit ; hath not taken away by force that which hath been so gotten by others. The word *נָזַל* *Napere spoliare* noteth a violent taking away, and so it's exprest, *Prov.* 22. 22. *Rob not the poore.* Robbing is a violent taking from any : and so *Levit.* 19. 13. and *Amos* 3. 10. violence and robbery are joyned together. Wicked men are said to *drinke the wine of violence*, *Prov.* 4. 13. that is, they spoile others, as *ver.* 16. *They sleepe not, except they cause some to fall :* and what they get that way, they live upon, they make merry therewith, *drinke wine in bowles*, and that is the wine of violence : so those phrases of *eating violence*, *Prov.* 13. 2. *Storing up violence*, *Amos* 3. 10. are to be understood, they feed upon, and furnish themselves with what they get by violence.

I spake of violence in *Chap.* 7. 11. *Chap.* 8. 17. and therefore shall not insist much on it, but tell you what *David* saith, *Psal.* 140. 11. *Evill shall hunt the violent man to overthrow him.* Certain ruine abides the violent man, one judgement of God or other will hunt him like a wild beast, till he be overthrown ; yea his own violent dealings shall come upon him and overwhelm him, *Psal.* 7. 16.

*Samuel* could say, *whose ox have I taken ? or whose asse have I taken ? whom have I defrauded ? or whom have I oppressed ?* *1 Sam.* 12. 3. It were well such innocency could be found in men ; but we have been full of plundering and spoiling one another, yea many precious ones have been spoiled of all they had,



had, but the LORD will spoile the spoilers, Proverbs.  
22. 23.

*Hath given his bread to the hungry.*

The word for hungry is from עָרַב *exardere fame*, and notes such as are pincht with hunger, and have reall need of reliefe: and by bread is here meant not onely what in a strict sense wee call bread, but what ever is fit for man to eat; as in Ch. 16. 49. *Giving bread to the hungrie*, imports not one or two acts, but a constant and free relieving of them, as thou art able, and there is occasion. Isa. 58. 7. Its to deale the bread to the hungry, to bring the poore are cast out to thine house, and when thou seest the naked to cover him.

*Hath covered the naked with a garment.*

That is, those have ragged, thin, poor cloathing, so that their nakednesse is not hid, a man is to minde such, cover their nakednesse; as Job saith, Chap. 31. 19. *If I have seene any perish for want of cloathing, or any poore without covering, if his loynes have not blessed me, and if he were not warm'd with the fleece of my sheepe.* Its not enough to give food, but there must be cloathing too, if need be, James 2. 15, 16.

Wee should be charitable, feed the hungry, and cloath the naked; they are our own flesh. Isa. 58. 7. *Hide not thy selfe from thine own flesh.*

It was the sin of Sodom, not to strengthen the hand of the poore and needie.

It was a danin'd Dives that would not relieve a poore Lazarus.

God feeds you with the finest of the wheat-flowre, cloaths you with the choicest cloaths, silke, &c. yea, feeds you with Manna, flesh of his sonne, cloaths you with garments of salvation, with the righteousnesse of Christ.

It is the exercise of faith, Eccles. 11. 1. *Cast thy bread upon the waters, for thou shalt find it after many dayes.*

It makes a man to be of good report, Psal. 112. 9. *He hath given to the poore, his righteousnesse endures for ever.* Mark.

12. 42. And there came a certain poore widow, and she threw in two mites, which were remembred and recorded.

It's Argument of a good man, Ps. 112. 19. Blessed is the man fears God, he hath dispersed, &c.

It is feeding of Christ, Matth. 25. 35. 40. In that yee have done it unto one of the least of these my brethren, yee have done it unto mee.

It is an honour to Religion, Jam. 1. 27. Pure religion, and undefiled, before God and the father, is this, To visit the fatherlesse and widows in their affliction, and to keepe himselfe unspotted from the world.

It procures many a prayer and blessing, 2 Cor. 9. 10. Now be it that ministrETH seed to the sower, both minister bread for your foode, and multiply your seed sown, and encrease the fruits of your unrighteousnesse.

Job 29. 13. The blessing of him was ready to perish came upon me: and I caused the widows heart to sing for joy.

2 Tim. 1. 16. The Lord shew mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

It's maintaining and saving of life, Job 29. 13.

It makes like unto God, Luk. 6. 36. Be yee therefore merciful, as your Father also is mercifull.

There is Carentia mali, potentia sublevandi, actualis compassio in miseris: all which are in God, Psalm. 146. 7. he giveth food to the hungry. It makes like Christ, he fedde the multitude, Matth. 14.

It's lending to the Lord, Prov. 19. 17. Hee hath pity on the poore, lendeth to the Lord, and that which he hath given, will hee repay him againe.

It's pleasing and acceptable to God, Acts 10.

Heb. 13. 16. To doe good, and to communicate, forget not; for with such sacrifices God is well pleased.

V E R S.

## VERS. 8.

He that hath not given forth upon usury, neither hath taken any increase, that hath with-drawn his hand from iniquity, hath executed true judgement between man and man.

Our Prophet is upon declaring who is a righteous man, sundry characters of such an one he hath laid downe before, and here proceeds to adde more: and the first is, he meddles not with usury, hee encreases not his estate that way. It's much in practise among the sonnes of men, as if Scripture did rather authorize, then prohibit it.

## Upon usury.

Nesheck is from נשך to bite; yea to bite like a Serpent; it's a kindred to ארר a Serpent saith Avenar. A Serpent's biting is little felt at first; but after it enflames and ruines the man: so Usury is not much felt at the beginning, but in time, eates up, and devoures a mans whole substance; or for that it makes a man restless, sleeplese, who is bitten with it, as the biting of a Serpent doth, or biting in that like a hungry Dog or Wolfe, by biting and devouring others, it feeds it selfe. Chrys. super illud, Math. 5. *volenti muticare*, saith, the Usurers money is like the biting of the Asse. A man bitten by the Asp hath a delightful sleepeinesse upon him, and dies sleeping, because poyson sweetly diffuseth it selfe through his whole body: so the man that takes money of the Usurer, pleases himself, thinking it a kindnesse, & benefit unto him; but it quickly eates up a great part, if not his whole estate. *Usura est venenum*, Polan. This kind of usury many are against, but other sorts of usury they allow and practise. I shall therefore consider what Usury is, and then shew you

whether the Scripture will warrant any usury.

*What usury is.*

It's the taking of any thing above the principall, faith  
*Tostat.*

A receiving more then was lent, *Cajet.*

These are too strict, excluding what ever any return freely by way of thankfulness.

In usury 3. things are considerable : Lending, Gaining, Covenanting.

To lend money for gaine, *interposita passione*, that is  
*usurie*.

When men put out their money to receive more then the principall by vertue of a Covenant, Contract or Compact, that makes them Usurers.

It is gain taken merely for the lending of a thing: Herein it's conceived lyes the formality of it, viz. the covenanting, agreeing, and contracting to have so much for what is lent. This the word points at, *Exod. 22. 25. lo testimoniu alau nesbeck, thou shalt not put usury upon him.* The Sept. is, *ἐν τῷ ὄνομα τοῦ δανεισθέντος* and so *Castal* and *Piscator*, and our Translation is, *thou shalt not lay upon him usury.*

*Amesius* saith it's gaine sought after, aim'd at from what is lent, because it's lent, and he includes in the word *quæsitum*, not only reall usury which is contracted for, but mentall usury which is intended.

Usury thus described I find no warrant for from the word of God, but much against it: Looke into these places, *Exod. 22. 25. Levit. 25. 35, 36, 37. Dent. 23. 19, 20.* The great God of Heaven and Earth commands them not to be Usurers, not to lend upon, or take usury.

The answer and evasion that some have and make here, is this; true, we must not lend upon usury to the poor, who are mentioned in the two first places, and implied in the 3d. but to the rich we may.

To take away this evasion,

1. Consider there be other places, where no mention of

whether the

*Si plus quam  
dedisti expectas  
accipere fane-  
rator es. Aug.  
in Psal. 36.*

*Vrsin. saith,  
Usura est lucrū  
quod accipitur  
soliū mutatio-  
nis causā.*

*Usuram ei ne  
imponito.*

*Lucrum ex mu-  
tuo quæsitum vi-  
detur mutui.*

the poor is made, *Psalm 15. 5. He that putteth not out his money to usury.* It's spoken indefinitely; they might not put it out to the poore, and who then were there to put it out to, but the rich? so in *Jer. 15. 10. Ezek. 22. 12. Usury is censur'd,* and yet there's no mention of the poor. Usury seem'd a cursed thing.

2. Rich men were there brethren as well as the poore: and *Deut. 23. 20. Unto thy brother thou shalt not lend upon usury.* Hee might not lend to a rich foe, onely to a stranger.

3. What countenance, warrant, or encouragement doe you find in holy writ for lending moneys to rich and wealthy men, especially with expectation of gaine, *Luke 6. 34. If ye lend to them of whom ye hope to receive, what thank have you; for sinners also lend to sinners, to receive as much againe.* Wicked men, the worst of all, who have no feare of God in them will doe that; therefore saith Christ, *lend, hoping for nothing againe.* Here is shewn who should lend, and to whom. Rich men are to lend, not to borrow; and to those the lending should be, who are not able to maintain their charge, drive on their callings without help; to these rich men should lend freely, and to others that are Beggars, truly poore, they should give. *Matth. 5. 42. Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.* It's a duty for rich men to lend, not to borrow: and because they let many Families sink these hard times, which would doe well enough, had they a little support from the rich, it will stand upon their account one day.

This is the evill of rich men, because they see such a man decaying, therefore they will not lend him: but because he is upon decaying, therefore they should lend him that he may not utterly decay, *Deut. 15. 7, 8.*

2d. Evillion men have is this: Usury when it's biting, hath the Serpents sting & teeth in it; prejudiceth, and doth not profit, advantage a man, then it's unlawfull; but if a man be a gainer by it, it's not unwarrantable; and so they distinguish between biting usury and profiting usury.

*Ans.* Distinctions and arguments from Etymologies are insufficient and weak, *ἡσυχία πατρὶς ἀνάσσει*, a deceitfull witnesse. *Abshalom* signifies a father of peace, or the fathers peace; but he was a father of War, and his fathers trouble; *lucet quia minime lucet*. As for Usury, the Scripture knows no such distinction, as biting, and profiting usury; it's an humane invention to make way for the satisfaction of mens covetous and greedy desires. Men think they are safe if they take usury of the rich, not of the poore; but see how the Lord strangles & cuts off this distinction by the next words in the Verſe.

*Neither hath taken any encrease.*

He must not be a biting Usurer, which they grant, neither must he be an increasing Usurer: this is forbidden by the same Authority that the other is: The word is, *תִּרְבִּית* from *רבה* to multiply and encrease, and is rendred by *Montan: Amplius*, so *Vatablus* and *Jerom*; he is a just man that takes no more then he lends. Some would have this word to be exegetical, and so think to avoid the force of it. But though the wisdom of man be inventive to promote it's own interests, yet it must not null the wisdom of God. Let us grant it exegetical, it is of more force against them; for the latter word must expound the former, and so any encrease is the meaning of usury; upon this account then, he is an Usurer takes any encrease.

But this likes not those plead for it: by encrease they would have such encrease, as burdens, bites, oppresses, and consumes him that gives it.

This is forcing of the word *Tarbit*, which notes simply any encrease or multiplication; not biting, oppressing, undoing encrease. As they therefore stick to the word *Neshech*, to make one sort of usury unlawfull: so may wee stick to the word *Tarbit*, to make that other sort of usury unlawfull, because it's said, *he that hath not given forth to usury, neither hath taken any encrease*. The word notes encrease of victuals as well as of money. *Levit. 25. 37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for encrease.*

There

There must not be increase of money or victuals ; it's not meant a burthensome encrease of victuals , but no encrease at all.

Some plead the lawfulness of it, from *Deut. 23. 20.* *Unto a stranger thou mayest lend upon usury ; but unto thy brother thou mayest not lend upon usury.* Hence they conclude, that usury is not simply unlawfull but to a brother.

*Ans.* God is above the law, and may authorize men to doe such things as the letter of the law is against : He bade *Abraham* sacrifice his sonne, the *Jewes* to rob the *Egyptians*. The law in *Levit. 20. 21.* is against a man marrying his brother's wife ; yet in *Deut. 25. 5.* The brother must raise up seed to the brother ; and 7. brethren had one woman, *Matth. 22. 24, 25, 26.* And so here, the Lord might give way to the *Jewes* to take usury, he is above the law.

2. Some answer it thus, and say, God permitted it unto them for the hardness of their hearts, who would have taken of their brethren, if they had not had liberty thus to have done : As they were permitted to give a bill of divorce to their Wives, and send them away, so it was here. It was a permission, *thou mayest, &c.* and permission is of evill, not, of good.

3. It was to \*strangers they might do it, and not to all strangers, but *Canaanites* only, who were design'd of God to destruction : so that these they might destroy with the sword, they might devour with usury ; so then, where men are not appointed to death, and to be cut off by War, they may not exercise usury. *Ubi jus belli ibi jus usura.*

4. The distinction of strangers is now taken away, the partition wall is broken downe, and we are all brethren ; a stranger that was become a *Proselyte*, and embraced the *Jewish* Religion, they might not take usury of, hee was a brother, *Levit. 25. 35, 36.* They had all one father, *Mal. 2. 10.* and so have we, and are brethren : This made *Jerome* upon this place say, in the law, usury was taken off from bre-

To take usury of strangers was not, saith *Aquinas* : secundum intentionem legis, sed ex quadam permissione, propter pravitatem judaeorum, ad avaritiam ; ex ut magis pacifice se haberent ad extraneos a quibus lucrabantur 1<sup>a</sup> 2<sup>a</sup> q. 105. Artic. 3. ad 3. um. || In principio legis a fiantibus tantum sensus tollitur ; in prophetis ab omnibus usura prohibetur ; in Evangelio, virtutis augmentum est precipiente domino sanerantur his a quibus non speculis accipere.

\*By the word stranger, it is clear no other could be meant but only those 7. nations of the *Hittites, Amorites, Jebusites, &c.* from whom God commanded them to take their lives also - & without all doubt, none of those nations among whom they are at this present dispersed, & suffered to inhabit, & do likewise receive all courteous usage from the Princes of the several nations, especially among the Christians ; seeing that to take usury would be a crime, not only against the written law, but against that of nature also. *Leo* Modeno his Hist. of the rites of the *Jewes*.



thren ; In the Prophets it's forbid to all ; in the Gospel is yet more vertue and favour ; the Lord saith, *lend to them from whom yee may expect nothing.*

It is the blindnesse of the *Jewes* to think they may take usury of Christians, when Christ hath made of both, one, *Ephes. 2. 14.* And it is our sinfull covetousnesse to take usury one of another when we are brethren : and therefore some affirme that in this place of *Deut.* that usury towards strangers is neither commanded nor permitted ; but the Scripture would have us acknowledge all our neighbours and brethren ; and that if wee doe exercise usury towards any, we entreat them not as brethren or neighbours, but as enemies.

Some ground the lawfulnessse, and so their practise of it upon *Matth. 25.* the parable of the Talents, *vers. 27.* *Oughtest thou not to have put my money to the exchangers, and then at my coming I should have received mine owne with usury.* Hence they conclude, that Christ doth not onely allow, but justifie usury.

*Answ. 1.* This is a parable, and solid arguments are feldome drawn from parables. *Theologia symbolica, non est argumentativa.*

2. Christ here speaks not *de justitia rei*, as if hee approved usurious practises, whereby men of covetous minds doe encrease their estates ; *sed de modo rei*, the encrease that came by such practises which hee propounds to be imitated in spirituall things : You see men of this world improve their monies, and so should you improve those gifts and graces which are concredited and committed unto you : Christ here justifies usury no more then he justifies the unjust Steward, *Luke 16. 8.* where it is said, *hee commended the unjust Steward, because he had done wisely.* Why, what had he done ? In one account he had defrauded his Mr. of 50. measures of oyle ; in another account he cut him short of 20. measures of wheat ; yet Christ saith *he had done wisely* ; that is, wisely for himselfe, though wickedly for his Mr. Christs commendation of him did not legitimate the action ; if mens  
Stewards

Stewards or Servants should doe so now, and alledg<sup>h</sup>is instance, they would not hold them excusable, but have the law against them. Christ saith, *that he will come as a Thiefe,* Rev. 16. 15. and that *the day of the Lord comes as a thief in the night,* 1 Thes. 5. 2. Doth this therefore countenance or justify theevery?

You see then no footing for usury in the word of God; it seems to me to make void 3. great rules which our Lord and Saviour hath given us in the Gospel.

The 1. is that, *Matth. 7. 12. All things whatsoever you would that men should doe unto you, doe yee even the same to them, for this is the law & the Prophets.* Now is there any man in streights, in necessities, that would not borrow freely, rather then be tyed to pay so much, not knowing whether he shall gaine any thing, or preserve the principall: and if any should deny it, I feare their owne consciences would condemn them for it. It's true; through the custome and practise of the times, men are willing to borrow upon such rates and tearmes, because they cannot have moneys otherwise; but if men will lay aside all respects of that kind, and look at the simple nature of the thing, they cannot but confesse they had rather have money freely then upon tearmes: and if so, then they ought to do so to others, and not lay the burthen of usury upon them.

2. It's against that great rule and command, *Luke 6. 35. Lend, hoping for nothing againe.* The Greek is, *δανίζετε μηδ' ἀπαιτεῖσθε;* men should so lend as not to hope for, much lesse covenant for any thing againe. Any thing for the lending their principall they may; for it's not said, give, but lend, not *δότες* but *δανίζετε*; and if you should not have the principall againe, it were not *δανίζετε* but *δωρεάν*, not a lending, but a giving: lend, hoping for the principall, but nothing for the loane of it. Such lending is attributed to righteous and good men. *Psal. 37. 26. Hee is ever mercifull, and lendeth.* And *Psal. 112. 5. A good man sheweth favour, and lendeth.* But the usurer *beneficentiam in maleficentiam pervertit*, as *Muscul.* in *Psal. 15.*

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3. It's

3. It's against that great rule and command, *Heb. 13. 5.* Let your conversation be without covetousnesse. Should poore men be without covetousnesse who have little, and should not rich men who have much? they usually are the Usurers, and to most covetous. Usury is the invention and practise of covetousnesse, and serves only to feed the appetite thereof. Covetousnesse is a grievous sinne, it's idolatry, as you may see, *Coloss. 3. 5.* It makes the times perillous, *2 Tim. 3. 1.* 2. It's the root of all evill, *1 Tim. 6. 10.* It makes a man unworthy of Christian society, *1 Cor. 5. 11.* To be abhor'd of God, *Psal. 10. 3.* and so to be shut out of the Kingdome of heaven, *1 Cor. 6. 9, 10.* *Ephes. 5. 5.* And surely such as the Mother is, such is the daughter. *Psal. 15. 1.* Lord, who shall abide in thy Tabernacle, who shall dwell in thy holy hill? *Vers. 5.* That putteth not out his money to usury. Of which words Luther in his Comentary upon that Psalm saith, *iste locus non indiget explanatione sed impletione.* Many Counsels have condemned it as unlawfull. In the 1. *Nicene* it was condemn'd for a mortall sin, *Can. 17.* The first *Carthaginian* determined it to be turpe lucrum, cap. 13. The *Lateran* saith, usury is not allowed to redeeme Captives; and this reason is given of it, *si prohibetur pro alterius vita mentiri, multo magis usuras accipere;* so that it makes usury worse then lying. *Concil. Viennense* decrees him to be punished as an Heretick who sayes usury is no sinne. The *Eliebrine* Councell degraded Clergy men, and cast the people out of the Church who were Usurers, *Cap. 20.* Not only Councils, but Fathers have been against it. *Aug.* upon the 36. Psalm sayes, *si plus quam dedisti expectas accipere, fenerator es.* And *Bern.* calls it, *venenum patrimonij: inter precepta familie.* The very heathen have censur'd and condemn'd it. *Arist.* in *1 Polit. c. 7.* saith, *usuraria acquisitio est maxime contra naturam,* because it's barren, and not apt to bring forth: And *Cato* makes usury equall to murder; *illi feneratori idem fuit quod hominem occidere;* *Tul. 2. Offic.* cited by *Aret.* in problem. *Lycurgus,* e tota Sparta usurarios expulit, *Phocil,* *φιλάρχης μοσύνει μὴτ' ἢ κακοκτίστος ἀπ' αὐτοῦ.* *Moll.* in *Psal. 15.*

*Agis* burnt all the Usurers tables at *Athens;* which made *Agessilaus*

*Agessilaus* to say hee never saw a better or brighter light then that fire made, *Alexan. ab Alex. ind. lib. 1. Gen. Dier. c. 7.* *Plato* would have usurers banisht out of the Commonwealth, *l. 5. de legib.*

Let men therefore take heed how they meddle with usury, seeing there is such a cloud of Witnesses against it, and not trust to a distinction of mans brain, making biting usury unlawfull, and other usury lawfull, lest by this distinction they get money in their coffers, and lose their soules at last. For, as *Alphonsus* saith, *sanus est animæ funus*, such gain is the sepulchre of the soule; and he must not sojourn in the Tabernacle of the Lord, that puts his money to usury; and surely it's an ill trade that excludes a man from heaven.

Money at first was invented for exchange of things uneasie to be transported, not to beget money or a trade without labour; for the usurers trade is most easie and gainfull. The ancient *Grecians* and *Romans* forbade all usury above one penny for 100. in the year; and if any took above that rate, he was condemn'd to restore four-fold, and judg'd more vile then a Thiefe, who was condemn'd but in double as much; afterwards it was brought to a half-penny a yeare among the *Romans*, and not long after wholly taken away by the *Gemutian* law; and if it were brought to lower rates amongst us, or rather wholly taken away, it were an honour to the Gospel, and to our Nation.

*That hath withdrawn his hand from iniquity.*

Hebrew is, *hath turn'd away his hand*: so the Sept. ἀποσπείλει. *Pitcat. retraxerit.* The sense of the phrase is, that hath abstain'd from doing evill, from unjust and sinfull acts; not only that keeps his hand from taking bribes, as *Polan.* But from wronging any when it is in his power, and occasions are presented. If men be so minded, they shall have variety of occasions to revenge themselves upon their enemies, to crush the poore, to get the wealth and honour of the world, yea strong temptations to things that are evill; but now when a man will not give way to such temptations and oc-

cations; he is said to *withdraw*, or *turne his hand from iniquity*. When Judah said of Joseph, *what profit is it if we slay our brother and conceale his blood, let not our hand be upon him*. Her she kept his owne, and his brothers hands from iniquity, *Gen. 37. 26, 27*. Saul commands his Foot-men to kill the Priests, *1 Sam. 22. 17*. But they would not put forth their hand to fall upon the Priests of the Lord, they with-drew their hands from iniquity. *Job* professes his 'innocencie' in this kind, *Chap. 31. 21*. *If I have lift up my hand against the fatherlesse when I saw my help in the gate, then let mine arm fall from my shoulders*. He had opportunities and encouragement from others in place, to have wronged the fatherlesse; but he would not doe it, he with-drew his hand from iniquity. *Joseph* would not hearken unto his Mistris: *Daniel* would not defile himselfe with the Kings portion, *Chap. 1. 8*. The 3. children would not bow to the Image, *Chap. 3*. They with-drew their hands and hearts from iniquity: and so *David*, he kept himselfe from his iniquity, *Psal. 18. 23*. from that was most stirring in him. Wicked men with-draw not their hands from iniquity, but as *Mic. 7. 3*. *They doe euill with both hands, and that earnestly*. Euill is their element, and doing euill is their trade; but a righteous man withdraws his hand from iniquity, yea all iniquity; From all unwarrantable actions, prescriptions, subscriptions.

*Hath executed true judgement between man and man.*

Heb. is, *the judgement of truth*. Whether these words be referred to publique Magistrates, or private men chosen to end controversies between men at variance, it matters not, both may be included; for whosoever do judge, or execute judgement between man and man, they are to judge truly, and execute the judgement of truth. *Zach. 8. 16*. It's written thus; *execute the judgement of peace and truth in the gates*: there is a judgment of truth, or as the Hebrew is, *judge truth*, see your judgement have nothing in it but truth; see it be according to the word of truth, approved by the God of truth, and then it will be *judicium pacis*, a judgment of peace,

peace, else it will breed more contention and heartburnings. The Scripture speaks of perverting judgement, Pro. 17. 23. *Of turning aside judgement*, Isa. 10. 2. But those are cal'd to that work, should neither for feare or favour, hatred or love, warp from the rule set of God: No greatnesse, no relation, no gifts, no respects whatsoever should draw a man to wrest, pervert, or turn aside judgement of truth or true judgement. Deut. 16. 18, 19. *They shall judge the people with just judgement; thou shalt not wrest judgement; thou shalt not respect persons; neither take a gift; for it blinds the eyes of the wise, and perverts the words of the righteous; that which is altogether just thou shalt follow.* God loves true, righteous, and just judgement, and hates what is thereunto contrary. Deut. 27. 19. *Cursed be he that perverteth the judgement of the stranger, fatherlesse, and widow. His hatred is so great, that he hath laid a curse upon the perverters thereof.*

## V E R S. 9.

*Hath walked in my statutes, and hath kept my judgements, to deale truly; hee is just, hee shall surely live, saith the Lord God.*

**W**Ee are comming towards an end of the discription of a righteous man, one thing or two remains.

*Hath walked in my statutes.*

There be severall expressions in the good word of God consonant unto this: As *walking with God*, Gen. 6. 9. *Walking before God*, Gen. 17. 1. *Walking after the Lord*, 2 Kings 23. 3. *Walking in the spirit*, Gal. 5. 25. *After the spirit*, Rom. 8. 1. *Walking in the feare of the Lord*, Acts 9. 31. *Nehem.* 5. 9.

Severall equivalent unto it, as *walking in the truth*, Psal. 86. 11. *Walking in his wayes*, Deut. 28. 9. *Walking in the light of the Lord*, Isa. 1. 5. *Walking honestly as in the day*, Rom. 13.

13. *Walking worthy of the Lord*, 1 Thes. 2. 12. *Walking after his commandments*, 2 John v. 6. *In the good way*, Jer. 6. 16. *Respecting vli his commandments*, Psal. 119. 6. *Sticking to his testimonies*, vers. 3.

It's opposed to other walkings and wayes: as *walking in the statutes of the beathen*, 2 K. 17. 8. *In the statutes of Israel*, Ver. 19. *Keeping the statutes of Omri*, Mic. 6. 16. *Walking in the wayes of the Kings of Israel*, 2 K. 8. 18. *In the statutes of their father*, Ezek. 20. 18. *In their owne counsels*, Psal. 81. 12. *The counsels of their evill hearts*, Jer. 7. 24. *Walking after Baalim*, Jer. 9. 14. *After other gods*, Chap. 16. 11. *Walking according to the flesh*, 2 Cor. 10. 2. *According to the course of this world*, Ephes. 2. 2. *Walking after their owne lusts*, 2 Pet. 3. 3. *In the imaginations of their owne hearts*, Jer. 13. 10. *After our own devices*, Chap. 18. 12. *Walking in pride*, Dan. 4. 37. *Walking in lies*, Jer. 23. 14. *Walking in the wayes of darknesse*, Pro. 2. 13. John 11. 10. *Walking in the vanity of minde*, Ephes. 4. 17. *In the wayes of a mans heart*, Eccles. 11. 9. *Walking after vanity*, Jer. 2. 5. *After things doe not profit*, vers. 8. *Walking with slander*, Jer. 6. 28. *Walking after customes*, Acts 21. 21. *Walking with vanity*, Job 31. 5.

Walking in Gods statutes implies severall things.

1. Life.
2. Light.
3. Action, motion.
4. Progresse.
5. Perseverance.

1. *Life*: a dead man cannot walk; he lies immoveable; walking is from life, Rom. 6. 4. Spirituall walking is from spirituall life, as naturall walking is from naturall life. Hos. 14. 9. *The wayes of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.* Men justified by faith, they live, and they walke in Gods wayes; not others, transgressors fall in them; they cannot stand, much lesse walk in them: If men be not good themselves, they cannot doe good.

2. *Light*: men must know Gods statutes, else how can they



they walk in them; unknown things are neither desired nor practised. *Matth. 22. 29. Yee doe erre, not knowing the Scriptures.* They wandred from Gods wayes through ignorance, being in the dark, they stumbled. *Jer. 4. 22. To doe good they have no knowledge.* An ignorant man cannot walk in Gods wayes; a servant can never do the will of his Master, if hee knows it not; nor a sonne the will of his Father, if he understand it not. *Prov. 14. 8. The wisdom of the prudent is to understand his way.* A prudent man will examine his way, whether it be the way of God he walks in, or the way of the world, flesh, corruption; if it be this last, he wil not walk in it, but walk out of it: he will walk into Gods way, and walk in his statutes; when hee discerns them once to be his, he dares not keep out of them.

3. Action, motion. A man that walks, neither stands nor sits still; he stands not in contemplation, nor sits still in meditation; contents not himselfe with reading or hearing, but is doing the will of God; walking and doing are the same. *1 K. 11. 38 If thou wilt walke in my wayes, and doe that is right in my sight, to doe my statutes and commandements: those that doe and keep them, they walk in them.* This walking is observing his commandements, *Neh. 1. 5. Obeying the voyce of the Lord,* *Deut. 13. 4. It's hearkning unto God.* *Psal. 81. 13. Fulfilling the statutes and judgements of the Lord,* *1 Chr. 22. 13. Performing his statutes,* *Psal. 119. 112.*

4. Progresse. A man that walks, goes on step by step, and presses on towards that which is before him. He walks in the statutes of the Lord, goes forward, his obedience is more and more. It's said of wicked men, *they proceed from evill to evill,* *Jerem. 9. 3.* They walk on in their evill wayes: and so doe good and just men, they goe on from statute to statute, from truth to truth, from grace to grace, *Psal. 84. 7. They goe from strength to strength, and from light to light.* *Phil. 3. 13. Paul forgot those things were behind, and reached forth towards those things were before him; he tooke long strides towards heaven, and walk'd fast that way, he forgate how much ground he had walk'd over, and hastned*

to his journeys end. In *Rom.* 4. 12. they are said to walk in the steps of *Abraham's* faith. *Abraham* walked in faith, and all believers since have trodden in his steps.

5. Perseverance; that is implied here by walking, as appears by *vers.* 24. *When the righteous turneth away from his righteousnesse, &c.* *Psal.* 119. 112. *I have inclined my heart to perform thy statutes alwayes, even unto the end.* A man that walks in Gods statutes must never stand still, nor turne back; God hath no pleasure in such, *Heb.* 10. 38. However times prove, what ever troubles arise, how ever men or divine providence acts, those are in Gods ways should proceed and persevere. *Psal.* 44. 18, 19. *Our heart is not turned backe, neither have our steps declined from thy way: though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.* The word for dragon is תנינ and signifies both sea and land-dragons, and refers to the Gentiles faith Kimbi, who were as cruell to them as Dragons; now notwithstanding they met with Dragons, were stung with them, and brought unto the point of death, yet they held on in Gods wayes, neither hand nor foote declined or with-drew at all, they knew it's the end crowns all antecedent acts. *Mar.* 24. 13. *He that shal endure to the end, the same shal be saved.* It's continuance in well doing which arrives at eternall life, *Rom.* 2. 7.

*Hath kept my judgements.*

These words expresse the meaning of the former. Walking in Gods statutes, is keeping of his judgments, *Judg.* 2. 22. Of these words *Statutes* and *Judgements* was spoken, *Chap.* 5. 6. A word or two of keeping.

To keep here, is not meant of keeping Gods judgements, or lawes from perverting, having corrupt glosses and senses put upon them; as you would keep cloaths from moths, which doe marre them; neither is it meant of keeping them in memorie, as the word is used, *Luk.* 2. 51. But to keepe them, is to doe and perform them thoroughly, *Psal.* 119. 48. 69. *Dent.* 23. 23. Keeping and performing is the same: so observing and keeping, *Pf.* 105. 45. The Hebrew word שמר signifies

ignifies to keepe, as Pagnine saith, with care and diligence : And Prov. 4. 23. it's rendered so ; *Keepe thy heart with all diligence, מכל—משמר* with all care and diligence, and so must the judgements, commands, and wayes of God be kept. Deut. 6. 17. *You shall diligently keepe the commandements of the Lord your God.* שמור השמרון

*To deale truly.*

Hebrew is, to doe truth, אמת which Pradus saith signifies not only *veritatem dictorum, quæ mendacio opponitur, sed potissimum veritatem factorum, quæ repugnat vanitati & hypocrisis, quæ sunt mendacia in factis* : There belies in mens actions as well as in their words.

This expression of our Prophet *to deale truly* is consonant to that of Christ, *John 3. 21. Hee that doth truth. Men doe truth*, when their actions are adequate or conformable to the word of God. The Sept. have it, *τὸ ποιεῖν ἀληθῆς*, to doe the same things, referring to judgements and statutes. The doing of them is doing of truth. *Psal. 119. 142. Thy law is truth.* All things in the law of God ; all his Statutes, judgements, Commands, Wayes, are truth, and the doing of them is doing truth : and when a man deales truly, without fraud, guile, deceit, hypocrisie, which is the thing here intended, he doth truth : You read in holy writ of *dealing treacherously*, Lam. 1. 2. *Subly*, Aët. 7. 19. *Perversly*, *Psal. 119. 78. Unfaithfully*, *Psal. 78. 57. Corruptly*, *Neh. 1. 7. Deceitfully*, *Job 6. 15. Falsely*, *Jer. 6. 13.* And unto all these is dealing truly opposite : He doth so, deales neither treacherously, subtly, perversly, nor unfaithfully, corruptly, deceitfully or falsly.

*Veritas in factis est adequetio operis ad id quod dicitur spiritus domini, fides vel ratio.*

Dealing truly is hard to find among the sonnes of men, great or small, Prophet or Priest, *Jer. 3. 10.* But where it is to be found, it's a jewell, I say a jewell enriching the man with peace invaluable, and making him delightfull unto God, *Prov. 12. 22. They that deale truly are his delight.* Hebrew is, *those that doe truth*, not those that speak truth only, but those whose lives and actions hold out the truth, they are his

T t t

his delight, רצונו it's from רצון voluntas, favor, acceptatio. Men have their delights : one delights in a witty man, another in a learned man, a third in a beautifull man, a fourth in a bountifull man ; but God delights in a man doth truth, or deals truly.

*He is just.*

Heb. is צדיק הוא Something I spake of a just man in the 5. vers. I shall adde something here.

There is a just man in appearance, *Matth. 23. 28.* the Pharisees did outwardly appeare righteous ; there is a just man in opinion and conceit, *Luke 18. 9.* There were those trusted in themselves that they were righteous : There is a just man in truth, and that either evangelically or legally.

1. Evangelically just, *Heb. 12. 23. Luke 14. 14. Heb. 10. 38.* They are such as are justified by faith in Christ.

2. Legally just, and such are they who doe that is lawfull and right, who live honestly and harmlesly, walking in the ways of God, dealing justly with all men ; such an one was Paul before his conversion, *Phil. 3. 6. Touching the righteousness in the law blamelesse.* Such were Abner and Amasa, *1 K. 2. 32.* who are said to be just or righteous : Of such Solomon speaks, *Ecc. 7. 15. There is a just man that perisheth in his justice or righteousness, and there is a wicked man prolongs his life in his wickednesse.* Some are loose, and they are spared in states : others are too strict, and are crucit by states.

Now here is meant by a just man, not one in appearance or opinion, but one in truth ; yet not evangelically, but legally : For,

1. Here is no mention of Christ, or any reference unto him by faith, both which are requisite unto Evangelicall justice and righteousness.

2. A just man here is put in opposition to the soule that sinneth, *vers. 4. The soule that sinneth shall dye :* that is, the soule that sinneth and doth contrary to the duties here mentioned, as appears from the beginning of the 10. vers. to the end of the 13. He sinneth such sins shall dye, either a metaphorical

phoricall or violent death, be cast into captivity, or cut off by the sword or some stroke of God; but hee is free from those sins, he is just, he shall not dye but live.

3. It's meant of such a just man as may cease to be just, *vers. 24. When the righteous turneth away from his righteousness, and commits iniquity, and doth according to all the abominations that the wicked man doth, shall he live? &c.* This must be the man is legally just, not Evangelically; for the man Evangelically just cannot cease to be just, *Ezek. 36. 27. 1 John 3. 9. Heb. 10. 14. Ch. 8. 12.*

*He shall surely live.*

*Heb. is, vivendo vivet, the Sept. ζῶν ζήσας, he shall live by living. Piscat. Junius, omnino vivet, he shall altogether live, hee shall have no deaths in his life, no metaphoricall or violent deaths. This phrase vita vivere, saith Pradus, est ad voluntatem, & cum iocunditate ævum traducere, to live pleasantly and prosperously, his Fathers and Predecessors sins shall bring no woe, no evils upon him: Non morietur propter peccata Manassis. Maldonate, he shall reap the fruit of his righteousness. David giveth us some light unto this life, Psal 34. 12, 13, 14. What man is he that desireth life and loveth dayes, that he may see good. By life and dayes, he means such a life and dayes as have good in them, prosperity, peace, pleasure, comfort, and he shewes how to obtaine them: Keepe thy tongue from evill, and thy lips from speaking guile. Depart from evill, and doe good: This falls in with our Prophet, he doth so shall live a desirable life, and see good dayes: But if men sin, and their sins be upon them, they pine away in them, they doe not live, *Ezek. 33. 10.* They live not a comfortable life, they see no good dayes.*

*Obser. I.*

The Lord doth not onely in generall approve of doing good and avoiding evill, but particularly shews them what evils they should not do, and what good things they should doe. *If a man be just, and doe that which is lawfull and right:*

T t t 2

Here

Here is the generall ; and then hee descends to particulars : *And hath not eaten upon the mountains, lift up his eyes to Idols : Neither defiled his neighbours wife, nor oppressed or spoiled any by violence, nor given forth upon usury, nor taken any increase ; but hath restored the pledge, given his bread to the hungry, covered the naked with a garment, executed true judgment, and dealt truly.*

Here be negative and affirmative particulars ; God would have his mind so fully known, all pleas and objections so taken away, that none may have excuse, or say, had wee known what were acceptable to God, we would have done it : Generalls we have, but for Particulars we are at a losse. God takes away this plea bo. h here and else-where, and shewes men in speciall, what he approves, and what they should doe. See *Deut. 27. 15.* to the end of the Chap. There be 11. particulars reckoned up together ; and likewise as many in the 15. *Psal.* in *Mic. 6. 8.* *Zech. 7. 9, 10.* *Rom. 12. 9, 10, 11, 12, &c.* You have sundry particulars enumerated, and above 20. in the last place. The duties of Magistrates, Subjects, Ministers, People, Husbands, Wives, Parents, Children, Masters, Servants ; of all relations, ages, sexes, conditions, are particularly laid down in the word, and all are inexcusable, if they be ignorant or disobedient.

2. See here the way to have a good name, esteem with God, & a good report from him ; the man doth the particulars mentioned, *he is just, saith God.*

If a man doe the duties of the first Table, which are implied in *not eating upon the mountaines, nor lifting up eyes to idols*, he is approved of God ; and if he doe the duties of the second Table, which are implied in the other particulars, he is approved of man, and so hath a good report from heaven and earth. God pronounces him *just*, and man must subscribe unto it : A good name is a great mercie, *Solomon* tels you it's better then precious oynment, *Eccles. 7. 1.* which pleases the senses, and profits the limbs ; yea that it's to be chosen rather then great riches, *Prov. 22. 1.* Make a mountaine of silver and gold, a good name is more eligible then that ; it's better to fill the world with a good name, then to fill coffers and chambers with rich treasure. The Greci-

ans say it's better to heare *well*, then to heape up *wealth*. Many by carking and caring to grow rich, have wasted their bodies, and drown'd their soules in perdition : whereas a good report makes the bones fat, Pro. 15. 30.

Take then the right way to get a good name ; doe what is here required, and so shall you be counted just, & have a good report.

*Agefilas* being asked how a man should come to have a good name, his answer was, *si loquatur quæ sunt optima, & faciat quæ sunt honestissima* : to speak the best things, and do the most honest.

*Aristides* by the light of nature did those things which caused him to be cal'd *Aristides* the just, an honourable and good name : And shall not we Christians, who have beside the light of nature, divine light, doe those things that may cause God to honour us with this Title, *he is just* ? If we do not this, heathens and others will be witnesses against us at the last day ; while we are here, an ill favour will be round about us, and when we are gone, our names will rot, but the memory of the just shall be blessed.

3. Hence note how to come unto it, as to live comfortably, *he shall live*, that is, comfortably, sweetly ; but who shall do so ? the just man, *he that doth that is lawfull and right that walks in Gods statutes, that keeps his judgements, and deales truly, he shall surely live* ; that is, prosperously and pleasantly : so the word life signifieth, *Prov. 16. 15. In the light of the Kings countenance there is life* ; what life ? felicity and prosperity. A man that is morally just shall have much comfort, content, and sweetnesse in his life, *Prov. 12. 21. There shall no evil happen to the just, but the wicked shall be filled with mischief*. No evil with a sting in it ; no evil as shall suck or pluck away the sweet of his life ; but a wicked man shall have evils enough, he shall be fil'd with feares, cares, sorrowes, impatience, discontent, and with the guilt of his sinnes, so as his life will be no life unto him. *Deut. 28. 66. Thy life shall hang in doubt before thee, and thou shalt feare day and night, and shalt have none assurance of thy life.*

This



This is spoken of those doe not walke in Gods statutes, keepe his judgements, and doe that is lawfull and right, their lives are continuall deaths, they have no assurance of life which is the most desireable thing, and what comfort or peace can they have in life. But as for the just who walk in his wayes, they live, and live comfortably, no evill befalls them; and no marvail *they are compassed about with favour as with a shield*, Psal. 5. 12. *The Lord upholds them*, Psal. 37. 17. *They shall not be moved*, Psal. 55. 22. *They shall flourish as a branch*, Prov. 11. 28. *Their desire shall be granted*, Prov. 10. 24. *The wicked shall bow before them*, Prov. 14. 19. *And the righteous shall see their fall*, Prov. 29. 16. *Enjoy their wealth*, Prov. 13. 22. *The wealth of the sinner is laid up for the just. If the just man fall into trouble he shall come out of it*, Prov. 12. 13. *Blessings are upon his head*, Prov. 10. 6. *In his habitation*, Prov. 3. 33. *His house shall stand*, Prov. 12. 7. Thus is he blessed in his life, and hath hope in his death, Prov. 14. 32. If these blessings be to the just, labour not only to be morally just, but evangelically also, for to such they doe especially belong.

## V E R S. 10, 11, 12, 13.

*If he beget a sonne that is a robber, a shedder of blood, and that doth the like to any one of these things.*

*And doth not any of these duties, but even hath eaten upon the mountaines, and defiled his neighbours wife.*

*Hath oppressed the poore and needy, hath spoiled by violence, hath not restored the pledge, and hath lift up his eyes to the idols, hath committed abomination.*

*Hath*

*Hath given forth upon usury, and hath taken increase : shall he then live ? he shall not live : he hath done all these abominations, he shall surely dye, his blood shall be upon him.*

**T**He Prophet having freed the Lord from that aspersi-  
on laid upon him that the fathers did cate sowre grapes,  
and the childrens teeth were set on edge ; they sin'd, and the  
children suffered for it, and that both in generall, *vers.* 4.  
and by particular instance of his dealing with a just man, *v.*  
9. He comes in these verses to another instance, which is the  
sonne of this just man. What if he should have a lewd son,  
will the sons lewdnesse prejudice the fathers righteousness,  
or the fathers righteousness advantage the sons lewdnesse ?  
Neither the one nor the other ; the father shall not be dam-  
nified by the sonne, nor the sonne benefited by the Father,  
but the one shall live in his righteousness, and the other shall  
dye in his wickednesse, and my justice shall appeare to all  
men.

Of the Fathers righteousness, and his living in it hath bin  
spoken in the former verses : now we are to come un to his  
sons wickednesse.

*Verf. 10. If he beget a sonne that is a Robber.*

The Hebr. word for robber is פָּרָץ from *paratz* to break,  
and to breake by violence ; to breake through, or over, as wa-  
ter doth in a flood, through and over the banks : *transire*  
*terminum*, *Pagnin.* *Montanus* renders the word Robber *effracto-*  
*rem*, a breaker : Robbers doe break wals, windows, doores,  
lawes, and all bounds of justice to accomplish their sinfull  
desires. The word is translated Robber, *Ezek.* 7. 22. (where  
something was spoken of it) *Dan.* 11. 14. *Jer.* 7. 11. But  
in *Psal.* 17. 4. it's rendred *destroyer*. *I have kept me from the*  
*paths of the destroyer, or robber.* Because, where robberies are  
committed, there is great destroying, yea even of mens lives  
sometimes. The Sept. is, ὁὐδὲ λοιμὸν a pestilent sonne, one that is  
a plague to his Parents and Country ; ἀμαρτανὸν, *Aquila.*  
παράστῃν. *Symmachus*, a sinner, a transgressor in a transcen-  
dent

dent manner. *Vul.* latronem, a Thiefe. *Castal.* perditum, a lost, forlorn one. *Chald.* impium, a wicked one. *Qui ferro facit viam.*

*A shedder of blood.*

Hebrew is, שפך דם *effudentem sanguinem*, a man that spils the blood of another; not that only draws blood, but drawes and sheds blood, that death follows upon it. So the phrase imports, *Dent. 21. 7.* When a man was found slain, the Elders of the Citie next to him must wash their hands, and say, our hands have not shed this blood, we have not murdered this man. So it signifies in *Gen. 9. 6.* *Psal. 79. 10.* *1 Sam. 25. 32.* *Prov. 1. 16.* *Gen. 37. 22.* This shedder of blood is a murtherer, רצח *Num. 35. 16, 17.* And murther is a crying sin, *Gen. 4. 10.* it defaces Gods image, *Gen. 9. 6.* it makes a land mourn, *Hof. 4. 2. 3.* It takes away the life of a man, for which no recompence can be made, *Job 2. 4.* A man's life is better then all that ever the blood-shedder or all his friends can return, it's a sinne for which he must dye. *Num. 35. 31.* They shall take no satisfaction for the life of a murtherer which is guilty of death, but he shall be surely put to death.

*Vid. Ainsw.  
Gen. 6. 9.*

The Jewish Doctors say; though the murtherer could give all the riches in the world, and though the avenger of blood were willing to free him, yet he must be put to death, because the soule or life of the party murdered is not the possession of the Avenger of blood, but the possession of the most holy God. It's a sin that excludes men from the Kingdom of heaven, *Gal. 5. 21.* *Revel. 22. 15.* Such God abhors, *Pf. 5. 6.* If men be bloody, God who is love, abhors them, and will cut short their dayes, *Psal. 55. 23.* They shall not live out halfe their dayes.

Of the 11, 12. and former part of the 13. *vers.* was spoken in the 6, 7, and 8. *verses*; the words poore and needy were opened in the 16. *Ch.* the 49. *vers.* so that there remains nothing to open but a little in the 13.

VERS.

Verf. 13. *Shall he then live? he shall not live.*

He thinks to live, thrive, prosper in the world; but shall he live? what, such a man live? no, *he shall not live.* The words are a question and an answer, and connote or indigitate a *vehemeny of spirit in the speaker.* The sonne may flatter himselfe because his father is just, doth that is lawfull and right, that it shall be well with him notwithstanding all his lewd and villanous practises, that he shall live as happily as ever he did; what, live saith the Lord? *shall hee live? he shall not live.*

This interrogation and answer is like that in Ch. 17. 10. *Shall it prosper? shall it not utterly wither when the East-wind toucheth it? it shall wither.*

*He shall surely dye.*

Hebrew is, *moriendo morietur*, he shall dye in or by dying. This manner of speaking is frequent in the bookes of God, Gen. 20. 7: 26. 11. Exod. 21. 12, 15, 16, 17. Four times in that Chap. and as many in Numb. 35. 16, 17, 18 21. Sept. is *θανάτω θαναλώσεται*, *he shall dye by death.* Pisc. Jun. *Omnino afficietur morte*, *he shall certainly dye*, he shall not escape the jaws, teeth, and sting of death; the famine, plague, sword, or some special hand of God shall be upon him, cut him off: it's opposed to what we had in the 9. verf. *he is just, he shall surely live*: and this man is unjust, and *he shall surely dye*; his comforts, hopes shall cease, his ruine and destruction hastens.

*His blood shall be upon him.*

Heb. is, *his bloods shall be in him*: a substantive plurail with a verb singular: *רמיו בו יהיה* the cause of his death shall be in himselfe, he shall answer for all the blood he hath shed, with his owne blood; he hath shed the blood of others, and his blood shall be shed for it; the Chaldie is, *reatus mortis ejus in ipso erit*, *he shall be found guilty of his owne death*, just matter and ground for his death shall be found in himselfe. Or

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thus,

thus, his blood shall be against him, his bloody and cruel dealings shall come against him: the Hebrew preposition **כ** or *Beth* signifies against, and upon: against, *Gen. 16. 12.* **כָּל־יָדוֹ בְּכָל־אִישׁ** his hand will be against every man, and every mans hand against him. Here *Beth* is against, and so it may be rendred here, his blood shall be against him: it signifies also upon, *Ezek. 33. 4.* His blood shall be **כָּרְאֵוּ** upon his owne head; & so it is in this place, his blood shall be upon him; he is the cause of his own death, his sinfull acts have brought death upon himself.

### Observation I.

That a just man may have a wicked son; if he beget a son that is a robber, a shedder of blood, &c. he speaks of the just man who may have such a son. If we search into the bowels of the Word, we shall find frequent examples hercof; *Jacob*, had *Simeon* and *Levi*, who slew the *Shechemites*, troubled him and made him to stink among the inhabitants of the land, *Gen. 34. 25, 26, 30.* and therefore he cal'd them instruments of cruelty, and laid a curse upon them at his death, *Gen. 49. 5, 7.* *Abraham* had a scoffing *Ishmael*, *Gen. 21. 9.* *Isaac* a prophane *Esau*, *Gen. 25. 32, 34.* *Old Eli* had sonnes who were sons of *Belial*, *1 Sam. 2. 12.* *David* had his *Abshalom*, who shed the blood of his brother *Amnon*, *2 Sam. 13. 28.* *Solomon* had his *Rheboam*, who prov'd tyrannicall, *1 King. 12.* *Hezekiah*, *Manasses*, who fil'd *Jerusalem* with innocent blood, *2 King. 20. 21: 21. 16.* *Josiah* his *Jehoabaz* who did evill in the sight of the Lord, *2 K. 23. 30, 32.* It is a great affliction when a good man hath a wicked sonne. *Prov. 17. 25.* A foolish sonne is a grieve to his father, and bitternesse to her that bare him. If a foolish sonne be so, what is that sonne that is a robber, a blood-shedder, an idolater, an oppressor? Just men have had such sons, and you must not think it strange, if any of yours be such.

2. The righteousnesse of the Father neither priviledgeth, patronizeth, nor protects a wicked child from the stroak of justice. If he, viz. the just man, beget a sonne that is a robber, a shedder

shedder of blood, &c. *shall be live & thee shall not live.* Though his Father be just, his righteousness great, yet it doth not reach to his son being guilty of such things; the Lord had said, *vers. 4. The soule that sinnes it shall dye.* The fathers righteousness cannot expiate the sons sin: As the life of the childe cannot answer for the sins of the father, nor profit him at all upon that account, *Mic. 6. 7.* So neither can the righteousness of the father answer for the sinne of the child, or advantage it at all in that respect: What *Solomon* saith of a wise man, *Prov. 9. 12. If thou be wise, thou shalt be wise for thy selfe;* that I may say of a righteous man, *if thou be righteous, thou art righteous for thy selfe, and not for another, no not for thy own child.* *David's* righteousness did not priviledge *Abolom*; he sin'd, and he suffered.

*Qu.* Is it not said, *Prov. 11. 21. The seede of the righteous shall be delivered?*

*Ans.* 1. Not for the righteousness of the Father, that deserves nothing at Gods hands, *Job 22. 3. Is it any pleasure to the Almighty that thou art righteous? or is it gaine to him that thou makest thy wayes perfect?*

2. It is for the promise and Covenant-sake which God hath made, *Gen. 17. 7. Psal. 112. 1, 2: 89. 28, 29, 30, 31, 32, 33, 34.*

3. It supposes continuance in the steps of their Fathers, else not; for mark the whole *vers. Though hand joyne in hand, the wicked shall not be unpunished;* let them plot, act, use all means and wayes themselves, their friends or parties can make, yet they shall be punished, the just God will bring it about one way or other; now if the seed of the righteous prove wicked, they must be punished.

4. Outward calamities and afflictions *shal be like unto all;* but God will deliver the righteous and their seed out of the evill of them, *Psal. 34. 19.* but wicked men are left to sinke in them.

Let not children then presume upon the righteousness of their Parents, and live loosely; if they fall into vicious and lewd courses, they may perish notwithstanding their righteousness.

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3. The

3. The sins here specified, howsoever they may seeme to men, they are abomination unto God: *robbery, blood-shedding, idolatry, adultery, oppression, violence, with-holding the pledge, going in to a menstruous woman*, which is meant by committing abomination in the 12. vers. *Usury and taking encrease*, he hath done all these abominations. The Lord calls them all abominations, things to be abhor'd, loathed, rejected, offensive to all the senses. One sinne here among the rest I desire may be taken notice of, and that is *usury and encrease*; hee distinguisheth them here from oppressing the needy and the poore in the 12. vers. If it were therefore meant of biting usury, as many would have it, that is comprehended in those words of oppressing the poore and needy, which is abomination. Now besides that, he addes giving forth upon usury, and taking encrease, and this he calls an abomination.

Let men take heed how they meddle and please themselves with that which so farre displeases, yea provokes the Lord, that he brands it with the title of an abomination: If in the judgement of the infinite and only wise God, it be abominable, let not the groundlesse distinctions and vain pretences of men prevail with thee to judge it warranable or lawfull.

4. Great and notorious sinners bring, hasten woes, judgments, deaths upon themselves; *shall he then live? he shall not live; he hath done all these abominations, he shall surely dye*, either metaphorically, or some violent death: God will turn such sinners prosperity into adversity, their light into darkness, their comforts into crosses and curses. Jer. 9. 13, 14, 15, 16. *They have forsaken my law, walked after the imaginations of their owne hearts: Therefore saith the Lord of Hosts, the God of Israel, Behold, I will feed them, even this people with worm-wood, and give them water of gall to drinke. They should have had sad and bitter afflictions: and what then? I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them till I have consumed them. To be fed with wormwood, and drink gall, is a death;*



death; to be scattered among strangers is a death; to have a sword pursuing is a death. Wicked ones have many deaths, they are dying and pining away under threats, fears, strokes, or guilt continually: they may say as it is, *Ezek. 33. 10. Our transgressions and our sinnes are upon us, we pine away in them, how should we then live.* The thought of their sins and wayes banished all sound comfort from their lives, and oft such sinners are snatch'd away, cut off by some sodain hand of God: and when it is so, it's most just, their blood is upon their heads, nothing befalls them but what is due and deserved; their sinnes call for death, and bring the evill upon them, see *Levit. 20. 9. 11, 12, 13, 16. 27. 2 Sam. 1. 16.* where you may find that it was their own sin brought death upon them.

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## VERS. 14, 15, 16, 17, 18.

*Now loe if he beget a sonne that seeth all his fathers sinnes which hee hath done, and considereth, and doth not such like.*

*That hath not eaten upon the mountaines, neither hath lift up his eyes to the idolls of the house of Israel, hath not defiled his neighbour's wife.*

*Neither hath oppressed any, hath not with-holden the pledge, neither hath spoiled by violence; but hath given his bread to the hungry, and hath covered the naked with a garment.*

*That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes, he shall not dye for the iniquity of his father, he shall surely live.*

*As for his father, because hee cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, loe even he shall dye in his iniquity.*

**T**He Prophet, in these words, presents a third instance to free the Lord from imputation of injustice; you stick not to affirm that he punisheth the children for the sins of the fathers; but behold here the error and wickednesse of your assertion: If a wicked Father, a Robber, a Bloud-shedder beget a son that doth not as he hath done, God is so far from punishing him for those sins of his Father, that he shall be spared and blessed, *he shall not dye but live.*

Three things are here commended unto us concerning this son of a wicked father.

1. His full observation of his Father's evil wayes, in these words, *That seeth all his fathers finnes that he hath done.*
2. His effectuall consideration of them: *And considereth and doth not such like.*
3. His doing of the contrary, which is implied in the severall particulars mentioned in the 25, 16, 17. verses.

*That seeth all his fathers finnes.*

Sin is not properly visible, it's not the object of the eye; we may see sinfull actions, but not the sinne of those actions with the eye of the body: the sight of the sinfulness refers to the eye of the mind, *Jur.* therefore renders the words thus, *qui animadvertat, he who marks, observes the sins of his father,* 1 Sam. 12. 17. *That yee may see your wickednesse is great; that you may take notice, observe it is so: in this sense it's used,* Eccl. 5. 8. 13. 18: 6. 1: 10. 5: Jer. 13. 27: 23. 13. Job 11. 11. Many children doe as their Fathers doe, and never observe of what nature it is they doe, whither good or evil; yea, oft Parents possesse their children with arguments to justifie their wayes, which are altogether unlawfull.

*All*

*All his fathers finnes.*

It's impossible any sonne should see or observe all the sins of his father, many are acted in secret, many abroad: our Prophet intends not that every particular sin should be observed by him, but those are more obvious, and expose to judgments and death, such as he had mentioned before.

*And considereth.*

The Hebrew word is **וירא** from **ראה** which signifies not simply to see, but *curiously to looke into, to consider and intend a thing*. The Sept. Vulgar, and some other read it, and *feareth*, and so derive it from **רא'** to feare; but *Montanus* saith, it's from **ראה** and so our Translation hath it. I shall speak to it therefore as it imports consideration, not fearing.

Consideration is a serious exercise of the understanding about things to be done, or not to be done, furthering or impeding the execution of them as it sees cause.

1. It's an exercise of the understanding, mind, heart, these are at work in consideration, *Psal. 119. 59. I thought on my wayes, or considered them*. I turn'd them over and over, as *Sempsters* doe their needle-work: I look upon all the circumstances and aggravations of them; it's cal'd a speaking or saying, *Hos. 7. 2. They consider not in their hearts*. Hebrew is, *they say not to their hearts*. It's cal'd a communing with a mans own heart, *Psal. 77. 6*.

2. Serious; it's not a slight generall thinking of a thing but a serious settled minding of a thing, *Heb. 10. 24. Let us consider one another*, *κατανοοῦμεν*, it notes the sincking downe of a thing into our mindes: it's the intention of the minde upon a thing, *magnos studio*, with great earnestnesse, *Eccles. 9. 1. I considered in mine heart*. Heb. is, *I set to my heart*. Consideration is a setting the heart to a thing, or upon a thing, as a Bee sits upon a flower, and sets her strength to it to draw out the sweet in it.

3. It's about things to be done, or not to be done. *Contemplatio* looks upon things as the eye upon the object. *Judicium*,

cium, discerneth things whether good or bad, right or wrong, and there leaves them, having pronounced them so. Meditation is a further inquisition into truth, or minding of truth, and comes up neereſt to conſideration, which is in order to doing or not doing. Men intend this & that, and oft fall upon things raſhly to their prejudice, becauſe they conſider not; now conſideration reflects upon things intended. The two ſons in the Goſpel, one ſaid, *I will goe, and went not*; the other ſaid, *I will not goe, and went*. The one's purpoſe was to goe, the other's not to goe: but this laſt conſidering of his ſinfull purpoſe, intention, and reſolution, repented, and went, *Matth. 21*. It's taken up about doing, or not doing, as you may ſee, *Prov. 23. 1, 2. 1 Sam. 25. 17. Judg. 18. 14.*

4. Furthering or impeding the execution of them, as it's ſees cauſe. *Pſ. 119. 59. I thought on my wayes, and turned my feet unto thy teſtimonies.* David conſidered his wayes, and not finding them good, he ceaſ'd from walking any longer in them: and ſeeing Gods wayes the only good ways, he turnd about, ſtept into, and walked in them. If upon conſideration things be found good, the heart affects them, and ſo proceeds to the doing of them. The vertuous wiſe conſidered a field, and bought it, *Prov. 31. 16*. But if things upon conſideration be found ſinfull, the heart diſaffects them, and ſo keeps off, ſee *verſ. 18.* of this Chap. *He conſiders, and turns away from all his tranſgreſſions.*

2. Wherein the ſtrength of it lyeth.

1. In ſearching out the cauſes, effects, riſing, progreſſe, continuance, and iſſue of a thing, *Judg. 19. 30*. The Levites Concubine being cut in 12. picces, & ſent into all the coaſts of Iſrael; they ſaw it, & ſaid, conſider of it, take advice, and ſpeak; let us ſearch out the cauſe and originall of this evil, what dammage it hath brought to the Jewiſh Religion, and may bring; what the Levite can ſay, what will be the iſſue of this horrible fact.

2. In comparing things together, and ſo drawing up and out that which may be moſt uſefull: when all things are laid together,

together, weigh'd, scan'd over again and again; a man takes that is most necessary, seasonable, sutable and usefull, *Ecc. 12. 10.* *The preacher sought to find out acceptable words.* He compared one word with another, one truth with another; and then in the *13. v.* *Let us heare the conclusion of the whole matter, feare God, &c.* He had tryed books, creatures, all things: and then considering them, sums up, and draws out what was most materiall.

3. In pressing to, and assisting the soule in acting: when consideration hath drawn up what is to be done, or not to be done, then it puts it upon the conscience as sinfull, if not followed, and directs in the execution. Many things well contriv'd have miscarry'd through want of consideration, which looks to the congruency of particulars to the whole, *Psal. 64. 9.* *All men shall feare, and declare the work of God, for they shall wisely consider of his doings.*

Consideration layes an injunction upon mens wills and consciences to be doing; did men in these dayes wisely consider the Lords doings, they would feare and declare the work of God.

### 3. The excellency of it.

1. It's that God himselfe doth, *Prov. 24. 12.* *Doth not hee that pondereth the heart consider?* When God intended to make man, he cal'd a Councell, *Come, let us make man after our Image,* *Gen. 1. 26.* The Lord considers, ponders, and weighs things according to the language of Scripture, *Exod. 33. 13.* *Prov. 5. 21.* *Deut. 32. 26, 27.* *Hos. 11. 8, 9.*

2. It differenceth a man from bruits; they are led by sense, and cannot distinguish whether an action ought to be done or not, this is mans priviledge and power. Reason doth distinguish men from beasts, but the generallity of men do not use reason, they have soules for salt, their eyes, eares, tastes, their senses are their guides. *Jer. 10. 14.* *Every man is brutish in his knowledge.* Men do not reflect upon their actions, and consider them; if they did, they would not be so sensuall, so sinfull. *Isa. 1. 3.* *The Oxe knoweth his owner, and the Ass his Masters Cribb: but Israel doth not know, my people doth not consider.*

3. It inables the understanding, compleats a man, makes him wise and prudentiall. Prov. 17. 27. *He that hath knowledge spareth his words, and a man of understanding is of an excellent spirit.* He considers what advantage may be made of words, and therefore is sparing in speaking, shews the more understanding and excellency of spirit. Pro. 6. 6. *Consider her wayes and be wise.*

If the considering of an Ants wayes will make us wise, much more the consideration of our own ways. Direct acts may inable and perfect others, but reflect acts do inable and perfect a mans selfe. Consideration looks inward, looks over the same thing again and again, it defecates the understanding of man from those raw and imperfect notions and conceptions which arise at first, & those impertinent ones interpose afterwards. We say, second thoughts are best, which implies that consideration, ripens and perfects the man and his actions; as meate in the Pot, if suddenly pul'd out, is raw, but if well boil'd, is freed from crude humors, and so more wholsom.

4. It puts life into those principles and talents God hath given a man; like a Drumme in an Army, when that beats, all stir and march; like a spring in a watch, when that goes all the wheels goe. Did men consider what graces and gifts God hath given them, they would not let them lie still and fallow, but improve them. Isa. 64. 7. *None stirreth up himselfe to take hold on thee.* They had talents, but did not employ them. Heb 10. 24. *Let us consider one another, to provoke unto love, and to good works.* Consideration will set others graces on work, and much more a mans own.

A third thing here commended about this son of a wicked father, is his *doing the contrary*: he worships God in his own way, he eats not upon the mountains, he lifts not up his eyes to Idols; but he comes to *Mount-Sion*, and lifts up his eyes to the God of heaven whom he serves; he is chaste & charitable, he wrongs none, but doth good to all according to his ability: he executes judgment, and walks in Gods ways; and what ever his fathers sins have been, though crimson and scarlet abominations, he shall not die for them, but he shall surely live.

Verf. 16. *Hath not with holden the pledge.*

Hebr. is, *hath not pledged the pledge.* Hath not taken a pledge saith Calvin, Lavat. Jun. Montan. But Piscator saith, the word for pledging doth not signifie here to take or receive a pledge, but to deteine it being pledged, as appears from the 7. *vers.* where the words are, hath restored to the debtor his pledge, and here it must be, not who hath taken, but who hath not with-holden being taken: so *Vatab.* *pignus non retinet*: and *Weems*, the repetition of the same word signifies to take away the pledge, and to keep it. Now he who doth not take away, or with-hold, but restore the pledge, is just.

*Observ. I.*

A good son may descend from a wicked Parent; a Father that is a robber, a bloud-shedder, a son of Belial, a plague to City and Countrey, may have a sonne that is free from his vices, a son that is just: as good parents may have ill children, so ill parents may have good children. God may and doth honour his free grace, when, where, and upon whom he pleases. Manasses was transcendently wicked, and his son Amon: so 2 Chron. 33. 9. 22, 23. yet out of their loynes came Josiah, verf. 25. who hath this testimony; that *he did that was right in the sight of the Lord, and walked in the wayes of David his father, and declined neither to the right hand nor to the left,* Chap. 34. 2.

Hezekiah was very godly, did much in Reformation, restored the Passover, walked in the steps of David, and did that was right in the sight of the Lord, yet he came from as wicked a parent as the world then had, even from Abaz, 2 Chron. 28. 27. Abaz came from Abijam, who walked in the sine of his Father, 1 K. 15. 3. Abraham descended from Idolatrous parents, Josh. 24. 2. Some good thing towards the God of Israel was found in a son of Jeroboam's, who made Israel to sin, 1 K. 14. 13.

Some untoward parents in our dayes have had good children, and such as have much honoured God. Now this is



not from nature, or because they are born under such and such planets, but because they are born of God, and made partakers of the divine nature. If parents have gracious children, let them give the glory thereof to God, whose grace hath made them such: If they have ungracious ones, let them begge hard of God for mercy and grace for them, who hath abundance of the spirit to bestow on whom he please, and hath promised to those in Covenant with him, to powr out his spirit upon their seed, and his blessing upon their off-spring, *Isa. 44. 3.*

2. It's not alwayes safe, warrantable, to imitate Parents, Ancestors, Predecessors, and to tread in their steps; it may be dangerous, deadly, yea damnable. If the son of the unjust man should follow his father in his ways, he must dye for it; but if he see his wayes, and doth not such like, he shall live. When the wayes of Parents are idolatrous, superstitious, prophane, oppressive, contrary to, or not grounded upon the word of God, children are not to conform unto them. There is one greater then they, and wiser then they, who is the father of spirits, and hath more authority over them then their Parents after the flesh, him must they hearken unto, his counsels must they embrace, his commands must they obey, his will must they doe. The Lord commends the son here that doth contrary to his wicked father, *1 Pet. 1. 18, Men are redeemed from the vaine conversation by tradition from their fathers.* Fathers are vain, have vain conversations, deliver those to their children, but children should not receive their traditions, nor imitate their conversations; they are redeemed from them, but they are apt to do it, *Jer. 9. 14: 44. 17.* And it's oft complain'd of, and spoken against in Scripture, *2 King. 15. 9: 23. Ch. 32. Neb. 13. 18. Psal. 78. 57. Ezek. 20. 24.* and in other places. There is a full prohibition against it, *2 Chron. 30. 7. Be not yee like your fathers, and like your brethren which trespassed against the Lord God of your fathers, who therefore gave them up to desolation.*

3. Consideration is a speciall means to keepe men from sinning; if a son see his fathers sins, and considereth, and doth

doth not such like. There is a strong inclination in men to sin, Example is powerfull to draw out that inclination, and especially the example of a Father; yet consideration hath vertue in it to stop that inclination, to take off from evill example, and to cary another way: The *Prodigall* when he came to himselfe, that is, considered what he had done, in what case he was, what might be had in his fathers house, he comes off from his wicked wayes, and returns to his Father, *Luk. 15. 17.* It is want of consideration that men sinne so as they doe: had *Noah, Lot, David, Peter*, others well considered, they would not have fallen into such sins as they did; it's rashnesse, inconsideratenesse that occasions and causeth many sins. *Matth. 7. 3. Why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye?* Want of consideration makes men censorious and hypocritically, it leads men into a multitude of sinfull wayes, and keeps them there, *Isa. 44. 19. Hos. 7. 1, 2. Ecces. 5. 1.* Whereas if men would seriously consider, they would neither sin so frequently, nor continue in sin, if overtaken with it. *Ezek. 12. 3. It may be they will consider though they be a rebellious house.* Here the Lord intimates, that if they would consider, they would give over their sinfull practises, and not persist in wayes to provoke God: They would see so much evill in their owne wayes, so much equity in Gods wayes, that they would leave the one, and embrace the other.

In the 28. *vers.* of this Chap. you may see the vertue and efficacy of Consideration: *Because he considereth, and turneth away from all his transgressions.* Nothing more advantages Sathan's kingdom then incogitancy and inconsideratenesse; & nothing doth prejudice it more then the contrary. Consideration puts a stop to mens sinfull ways, and causeth them to turn to God, *Psal. 119. 59.* Therefore the Lord callest earnestly for it, *Psal. 50. 22. Now consider this yee that forget God.* And *Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latter end.*

4. Good children descending from wicked parents, are  
not

not to be branded with their vices. *If he beget a sonne doth not such like* : if the son do not tread in the steps of his Father; he is just, he shall not suffer for his fathers sinne, I will not charge the guilt or shame of them upon him, he shall live comfortably, and without infamy. Children chuse not their Parents, neither could prevent their sin : if they cleave not to their wayes, they shall not be spotted with their vices.

The world deales otherwise, it's forward to pick up any thing, yea to seeke out matter from Parents and Predecessors to disgrace their posterity, though they walk not in their sinfull pathis; this is not to be like unto God, but unto the world, to lay the burthen of the guilt upon the innocent.

From the 18. vers. observe, that covetous men are oppressors, yea oppressors of those are near unto them : *because he cruelly oppressed, spoiled his brother by violence.* The Heb. is, *he oppressed by oppression, and spoiled by spoiling, and that his brother.* The word אָח notes a brother of the same womb, a kinsman, a brother in friendship, one near and deare to a man. He that is covetous will contend fraudulently, oppress, as פָּשַׁע signifies, yea spoile, and wrest out of his hand by violence what he hath, as נָשַׁב imports. Covetousnesse is cunning and cruel, *Nehem. 5. 7. You exact usury every one of his brother.* *Micah 7. 2. They hunt every man his brother with a net.* *Amos 5. 11. They take burthens of wheat from the poore, they oppress and crush them.* *Chap. 4. 1. They robb'd the fatherlesse, and made widowes their prey,* *Isa. 10. 2. If you would see the cunning and cruelty of covetous men, consult with these Texts, Jer. 6. 13. Jam. 5. 4. Luk. 19. 8. Isa. 3. 14, 15. Mica. 3. 2, 3. Ezek. 22. 7. 1 K. 21. 15.*

Covetous men little care from whom they pull, so they may get and feed their covetous desires : many have undone their brethren, kindred, friends, fathers, sons, by their cunning, cruel, covetous practises.

VERS.

## V E R S. 19, 20.

*Tet say yee, why? doth not the sonne beare the iniquity of the father? when the sonne hath done that is lawfull & right, and hath kept all my statutes, & hath done them, he shall surely live.*

*The soule that sinneth, it shall dye: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne; the righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon him, &c.*

**H**ere begins the Jews replication, and Gods further vindication of himselfe from what they accus'd him of, which extends to the end of the 24. vers.

The replication is in these words; *why? doth not the sonne beare the iniquity of the father?* Why dost thou deny it? bring arguments against it? attempt to perswade us otherwise? have we not experience of it in our selves? do not we beare the iniquity of our fathers? The Heb. word for why is **מַדּוּעַ** which is us'd when we desire to know the reason or cause of a thing, as Gen. 26. 27. *Whereupon, or WHY come yee to mee, seeing you hate me,* said Isaac to Abimilech and his men, let me know the cause of your coming: so here they would have a reason, know the cause why the Lord spake so, and justified his proceedings with men and government in the world, that he wrong'd none, but rendred to all according to their ways and works. It's otherwise, we find and feel the contrary; the iniquity of our fore-fathers is upon us their children, and therefore we wonder how either thy selfe or Ezekiel, who pretends to be thy Prophet, can assert such things; either that is not true which is said, or our condition is worse.

worse then others ; if thou dealest justly with others, yet unjustly with us, we suffer for the sinnes of our Parents.

*Bear the iniquity.*

Iniquity here is put for the punishment due unto it, and so it's frequently used in Scripture, *Gen. 19. 15. Lest thou be consumed in the iniquity of the City*; that is, in the punishment which iniquity hath brought upon it. So *Psal. 40. 12: 31. 11. Exod. 28. 43. Numb. 14. 34: 18. 23. Isa. 53. 11. Ezek. 44. 10.* Bearing of iniquity in these places is put for bearing of punishment by a metonymie of the efficient.

To this reply and charge God answers,

1. In generall, in the rest of this 19. *vers.* and in the 20. *If a sonne doe that is lawfull and right, if hee keepe my statutes he shall live, he shall not suffer* (as you reproachfully and blasphemously object against me) for the sins of his father, no, the soule that sinnes shall dye. If the father sin he shall dye, if the son sin he shall dye, if neither of them sin, neither shall dye. He is righteous, his righteousness shall be upon him; hee is wicked, his wickedness shall be upon him.

2. More particularly in the 21, 22, 23. and 24. *verses.* There is nothing more to be opened in the 19. *vers.* Of doing that is lawfull and right, of keeping statutes, and living hath been spoken.

*Vers. 20. The soule that sins shall dye.*

Of these words you heard largely out of the 4. *vers.* By soule is meant person; by dying suffering of punishment, putting to death: so the words to dye doe signifie, *Dent. 17. 12: 18. 20: 24. 7: 2 Sam. 12. 5. 1 Sam. 14. 39.* The sense of the words then is this; that person who commits sinnes worthy of death shall dye for them, and not another.

*The sonne shall not beare the iniquity of the Father.*

If he persist not in his fathers steps he shall not suffer for his

his fathers sins, that were against the law. *Deut. 24. 16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, every man shall be put to death for his own sin. Amaziah* remembered this law, & kept it, *2 Chr. 25. 4.* When he slew the fathers, he slew not the children for the fathers sin. It was otherwise, when *Josuah* put *Achan's* sons to death for *Achan's* sins, *Josb. 7. 24.* And when *David* delivered *Saul's* son's to be put to death by the *Gibeonites* for the sin of their father, *1 Sam. 21. 9.* The law then tyes not God, hee hath a prerogative above his own laws given out to us, they doe and must tye us, and without special warrant, hint, & instinct, we may not do contrary unto them; both *Josuah* and *David* had speciall direction for what they did, or else it was evident to them that they approved and justified their fathers facts, and so became guilty of the same, and suffered according to law.

*The righteousness of the righteous shall be upon him.*

Look what the righteous hath done, accordingly shall he have; as iniquity before did note punishment, so righteousness here notes reward, he shall have the fruit of his righteous acts. *Isa. 48. 18. Thy righteousness had been as the waves of the Sea:* That is, the fruit or reward of thy righteousness had been great, and comming in daily: so the word righteousness is to be taken, *Gen. 30. 33. Jam. 3. 18. Gal. 5. 5.*

Some from these words, and those in the 19. vers. *Hath kept all my statutes, and done them, he shall surely live;* do conclude that a man may keep the law, and so by his own righteousness attain unto, if not merit life eternall.

But where is that man that ever yet did keep the law exactly, since *Adam's* fall there is none: If *Adam* in innocency could not do it, how shall we think men subject to sin and many infirmities can do it. *Eccles. 7. 20. There is not a just man upon earth that doth good, and sins not.* *Solomon* had observed men, and the best of men, the most just sin'd and brake the law: *Jam. 3. 2. In many things we offend all.* *1 Joh. 3. 8. Paul* durst not stick to his legall righteousness, *Phil. 3. 9.* hee

knew it was impossible for himselfe or any other to keep the law. *Rom. 8. 3. What the law could not doe in that it was weak through the flesh, God, &c. Gal. 3. 21. If there had been a law which could have given life, verily righteousness should have beene by the law.* The law was weak and unprofitable, it made nothing perfect. *Hebr. 7. 18, 19. The law neither justifies nor sanctifies, it neither quickens nor comforts.* If men think by legall righteousness to attain life eternall, they will fall short of it as the Jews did, *Rom. 9. 31, 32 : 10. 3, 4.* They think to earn eternall life, but that is not earned, it's given, *Rom. 6. 23. Ephes. 2. 8, 9.* The just live by faith, and look for eternall life, not by *Moses*, but by *Christ*, *Tit. 3. 5, 6, 7.*

*Obser. I.*

Erroneous and corrupt opinions being entertained, are not easily got out of the heads and hearts of men; these Jews had drunk in an hard opinion of God, that hee dealt unjustly with them, punishing them for their fathers sinnes; the Lord by many arguments and instances clears up the justice and equity of his proceedings with the sons of men, that hee punisht none without just cause, and that it is for their own sin when he doth it; hee spends 18. verses to convince them of the falshood and evill of their tenet, to remove it out of them; but they, notwithstanding all this, hold their opinion fast, and dispute it with God: *Yet say yee, why? doth not the sonne beare the iniquity of the father?* We are of this mind and judgement, and so shall continue for ought thou hast said. Errors quickly roote deep, take strong hold, and cannot easily be pul'd up.

The Pharisees held corrupt opinions about workings, *Matth. 15. 2.* dispensing with childrens obedience to parents, *Mar. 7. 11.* about swearing, *Matth. 23. 16. 18.* fasting and tithing, *Luk. 18. 12.* They held many corrupt opinions touching the law, as in *Matth. 5.* appears, and could Christ prevaile with them to get those opinions out of them? hee brought the clearest light that ever was, yet they loved their owne darknesse more then his light; yea they gate him out

of



of the world, before he could get these errors out of them.

The Sadduces denyed the Resurrection, *Matth.* 22. 23. And notwithstanding Christ took pains to convince them, and spake to the astonishment of others, *vers.* 33. yet their opinion abode with them, and they were of that minde after Christ was gone to glory, even in *Paul's* dayes, *Acts* 23. 8. *Hymenæus*, *Alexander*, *Philetus*, had rather be delivered up to Satan, then deliver up their corrupt and damnable opinion, of saying the resurrection is past already, *2 Tim.* 2. 18. with *1 Tim.* 1. 20. The Apostles had taken up an opinion that Christ would be great in the world, and advance them, from which opinion Christ had oft been beating them off, yet it abode with them till his ascension, *Acts* 1. 6. There were those in the Church of *Pergamos* who held corrupt doctrines, and the Angel of it could not get them out, *Rev.* 2. 14, 15. Take heed therefore what opinions you receive. If in *John's* time there was need to try the spirits, because many false Prophets were gone out into the world, *1 John* 4. 1. much more had men now need to try the spirits, because the world is full of false Prophets and false spirits; and men are grown so artificiall to deceive, that if it were possible the very Elect should be deceived, and that finally. Let the Apostles counsell take place, *1 Thes.* 5. 21. *Prove all things*: Take nothing upon trust for the learning, holiness, worth of, or respect you have to any man; but prove all by the word, see it have a sound bottoming there, and then it's good; hold it fast, then it will do you good, let it not goe.

2. That what punishments soever befall men, they have no just cause to complain of God, though it be punishment unto death; for he hath said, *the soule that sinnes shall dye*, not another for it, not it for anothers sins; if it were so, there were just cause of complaint; if the son should dye for the father, or the father for the child, this were injustice, therefore the Lord saith here, *The sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the son, &c.* God is most just, and cannot doe an act of injustice to any

man; and it is but just what he doth, why should man mutter, think, or speak hardly of God, *Lam. 3. 39. Wherefore saith Jerem. doth a living man complain, a man for the punishment of his sins? who wrongs him? doth God? he hath wrong'd God, and God doth but right himselfe: If a man strike a Lion, and the Lion bite him, hath he cause to complain of the Lion or his own folly in striking the Lion. Prov. 19. 3. The foolishnesse of man perverteth his way, and his heart fretteth against the Lord: But what cause hath he to fret against God, correcting and punishing him for his folly? men should accept of the punishment of their iniquity, as it's *Levit. 26. 41.* rather then complain, when it's their own fault that they suffer; yea men have cause to be thankful to God that he doth punish them lesse then their iniquities deserve.*

3. Then God hath authority over soules to set them what lawes he please, and prescribe what punishments he thinks good; *the soule that sinnes shall dye*: be persons great or small, honourable or base, wise or foolish, the Lord is above them, hath command over them, hath set them their bounds; which if they transgresse, they shall suffer according as his wisdom shall appoint. Have States that power to give lawes to the people, and set what punishment they judge fit for the breach of them, as confiscation of estate, imprisonment, mutilation, wracking, pressing, decollation? and shal not God much more? *vers. 4.* he saith, *All soules are mine, the soule that sins shall dye.* I have given them all laws, and ordained punishments for the breach of those laws.

4. No mans sin shall go unpunish'd, men shall not sinne, and go away without suffering for it: *the soule that sins shall dye*, either a metaphoricall death, it shall meet with grievous afflictions or a violent death, be cut off by some stroak of God, or an eternall death, which is worst of all. *Prov. 11. 21. Though hand joyne in hand, the wicked shall not be unpunished.* What ever they think or attempt, God will meet with them whoever they be. *Job 9. 4. Who hath hardned himselfe against him, and hath prospered? Did ever any man sin and enjoy peace, offend God, and have his blessing? No, God hath made*  
men

men know it's a sadde and dreadful thing to sin against him. Adam sin'd, and God visited him for it; his posterities sinne, and they smart for it. In vain do men flatter themselves that they may sin, & not suffer, they may do wickedly & escape: It cannot be, God who is truth hath said it, *the soule that sins shall dye.* God may defer the stroke, but without repentance it must come. Rom. 2. 9. *Tribulation and anguish shall be upon every soule of man that doth evill, of the Jew first, and also of the Gentile.* The wickednesse of the wicked shall be upon him.

5. Righteous men shall not loose the fruit of their righteous doings. *The righteousness of the righteous shall be upon him.* Psal. 97. 11. *Light is sown for the righteous.* And Psalm. 58. 11. *Verily there is a reward for the righteous.* Prov. 11. 18. *The wicked worketh a deceitfull work, but to him that soweth righteousness shall be a sure reward.* Isa. 48. 18. *O that thou hadst hearkned to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea.*

## VERS. 21, 22, 23.

*But if the wicked will turne from all his sinnes that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely live, he shall not dye.*

*All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousness that hee hath done, he shall live.*

*Have I any pleasure at all that the wicked should dye saith the Lord God? and not that he should turne from his wayes and live?*

**I**N these verses and the next, you have a more full and particular answer of the Lords to the unjust replication of the Jewes, and charge laid upon him in the 19. vers. *why? doth not*

not the some beare the iniquity of the father? No saith God, hee that doth right he shall live, and he that sins he shall dye. There's the generall answer, and here comes the particular.

1. Concerning a wicked man, in the 21, 22, 23. verses.

2. Concerning a righteous man in the 24. vers.

Concerning the wicked man, here are two things required, and two things promised; the things required are,

1. Turning from all his sins.

2. Keeping all Gods statutes.

The things promised are,

1. Life.

2. Non-mentioning of his sins.

If the wicked will turn from his evill ways, repent him of what he hath done, and walk in the ways of God for the future, he is so far from suffering or dying for his fathes sin, that he shall not suffer or dye for his own; he shall live, and his sin not once be mentioned unto him: I am so far from punishing him for anothers sin, that upon repentance I punish not a man for his own.

*If the wicked will turn from.*

The Vulg. is, *si egerit penitentiam, if he shall repent*: the Heb. is, *שוב* from *שוב* and notes turning from ill, and turning to God, which is repentance: so it's used, Ezek. 14. 6. Repent, the word is *שוב* turn yee, or repent; in repentance there is turning: The French is, *si le meschant se repent*; if the wicked repent.

This turning from evill is set out by sundry expressions: *Isaiah* calls it *washing, making cleane, putting away the evill of mens doings, ceasing to doe evill*, Chap. 1. 16. *Solomon* stiles it *confessing and forsaking of sinne*, Pro. 28. 13. *David* tearms it *departing from evill*, Psal. 34. 14. *Peter*, *eschewing of evill*, 1 Pet. 3. 11. *Daniels* phrase is, *breaking off from sinne*, Ch. 4. 27. and *Christs* is, *sinne no more*, Joh. 5. 14.

These words, *if the wicked will turn from all his sins*, seeme to import power and freedome in man to repent and turne himselfe: This difficulty was spoken unto Ezek. 14. 6. upon those

those words, *repent and turn your selves*. Men may use means, but those means will not produce repentance. and turning without God: the Jewes used meanes, *Jer. 7. 10.* yet could not turn themselves, *Chap. 13. 23.* Naturall instruments have power to work of themselves, there is vertue in them to bring forth such and such effects; but morall instruments of which sort the word is, do not work so. The word is, *mighty through God*, *2 Cor. 10. 4, 5.* Nothing is done towards the conversion of a sinner; therefore repentance is the gift and work of God, *Acts 11. 18: 5. 31. 2 Tim. 2. 25.* Yet when we are call'd upon to repent, to turn, there is somewhat to be considered, in Gods commands know what you ought to have, in his reproofs consider it's through your own fault you have it not, in prayer see where and whence you have it.

*In praecepto cognosce quid debes habere; in correptione cognosce tuo te vitio non habere in oratione cognosce unde possis habere.*  
August.

Verf. 22. *They shall not be mentioned unto him.*

Heb. לא יזכרו *non memorabuntur*; they shall not be remembered, in ejus damnium, saith *Vatab.* adversus eum, saith *Junius*, contra eum, *Calvin.* His sins shall not prejudice him, he shall not suffer or be punished for them: To remember sin according to the Scripture sense is to punish. *Psal. 137. 7.* Remember O Lord the children of Edom in the day of Jerusalem, who said race it, race it; that is, punish them; in the like sense you have it, *Hos. 8. 13.* Now will hee remember their iniquity, & visit their sins: so *Ch. 9. 9.* and not to remember, is to passe by, forget, & not to punish. *Isa. 64. 9. Ps. 25. 7.* Remember not the sins of my youth; let them not move thee to punish or be avenged on me for them; as men when they remember injuries, seek to be avenged on those have done them.

*In his righteousness that he hath done he shall live.*

His righteousness shall preserve him from metaphorical and violent death. The Papists from these words pretend that a man is justified before God; *propter justitiam suam*, for his own righteousness; but we know the Scripture runs otherwise, *Gal. 2. 16.* A man is not justified by the works of the law.

law. And all our righteousnesse is as a menstruous cloath, Isa. 64. 6. see Rom. 3. 24. 28. 1 Cor. 4. 9. Rom. 5. 19. 2 Cor. 5. 21. Which places shew that wee are justified not by our own workes, our owne righteousnesse, but by the righteousnesse of another. Besides, it's not said here, for his righteousnesse, but in his righteousnesse. Good workes do not precede justification, and so merit it; but follow the person justified, and declare his justification, they are the path-way to life and glory.

Again, could a man forsake all sins, keepe all Gods statutes, yet could he not hereby be justified before God, because there must satisfaction be made to the law, and to God for those sins now left, and that is not in mans power, Mic. 6. 7. Psal. 49. 7.

Verf. 23. Have I any pleasure at all that the wicked should dye.

Heb. is, **חַפְּצָה מְחַפֵּץ** the radicall word signifies to have pleasure in, to affect, delight, to desire and will; therefore some render it, doe I desire or will the death of a sinner?

Others, have I pleasure, or any pleasure? you charge mee to punish the children for the fathers sins, & think I take pleasure in the death of sinners, but I neither do the one nor the other, I punish not you for your fathers sins, but for your own: and when I do punish you for your own, I had rather you should repent and live, then be cut off for them.

This seems contradictory to what is written, Prov. 1. 26. I will laugh at your calamity, I will mocke when your feare cometh. And Ezek. 5. 13. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted. If God have no pleasure in the death of sinners, how can these Texts be verified? To cleare this difficulty, know that it's not absolutely to be taken, that God hath no pleasure in the death of the wicked, unless you mean it of the wicked who doe repent; but respectively, thus, if they could turn from their wicked wayes, and keep his statutes, hee should have more pleasure in this, then in their death; but when they

Nunquid volens  
do volam.

Monran.

לֹא חָפְצָה

וְחָפְצָה. Sept.

Nunquid volens

tatis mea est.

Vulg.

An ullo pacto

dele. For Jun.

Piscat. Pol.

they doe not repent, he hath pleasure in their punishment, and death, as its an act of justice, and work of God, for God hath pleasure in all his works, the destruction, and ruine of Babylon is cald his pleasure. *Isa. 48. 14. He will doe his pleasure on Babylon, and his Arme shall be on the Chaldeans.*

Somereferre this to the antecedent will of God, and say so, *He hath no pleasure in the death of a sinner.* He wills it not, delights not in it, but in regard of his consequent will he doth.

*Si hoc intelli-  
ga; de pena cul-  
pæ vult eam,  
divina ita*

*exigente iustitia, sed non directe nec per se sed iniquitate nostra supposita. Pintus in Locum. Vo-  
luntas dei consequens semper impletur antecedent autem non semper Id, Deus antecedenter vult  
omnes homines salvari, sed consequenter vult quosdam damnari secundum exigentiam suæ iustitiæ.  
Neque tamen id quod antecedenter volumus, simpliciter volumus sed secundum quid. Thomas  
Parte. 1.<sup>a</sup> q. 19. Art. 6.*

### Obfer. 1.

Repentance is a turning, and a turning from sin; *Verf. 30. Repent and turne. Act. 3. 19. Chap. 26. 20. repenting, and turning to God, are put together. Sin turnes men from God, Jer. 32. 33. They have turned unto me the back, and not the face. Repentance is a turning of them againe unto God, it turnes them from their sinfull and wicked wayes, 2 Chron. 7. 14. Jer. 26. 3. from all sin, and sinfull wayes, not some few, if the wicked will turne from all his sins; so Verf. 30. Turne from all your transgressions; it turnes men from their secret sins, Psal. 19. 12. Isa. 55. 7. If a man turnes not from all, he turnes from none in truth, because that is the same reason why a man should turne from all, as well as one; viz. the will and Command of God. This turning must be with the whole heart, and therefore its from all sin. Dent. 30. 10. Joel 2. 12.*

2. Its not enough to turne from all sin, but we must turne to all good. *If the wicked will turne from all his sins that he hath committed, and keepe all my Statutes, and doe, &c. Negative righteoussesse is no righteoussesse, negative holinessse is insufficient holinessse, 2 Kings 17. 13. We must turne from the*

Com-



Commands of sin, Satan, and the World, unto the Commands of God. We must turne from Worldlinesse, unto Heavenly mindednesse, from pride unto humility; from censuring, to loving. It suffices not that the Tree bears no ill fruit, but it must bring forth good fruit, else it's a barren Tree, and must downe. The Question will be hereafter, What good have you done? *1 Tim. 5. 10, If she have diligently followed every good worke. David fulfilled all the wills of God, Psal. 119. 6. he had respect unto all his Commandements, and Christians must observe all things Christ hath commanded, Mat. 28. 20.*

3. The way to live comfortably, and prosperously is to be godly, *He turnes from all his sins, and keeps all my Statutes, and doth that is lawfull and right, he shall surely live. He shall live in living, others are dead in living, they have no comfort in their lives. Pro. 4. 4. Keepe my Commandements, and live, Isa. 55. 3. Amos 5. 4. 6. Psal. 34. 12. 14. It is mans sin which maketh times evil. 2 Tim. 3. 1, 2.*

4. Note, that to penitent, obedient sinners, mercy is promised, *All his transgressions that he hath committed shall not be mentioned unto him.* Those that turne from their wicked wayes unto the Lord shall find mercy with him, their sins shall be forgiven; let the sins be what they will for nature, never so many for number, they shall all be blotted out, and not be mentioned. *Mat. 12. 31. Isa. 55. 7. Jer. 31. 12. It was made good in the Prodigall. Remission of sins is promised to repentance. Acts 3. 19. when a sinner hath once repented, God will mention his sins no more, and why should we remember or mention them?*

5. If the sins of the penitent shall not be mentioned, then there is no purgatory to punish them for the same hereafter. How is it true that God remembreth not, mentioneth not the sins of his Friends, of penitent, if he punish them so sharply in Purgatory.

6. God hath no delight in the death of sinners, if they suffer and perish, it is of, and from themselves. *Have I any pleasure at all that the wicked should die? Verf. 31. Why will ye dye O House of Israel? I like it not that men will ruine them-*

themselves, I ~~had rather they~~ <sup>may thou</sup> would consider their wayes, turne their Feet into my testimonies, and live. *Hof. 13. 9.*  
*O Israel thou hast destroyed thy selfe, but in me is thy helpe. Destruction is of man, Salvation is of the Lord.*

## VERS. 24.

*But when the righteous turneth away from his righteousness, and commiteth iniquity, and doth according to all the Abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye.*

**H**AVING laid downe the case of a wicked man, repenting him of, and turning him from his sins, and so cleared the proceedings of God, that such an one finds mercy, and suffers not for his owne sin, much lesse for his Fathers, he comes here to the use of a righteous man, who if he turne from his righteousness, and fall to wicked courses, his former righteousness shall not advantage him, but he shall be dealt with according to his present sin. The sin of the wicked repenting shall not hinder him from mercy, and eternall life; and the righteousness of the righteous sinning, shall not keepe him from justice, and eternall death. Old sins shall not burthen a returning sinner, and old righteousness will not help a revolting Saint.

Of a righteous man, his turning from his righteousness, and committing iniquity, hath been largely spoken of. Chap. 3. 20. where the first part of this Verse is word for word; yet because this Verse is much controverted, and insisted upon by the Patrons of Apostacy and falling away; I shall touch upon it.

Who the righteous or just man here spoken of is, may be gathered from the opposition to the wicked man, the one is really wicked, and the other is really righteous; that is, with a legall, or morall righteousness. He hath not eaten upon the Mountaines, lift up his eyes to Idolls, defiled his Neighbours wife, oppressed the poore and needy, but given his bread to the hungry, cloathed the naked, taken no Usury nor increase, that hath executed judgement, and walked in Gods Statutes, such a one is righteous, and the righteous man in the Text.

That here is meant a morall, legall righteousness, appears from those words in the 4. and 20. Verses, where it's said, *The soule that sinneth it shall die*, if this did refer to the Gospell; and righteousness thereof, and not to the Law, and legall righteousness, no man could be saved, because all men sin, but notwithstanding their sinning, those are righteous with the righteousness of the Gospell, they shall not dye, but be saved: it must therefore be understood of a legall, civill, morall righteousness.

Gerhard brings this Verse to prove, that a man by his sins may, *Excute fide & spiritum sanctum*. loco. Theol. T. 4. *De bonis operibus*. Bellarmin brings it, Tom. 4. l. 5. *de grat & lib. arb.* c. 29. to prove that a man may, *Exuere cor novum*: And Lib. 3. *de iustif.* c. 14. he makes use of this Verse to shew that faith may be lost. *Quid clarius? quomodo quæso avertitur iustus a iustitia si fide sola iustificatur, & fides semel concepta extinguere non potest.*

The Arminians also say, hence it's so evident that every one may see it, *Hominem iustum posse totaliter & finaliter deficere*, Ames: in *antisynod. de persequ. Sanct.* c. 2.

For Answer unto these, know,

1. It's said when the righteous man doth turne away, he shall be so dealt with, as if he had never been righteous. It's a caution to prevent a righteous mans falling, rather than an implication that he will, or shall turne from his righteousness.

2. The Prophet speaks here of a righteous man considered in himselfe, not in relation to God, or Christ, and so he may turne from his righteousness, as Angels, and Adam did.

3. The

3. The scope of the Chapter is, not to prove falling away from grace, but to cleare the Lords justice, and that in two things.

1. That he doth not punish one man for the sin of another, if he be unguilty thereof: A guiltlesse Son shall not suffer for the sins of a guilty Father, Verſ. 4. 20.

2. That he is not partiall in his dealings, either with the wicked, or righteous, he punishes wicked men if they sin, he spares them if they repent: and as for righteous men, he blesses, prospers them, because they walk in his Statutes, keep his judgements, and deale truly; but if they forsake their righteousness, and fall to sinfull courses, he will punish them as he doth wicked men: so that here is not any thing spoken of grace, or faith, whereby men are united to Christ, justified, sanctified, and evidenced to be in Covenant with God, through Christ; but what is here said, is spoken in a legall way, namely to vindicate God from what unjustly they cast upon him, *Viz. That they suffered for the sins of others.* Jer. 31. 29, 30, 31. *In those dayes they shall say no more, the Fathers have eaten a sowre grape, &c. but every one shall die for his owne iniquity. Behold, the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel.* God is now put upon better termes with the house of Israel, then he was at that time. If they sinned, they should die, if they did well, they should live, this was the Covenant of works; but God promised to make a Covenant of grace with them, which they should not breake as they had done the former, Ver. 32. for he will put his feare into their hearts, that they should not depart from him. Jer. 31. 40. and his Spirit, which should cause them to walk in his Statutes, to keep his judgements, and to doe them, Ezek. 36. 27. And Christ tells his Disciples, that he would send the Comforter that he might abide with them for ever, that he might dwell with them, and be in them. John 14. 16, 17. And John saith, *He that is borne of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is borne of God.* 1 Epist. 3. 9. If he cannot sin, then surely not so sin as to shake off faith, thrust out the Spirit, totally and finally to fall away. This last place troubleth

*Varis sune bu-  
jus loci, qui e-  
tiam est diffi-  
cillimus, expo-  
sitiones.*

troubleth all those who hold that opinion of falling away. Bellarmin faith, that this place is the hardest of all to answer. Ambrose refers it to the State of glory, in his Commentary upon *Isaiah*. Bernard, by seed understands *Gratiam predestinationis*, and sayth, the predestinate cannot sin so as to harme them, seeing their sins are forgiven, and to work for their good. Others expound it, cannot sin, ought not to sin, Those are borne of God ought not to sin. But that is nothing to purpose, those are borne of God ought not to sin. If sin ought to be, it were not sin. Aug. Tract. 5. in *Epist. Johannis* expounds it of deadly sins; and Bellarm. likes this Exposition, and acknowledgeth that he is borne of God, *Non peccat, nec peccare potest lethaliter dum perseverat filius dei*; the Text sayth, He neither doth sin, nor can sin, because he is borne of God. Therefore he shall continue to be the Son of God, and so never fall into those sins will unchild him, uninherit him, unjustitie, and unsave him. Some that say, saving faith may be lost, doe make three degrees of saving faith.

The first, and highest degree is, the attainment of the life, and Divine nature of Christ into our souls, after which attainment we live still by faith carrying us out after the nourishment of this new life, and nature begotten in us, which are the Heavenly satisfactions of God, and Christ; from this faith it's acknowledged impossible to fall away.

A second, or middle degree of saving faith, is such a belief of Christs fullnesse, life, and Divine communications, as bring us not onely to fall in love with Christ, and those communications in him, of life, and Divine things, but also causeth us to leave all things in our desires, and affections, wholly to depend on God, and to wait with earnestnes, longing, and patience, for the giving in of Christ, his life, and Divine communications; and though such a degree of faith, doth not likely fall away, yet it's possible it may; *Heb. 10. 35. Cast not away your confidence*, which intimates they might doe it.

A third, and the lowest degree of true saving faith, is that which believes the satisfaction, and fullnesse of Christ to be for us, and so affects us therewith, that it carries us out after Christ,

Christ, for himself, & for the things beleiv'd to be in him, causing us to doe, and forsake much for him, yet brings us not to willing, and actuall forsaking of all we have, for him. *Luke 14. 33.* This is true faith, and will make us partakers of Christ if continued. In *Heb. 3. 14.* from this faith it's affirmed, that we may fall for ever. *John 8. 31. 32. Collos. 1. 23.* there is mention of true, saving faith, for it would save them if continued in, and this manner of Speech shews, they might not continue, and so loose what they had.

Ans. 1. I find not Salvation put upon the strength, but truth of faith, not upon the highest degrees, but any degree of faith. *John 3. 16. Marke 16. 16. 1 Pet. 2. 6. 1 John 5. 1. Acts 10. 43. 13. 39. 16. 31.* It's not said in these or other places, if you have such a degree of faith, you shall be justified, saved; but simply, beleiving is required, the lowest degree of true faith will doe it, *Rom. 10. 9. If thou shalt confesse with thy mouth, the Lord Jesus, and shalt beleive in thine heart that God hath raised him from the dead, thou shalt be saved.* The Theife upon the Crosse had not attained to such high degrees of faith, he by one act, and that of a weake faith was justified, and saved. *Luke 23. 42, 43.*

2. The power of God is in the weakest faith, as well as in the strongest. *1 Pet. 1. 5. Who are kept by the power of God through faith, unto Salvation.* It's not through strong faith, or such a degree of faith, but onely, through faith; the power of God begets faith in the soule, *Ephes. 1. 19.* It keeps it alive there, how weake soever it be, and it keeps it unto Salvation; that we may be saved by faith, he saves faith in us, he will not let faith perish, that we may not perish: Gods power must faile, if true faith in the lowest degree faile. But, *John 10. 29.*

3. If men may fall from true, saving faith, being in its infancy, what hinders but they may fall from it, being growne up, and come to mans estate? *Gradus non variat naturam,* death which seizeth upon infants, seizeth also upon men; water which extinguisheth a spark, will extinguish also a great fire. The sence, and operations of faith men may be without, but the substance of it abides; all the fiery darts

of

of the Devill, cannot pierce the shield of faith. *Ephes. 6. 18.* All the strength, malice, and opposition of the World, cannot overcome a little true faith. *1 John 5. 4.* One borne of God, though but new borne, a very babe, he overcomes the World, he is borne, not of corruptible, but incorruptible seed. *1 Pet. 1. 23.* He hath an anointing abides in him. *1 John 2. 27.* His faith hath made him a Son of God. *Gal 3. 26.* And Sons abide in the House for ever. *John 8. 35.* Yea, he that beleives hath everlasting life, and shall not come into condemnation. *John 5. 24.* God puts his feare into his heart, and he shall not depart from him. *Jer. 32. 40.* His Spirit being in the heart of a true beleiver, causes him to *Walke in Gods Statutes, to keepe his judgements, and doe them, he shall be confirmed to the end. 1 Cor. 1. 8.* So that by these Texts it appears, that where true, saving faith, is, it will abide, not be extinct, but will live for ever.

Be it granted therefore, that in the places mentioned, *John 8. 31, 32. Collos. 1. 23.* A true saving faith is meant, ther: the words, *if ye continue*, doe not import they should not continue. *If*, is not *Vex dubitationis*, but *Cautionis*, not a word of doubting, and disparagement, but of caution, and encouragement, so it's taken, *2 Pet. 1. 10.* *If you doe these things you shall never fall away.* This and the like places are encouragements to stir them up unto perseverance, and doe shew, that none have true saving faith, are intrinsically, and really in Christ, but those doe continue in the word and faith, to the end.

Suppose they doe continue and not fall from their faith, yet doth not this word, *If*, note a possibility, that they may fall from their faith? Conditionall suppositions are of things impossible, as well as of possibles. *Gal. 1. 8.* *If we, or an Angell from Heaven, &c. Maith. 24. 24.* *If it were possible they should seduce the very Elect.* But they cannot be seduced, and those that have true faith cannot fall away finally. *Job 17. 9.* *The righteous shall hold on his way, and he that hath cleane hands shall be stronger and stronger. John 2. Epist. Vers. 2.* *The truth dwells in us, and shall be with us for ever.* And *Psal. 125. 1.* *They that trust in the Lord are, or shall be as Mount Sion, which cannot be removed, but abideth for ever, Mount Sion*



was a great, and firme Mountaine, which could neither move it selfe, nor be removed by others, whatever rains, floods, winds, Earth-quakes there were; yet *Mount Sion* stood immovable; and those trust in God, are, and shall be, like *Mount Sion* for ever. They are not like a ship floating up on the Water, a Tent pitched upon the Earth, an house built upon the Sand, which may be sunk, pull'd up, or blown down, but like a mighty Mountaine that stands fast, and is immovable for ever, it is not the freedom of their wills can doe it, *Psal. 48. 14.* For God will be their guide unto death; it's not the strength of corruption can doe it, for their Faith purifieth their hearts. *Act. 15. 9.* *1 Pet. 1. 22.* It's not the World can doe it, *1 John 3. 4.* nor all the power and pollicy of Satan. *Matth. 16. 18.*

*And committeih iniquity.*

These words were opened in Chap. 3. Vers. 20. where they were somewhat largely insisted upon, something is now to be given in about them. This phrase to commit iniquity is equivalent to & the same with that in the Gospell, *viz.* To Commit sin, *1 John 3. 8.* *John 8. 34.* All men sin, but all doe not commit sin. *1 John 3. 9.* *Whosoever is borne of God doth not commit sin.* Sins of infirmity they have, they sin, *Contra q-nimi sententiam & propositum*, against the inclination, and tendency of the Divine nature in them. *Ex improviso & occasionaliter*, but they doe not commit iniquity. They that do so, *Studio peccandi tenentur*, there is study, counsell, meditation, purpose, resolution in their sinning. *John 8. 34.* *Whosoever committeih sin is the Servant of sin.* And what it is to commit sin, he shews, Vers. 40. *Yee seeke to kill me.* Your studies, counsells, meditations, purposes, resolutions, endeavours, are upon that: So *Jer. 9. 5.* *They weary themselves to commit iniquity.* When the bent of the heart, and head is that way, studying, plotting, and endeavouring to accomplish some evill thing, then iniquity is committed, as here in our Prophet, *The man is turned from righteousness, and turned to iniquity.* The bent and operations of his heart, and head are that way. Such men by the voice of the Spirit, are

said to be given to sinning; as Isa. 47. 8. *Thou that art given to pleasures.* Jer. 6. 13. *Every one is given to covetousnesse.* Their Counsells, thoughts, desires, spirits, are taken up about, and worke after their pleasures, and covetousnesse. The Lord Christ calls these *εργαστῆραι τῆς ἀνομίας*, Matth. 7. 23. And Luk. 13. 27. *εργαστῆραι τῆς ἀνομίας*, workers of iniquity; that is the trade they professe, and are skillfull in. Samuel calls them, *Doers of evill.* 2 Sam. 3. 39. *Isaiah, Evill doers,* Chap. 9. 17. *Solomon, Wicked doers.* Pro. 17. 4. *They doe what the wicked man doth, and as he doth.*

*According to all the abominations that the wicked man doth.*

Of Abominations hath been spoken formerly; I passe therefore to the following words.

*All his righteousness that he hath done shall not be mentioned.*

The Hebrew is, *All his righteousnesses*, it's Plurall. Whatever good works, or righteous acts he hath done, they shall not be mentioned, or remembred.

From these words some gather, that a man pardoned, and justified, may fall into those sins, which doe cancell his pardon, and reduce him to an unjustified condition; and revive the guilt of his former sins.

This place doth not speake of a man pardoned, and justified by faith in Christ, for such a man, though he may, and sometimes doth fall into foule sins: yet they never prevaile so far as to reverse pardon, and reduce to a state of non-justification. Psal. 37. 24. *Though he fall, he shall not utterly be cast downe, for the Lord upholdeth with his hand.* He speaks of a good man pardoned, justified, he may fall, but how far? from pardon, from justification? No, then he should utterly fall, be cast downe beneath Gods hand, but the Text saith, *He shall not utterly be cast downe, for the Lord upholdeth with his hand.* Or as Montanus renders the words, *The Lord upholdeth his hands*, and he will not let him sink into such a condition, if it were so, then sin should have dominion over him, but Rom. 6. 14. *Sin shall not have dominion over you.* And

Chap. 8. 2. Justified ones are freed from the Law of sin, and death; and Vers. 30. the predestinated, called, justified, and glorified ones, are so linked together, that there is no breaking that chaine; if they doe sin, they have an Advocate with the Father, Jesus Christ the righteous, and he is a propitiation for our sins. 1 John 2. 1, 2.

Further, know that grace and great sins may stand together, though grace consist not with the dominion, strength, and power of sin; yet flesh and Spirit will be together while we live. Davids great sins did not destroy, and annihilate his grace, Psal. 51. 11. *Take not thy holy Spirit from me*: This Psalm was made when Nathan came to him, told him of his sins; and then, even then he had the Spirit of God abiding in him, else he could not have made that Psalm, nor would have prayed in that manner; so those places in 1 Kings 11. 4. 6. Acts 13. 22. doe testifie as much: Peter sinned greatly, yet did not he sin away his faith; his sin, and aggravations of it, you have Matth. 26. 70, 72, 74. he denied that he knew Christ, did it with an Oath, with swearing and cursing; this was dreadfull, yet notwithstanding such sins, his faith abode with him. Luke 22. 32. *I have prayed for thee that thy faith faile not*. Christs Prayer was heard, therefore his faith could not faile; if it failed totally, as men affirme that hold falling away, then Christs Prayer was not heard, which is contrary to John 11. 42. *I know thou hearest me alwayes*, and he deceived Peter, telling him his faith should not faile. That faith is in thee shall not faile, not totally, for that which failes totally, failes finally, there is an end of that, and it must be a new faith, not the same, if there be faith given in after a totall failing: Peters faith therefore did neither faile totally nor finally, but did consist with those great sins, and shakings of his. Whatever then the sins of the justified, pardoned ones be, though in their owne nature such as are *Devoratoria salutis & vastantia conscientiam*; yet they doe not bring them to an unpardoned and unjustified condition; nor doe they revive the guilt of former sins with God; with us they may, but not with him; for whom God pardons, he pardons absolutely, not conditionally: he so pardons

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him as he will not remember it againe. *Iſa.* 43. 25. I, even I am he that blotteib out thy transgreſſions for mine owne ſake, and will not remember thy ſins: See *Jer.* 31. 34. *Mic.* 7. 18, 19. *Heb.* 8. 12.

*In his treſpaſſe.*

Hebrew is, *במצלו* *In his prevarication.* *מַעַל* ſignifies a transgreſſion voluntary and againſt Conſcience, with contempt, & contumacy, ſayth Kirker. And it differs from *נָסַח* which is to Err, to miſſe of the mark, to turne aſide, and chiefly notes, thoſe ſins come from ignorance, and infirmity of the fleſh, which are more eaſily cured: but the treſpaſſe here, is, of a man turned from his righteousneſſe unto wickedneſſe, and ſo, *Moribus Commutatis inſanabiliter Peccat*, ſins irremediably; for it follows.

*In them ſhall he die.*

That is, *In the guilt of them he ſhall die*; as Chriſt told the Jews, *John* 8. 21. 24. in the guilt of their unbeliefe they ſhould die, or, for them he ſhall die: ſo diverſe Expositors read the words; and by death, is not meant onely a temporall, but an eternall death alſo.

*Obſerv. 1.*

There is a righteousneſſe which men may turn from; when a righteous man turneth from his righteousneſſe. There is an opinionative righteousneſſe, *Luke* 18. 9, & *Matth.* 23. 28. Many think themſelves righteous, and appeare ſo to others; there is alſo a duty, a morall or legall righteousneſſe, ſuch as *Paul* had, *Phil.* 3. 6. and from theſe righteousneſſes men may, and doe turne daily. Many attaine to a duty-righteousneſſe under the Goſpell, but yet fall off againe, as you may ſee, *Matth.* 13. 20, 21, 22. *1 Tim.* 5. 15. *John* 6. 66. *2 Pet.* 2. 2. *1 Tim.* 4. 1. Take heed therefore of truſting in, or to any righteousneſſe of your owne. *Matth.* 5. 20. Except your righteousneſſe exceed the righteousneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdome of Heaven. It's Chriſts righteousneſſe onely which will let you in thither:

lay aside your owne righteousness, and labour for that, as Paul did, *Phil.* 3. 8, 9. and if any fall away, let it not offend, and stumble you, knowing it's from their owne righteousness not Christs. *1 John* 2. 19. *They went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.* *Aust.* in *John* 10. sayeth, *Multos esse lupos intus & multas oves foras.*

2. It's not sufficient to begin well unlesse we proceed: faire beginnings without progresse come to nothing. If a righteous man turne from his righteousness. If he doe not goe on with perseverance it will not advantage him, it's not acceptable with God or men, *Paul* *per bonos nos esse & postea improbos fieri.* *Joash* while *Jehoiadab* lived, did well, that was his glory; but when he was dead, he fell to commit iniquity, that was his shame. *Paul* blames the *Galathians*, Chap. 3. 3, 4. who were neare the Tropickes. *Are yee so foolish? having begun in the Spirit, are ye made perfect by the flesh. Have ye suffered so many things in vaine, if it be yet in vaine? it argues great foolishnesse, and will be accompanied with great losse, if you doe goe off from your hopefull beginnings; when men withdraw, fall off, it's argument they were never sound.* 2. *Epist.* *John* 9. *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God; he that abideth in the Doctrine of Christ, he hath both the Father and the Son.* If men forsake the Ordinances and Gospell, whatever they think of themselves, they have neither Father, nor Son. *Peter* thunders against such as fall off from their former Professions. 2. *Epist.* 2. 20, 21, 22. Let it not be said of any here, *They did run well,* as it is, *Gal.* 5. 7. *But let us go on, run with patience, the race is set before us.* *Heb.* 12. 1. *And so run that we may obtaine.* *1 Cor.* 9. 24. Consider the arguments lie here in the Text, to keep you from falling off, and encourage you to persevere in God.

3. If you doe turne back you will fall into iniquity; you will commit iniquity, the frame, bent, and set of the heart, will be that way; the thoughts, studies, counsells, motions, endeavours, will be towards, and in iniquity, you will  
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be an evill doer, a worker of iniquity.

2. He lies obvious to all manner of sin; what will not the man doe that turnes from his holy Profession? He is lyable to doe according to all the abominations that the wicked man doth: if there be any man more wicked then other, that doth abominable things, such will that man doe; and it may be, not some one, or two abominations, but all the abominations of the wicked.

3. What ever good he hath formerly done, shall be all forgotten; if he have done good to the Church and Saints, to the State in a militarie, consultatory, navigatory, or contributory way, if he have done much good to his Family, or friends, it shall be all laid aside, buried in the dark, and not once be mentioned unto him; what if he have built an Hospitall, Free-Schoole, redeemed Captives, maintained many Lectures, releived thousands of Poor, done more good then 100. of others? yet if he turne from his good, he was doing; God turnes also, and will never mind it more.

4. He shall die, and that eternally, in his Apostacy, and the guilt, not of one sin, but all his sins shall be upon him.

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## V E R S. 24, 25, 26, 27, 28.

*Yet yee say the way of the Lord is not equall. Hearē now oh house of Israel, is not my way equall? are not your ways unequal?*

*When a righteous man turneth away from his righteousness, and committeth iniquity, and dyeth in it; for his iniquity that hee hath done shall he dye.*

*Again, when the wicked man turneth away from his wickednesse that he hath committed, and doth that which is lawfull & right, he shall save his soule alive.*

*Because he considereth and turneth away from all his transgressions that hee hath committed, he shall surely live, hee shall not die.*

*Yee*



*Yet saith the house of Israel, the way of the Lord is not equall. Ob house of Israel are not my waies equall? are not your waies un-equall?*

**T**He Jewes had complained of the Lords hard dealing with them in the 2. *vers.* To which unjust complaint he makes a large answer to the 19. *vers.* where they reply upon God the same thing still; to which reply hee returns a sufficient defence thoroughly satisfactory to any unprejudic'd, and that is in the 6. verses last opened: but they not taking satisfaction from what the Lord gave in by the Prophet here, they come again to charge him.

In these verses you have,

1. Their charge. *The way of the Lord is not equall.*
2. Gods answer to this charge, where
  1. Attention is cal'd for, *heare now O house of Israel.*
  2. An interrogation made; *is not my way,* &c.
  3. A retortion of the accusation upon themselves.
  4. The probation of the equity of his waies in the 26, 27, 28.
  5. A repetition of the charge, interrogation and recrimination, *vers.* 29.

For the words, something to the opening of them must be spoken.

*The way of the Lord is not equall.*

The Heb. word for not equall is, *לא יתכן* which Montan. renders *non dirigetur*. The Sept. puts it actively, *κατὰ πῶς, non dirigit*; *The way of the Lord shall not be direct*; we look not upon it as so, but as crooked: or it doth not direct us, but lead us to think hardly of him; his way is such as would make any sort of men judge that he deales unjustly. *Æcolampad.* turns it thus, *non est parata via domini*, the way of the Lord is not prepared, there is no art or industry in it; *non reſtificata*, it is not rectified, it's a wrong way that he goeth in. *Casul.* hath it, *negatis conſtare rationem domini*, they deny that the way of the Lord consists,



consists, hath any reason or equity in it. There is no good coherence between him and what he doth. The French is, *la voye du seigneur n'est point a' droit*; that is, the way of the Lord hath no right in it: but the most Expositors have it as 'tis here, the way of the Lord is not equall. The Hebrew verb *תכנן* signifies to ponder, weigh, frame artificially; *secundum numerum & mensuram* certain, 1 Sam. 2. 3. By him actions are weigh'd. *Avenar.* interprets the words thus; *artificiose fabricata sunt opera*, his works have much artificiousnesse in them, they are curiously wrought: so the word is to be taken in Job 28. 25. & in Psal. 75. 4. where it's said, *I beare up the pillars thereof.* *עמוריה תכנה* which *Montanus* renders thus, *direxi equilibrio columnas ejus*; I have evenly order'd, fram'd, and set the pillars thereof, one is not higher, lesser, or lower then the other: and *Avenar.* *Ego fabricavi columnas ejus*, I have numero & pondere, framed the pillars thereof. And he expounds the word in this Chap. *artificiose parare*, and makes the sense this, that the way of the Lord is artificiously prepared.

The charge here that Gods way is not equall, amounts to this; that his way is not well weighed, artificially fram'd, and exactly done, but irregular, crooked, and sinfull: so *Minster* hath the words, *non eque libratur*, it's not equally carried.

way.

Heb. *תכנן* The worke, action, dealing, judgments and proceedings of God with them: not ratio, as *Castalio* puts it, unlesse it be taken thus; there is no reason in that God doth, or he hath no reason for what he doth.

*Is not my way equall?*

It's an interrogation which is more then a plain or naked affirmation: had the Lord said *my way is equal*, what ever you think or say, however you carry your selves, it had not had such weight, efficacy and strength in it, as now the words containe; & *not my way equall?* what not my wayes? doe you doubt or question the same? If there be not equity  
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in my way, there is none in any way; all wayes are rough, crooked, perverse to my ways, they are weighed exactly, wrought artificially, and done upon such mature, rational, wise, and strong grounds, that neither you nor any have cause to quarrell, and say my wayes are not equall, they are equall, yea equity it selfe.

There be some things which men catch at to make the wayes of God seem unequall, especially these.

1. His punishments.
2. His choices.
3. His distribution of things to men.
4. Disappointments.
5. His rewards.

1. For his punishments; great was the complaint and charge here in this Chap. that God did punish them for their fathers sins, to which calumny sufficient hath been spoken: That of *Adam's* sinne, and all his posterity to suffer for it, sticks much with some; that millions should perish upon that account, makes the way of God seem unequall. But upon due consideration it will appear otherwise; for *Adam* being a publique person, represented all mankind: and God covenanted with him, that if he stood and kept that image of God in which he was created, that then his posterity should belike him, and happy with himselfe: but if hee fell that they should suffer in him, and with him, and what unequalnesse was here? *Adam* was the root of all men, had all in his loins, and as all lost the image of God in him falling, *Rom.* 5. 12. 16, 17, 18, 19. So all should have had the image of God in him standing.

2. For his choices; God seems to respect persons, because he dealeth unequally with men that are equall, all men are fallen in *Adam*, equally guilty; yet some of these God chuseth to life, others he leaves and passes by, all are his creatures, and he deales not alike with them. Besides, he chooseth the foolish, the weak, the base and despised, and sets by the wise, mighty and noble, *1 Cor.* 1. 26, 27, 28. what equi-

ty therefore in his wayes? Yea oft times he takes great notorious sinners, and those are lesse sinfull are rejected.

To set all straight here, consider what it is to accept or respect persons. It is to look at men upon externall grounds, some outward qualities, and thereupon to do for them, as riches, honour, birth, breeding, power, kindred, family, beauty, strength, condition of life, learning, wisdom, parts, policie, &c.

Now the Lord doth not look at any externall adjuncts or ornaments in his Elections and Choices of men: nothing in the creature or from the creature moves him, it is his owne good pleasure and will sets him a work to chuse any, *2 Tim. 1. 9. Eph. 1. 5. 11. Rom. 9. 18.*

Besides this, know God is not bound to deal equally with men, being equally miserable, for then he must destroy all, or save all, and so have the glory of justice alone, or mercy alone, and not the glory of both, then he should not have made Christ sin for us, *2 Cor. 5. 21.* But have punished Adam and all those sin'd in him; and what then had become of the world? hell had been full, and heaven empty. And for his choise of any out of those are equall in sin, or of greater sinners, what doth this shew but the freedome of his grace, and his sovereignty over the creatures, to doe with them as hee pleases, *Rom. 9. 21.* Shall that priviledg be denyed to God which is given to the Potter, and Gods way seeme more un-equall in his dealing with men, then the potters is with the clay? And whereas God doth take the weak, base, foolish and despised things of the world, it's argument that he doth not respect persons; he takes those have nothing in them to move him: Should he take the wise, mighty, noble, rich & learned, then there would be some bottom for charging God with acceptation of persons; but examine the Scriptures, and they quit the Lord abundantly from it, *Dent. 10. 17. 2 Chron. 19. 7. Job 34. 19. 2 Sam. 14. 14. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17.* In all these places the Lord is freed from regarding, respecting, or accepting of persons.

3. For his distribution of things, the Lord is accounted, to deale unequally; why, say men of this humour, have many so much, and others so little, or nothing at all? some have Mannors, Lordships, Counties, Kingdoms, when others have neither house nor land; some have five Talents, others one; some are wise, and others idcots; yea that which shews the way of the Lord to be unequall, is, wicked men have great estates, high places, they ride, and the righteous goe on foot being poor and low.

For answ. to this, know, that the Lord is a free agent, and may give what he pleases, when, where, and in what proportion seems good to himselfe, and to his infinite wisdom. Men blame not providence, that some trees are stronger, taller, bigger, then others: If the Vine, Olive, and Fig-tree be lower then Cedars and Oaks, they are more fruitfull, and yeeld pleasanter fruit. Is the Merchant blameable if hee fraught one ship with Coals, another with Corn, one with skins, another with silks, one with boards, another with the richest wines? Surely no; and may not the Lord put into these earthen Vessels of men what he will, and as much as he will? If he make women the weaker vessels, deny beards to them, which he hath given to men, is he unequall in such dispensations? what if wicked men have much? it's but *thick clay*, Hab. 2. 6. *Meat that perisbeth*, John 6. 27. *Unrighteous Mammon*, Luk. 16. 9. *The lust of the flesh, eyes, and pride of life*, 1 Joh. 2. 16. *Vanity and vexation of spirit*, Eccles. 1. 14. And that which will not profit in an evil day, Prov. 11. 4. Better things then these are given to the righteous, *Peace of Christ and God, which passeth understanding*, John 14. 27. *Phil. 4. 7. Joy unspeakable and glorious*. 1 Pet. 1. 8. *Pretious faith*, 2 Pet. 1. 1. *The Spirit of power, love, and of a sound mind*. 2 Tim. 1. 7. *The great and pretious Promises*, yea all things pertaining to life and godlinesse. 2 Pet. 1. 3, 4. Therefore though they be low in a Worldly sence, yet they are lifted up in a spirituall sence, and so highly exalted, that the world is not worthy of them, Heb. 11. 38.

4. His disappointing of men and means which are likeli-

est to attain unto those ends are aim'd at. Eccles. 9. 11. *The race is not to the swift, nor the battle to the strong, neither bread to the wise, nor riches to men of understanding, nor favour to men of skil.* To whom should these be, if not to such? when men use honest means, and with all their might, they are disappointed and discouraged. If the race be to the slow, the battle to the weak, bread to the foolish, riches and favour to the ignorant and unskilfull; what equity is there in Gods wayes, and why should we having talents use them, or using them be disappointed?

This Object. seems to strike deep, yet wounds not the honour of the Lord, and equity of his wayes. For,

1. Gods wayes are not unequall, because we cannot see the reason of them, we are poor pur-blind creatures, and know little: The Lords understanding is infinite, *Psal. 147. 5.* There is no searching of it, *Isa. 40. 28.* His judgements are a great deep, *Psal. 36. 6.* There is no fathoming of them, *his wayes are past finding out, Rom. 11. 33.* It's not safe therefore, because wee see not the equity of them, to conclude they are unequall.

2. God disappoints men of abilities using lawful and direct means to attain their ends propounded, because they trust in the means, idolize them, looking at God in the second place, or not at all; acquaint your selves with these places, and you will find the reality of it, that men are apt to confide in their own abilities, to trust in an arme of flesh, to applaud their own preparations, and expect much from them. *Isa. 31. 1, 2, 3. Jer. 9. 23. Psal. 20. 7. 49. 6. Jer. 7. 4. Ezek. 16. 15. Amos 6. 1. Hos. 10. 13.* If God disappoint them for their own sin, of their expectation, what inequality is there in Gods wayes? *the wages of sinne is death,* death of designs and undertakings, as well as of men the undertakers.

3. Let it be granted, that men use their abilities & means conducing to their ends propounded, the right way, without confidence in the same, in subordination unto God, yet may the Lord disappoint mens purposes, contrivances; aimes and ends,

ends, and that without sin; for the Lord is above all second causes, his providence rules and runs through all, and doth give check when, where, and how it pleases to all creature motions; and God will have men to see, that without concurrence of his providence & assistance nothing can be done; it's not humane dispositions, counsels, preparations, operations, use of any medicines that can produce any effect without God. *Lam. 3. 37. Who is hee that saith, and it cometh to passe when the Lord commandeth it not?* Let Princes, Potentates, and Powers, consult of, attempt what they will, if the Lord have not commanded the thing, it he do not co-operate with them in doing the thing, it proves abortive. *1 K. 12. 21, 22, 23. 2 Chron. 25. 6, 7. Isa. 37. 33, 34, 36. 2 K. 7. 5, 6, 7. Isa. 19. 3. Job 5. 12. Isa. 8. 9, 10.* The summe of all which is that in *Psal. 33. 10. He makes the devices of the people of none effect.* If men have that power to stop and frustrate great undertakings at Sea and Land, shall it be denyed to the great God of Heaven and Earth? God should not be omnipotent, nor reign in the Kingdoms of the Earth, if men could carry on their designs, and attain their ends without him.

4. Events and successes of things are hidden in the hand of God, men must therefore improve their talents, use all lawfull meanes for accomplishing those things are good in the sight of God; and wait upon the Lord for discovery of his mind and good pleasure therein. It argues an ill spirit to say we shall be disappointed, and therefore we will sit still; how know we what shall be the issue of any undertaking? If one enterprize faile, another may take; if one arrow hit not the mark, a 2<sup>d</sup> or 3<sup>d</sup> may: If we hide our talents in napkins, wee shall be found ill servants, and the command is, *what ever thy hand findeth to doe, doe it with thy might, Eccl. 9. 10.* Men must not be idle, but active, and active to the utmost: For, *there is a season to every thing, and a time to every purpose, Chap. 3. 1.* What that season and time will prove, no man knows, you must venture therefore. *Eccles. 11. 6. In the morning sow thy seede, and in the evening withhold not thy hand,*



hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.

5. If there be disappointments, God may make them as advantageous to thee as enjoyments, or recompence it in another undertaking. Amaziab hired 100000. mighty men of valour out of Israel for 100. talents of silver, God sends a Prophet, who bids him dismisse them all; this disappointment troubled him, what shall we doe for the 100. talents? the Prophet answered him, the Lord is able to give thee much more then this, 2 Chron. 25. 9. So God is able to make up any disappointment, and more too: what unequity or iniquity then is in his way?

5. The last thing propounded making Gods ways to seem unequal, is his rewarding men unproportionably to what they doe or suffer. Matth. 20. 12. *These last have wrought but one houre, and thou hast made them equall unto us who have borne the burthen and heat of the day.* We have been eleven or twelve houres in thy Vineyard, we have wrought hard, the work hath lyen heavy upon our hands, we have endured the heat and scorching of the sunne, done ten times as much as those came in but an houre since; and what justice, what equity is it that they should be equall with us in the pay, that were so unequal in the labour?

To quit the Lord, let us consider only what the parable affords us, and therein is plentiful matter to justifie him from wronging those that here did murmur and complain, For

*that is the reason*

1. Those were hired earliest in the morning, and so were longest in the Vineyard, and at the work, the Lord agreed with them for a penny a day, *vers. 2.* which he paid them, *vers. 10.* and therefore did them no wrong, *vers. 13.*

2. Those were hired at the 3. 6. and 9th houres, *vers. 3.* and 5. the Lord promised them what ever was right and equall, *vers. 9.* *What ever they had then, it was just; and where justice is, there is no ground of complaint: so for the eleventh houre, men they had the same promise,* *Vers. 8.* Goe yee into the Vineyard, and what soever is right, that

*shall*



shall yee receive. How is Gods dealing with them unequall and wrong, when he gave them that which was equall and right?

3. If the last did not deserve the penny, yet God might give them the penny, and so he did, *Perf. 14. I will give unto this last, even as unto thee.* God may give what reward he pleases unto those do him the least and latest service, equalize them with the first, and those do most, and that without partiality; for it's lawfull for him to doe what he will with his owne, v. 15.

*The last  
that is, the  
smallest one  
as welcome  
as the Jews  
to Christ*

*Are not your wayes unequall?*

You observe, complaine of my wayes, charge them to be unequal; but your ways, if examined, will be found the unequall and unjust wayes, the charge you lay upon mee will light upon your selves: The Vulg. reads it, *non magis via vestra prava sunt?* you say my wayes are not right, but rather are not your wayes wicked and corrupt? Surely they are, you are blind, prejudic'd, and cannot judge aright of me and my wayes; but I am God, light and no darknesse, I know you and your wayes, and doe assert them to be unequall. You have forsaken mee, *Isa. 1. 4. even me the fountaine of living waters;* and bewed you out Cisternes, even broken Cisternes that can hold no water. *Jer. 2. 13. You have fill'd the Temple with Idols, and the Land with violence.* *Ezek. 8. You have devised mischiefe, and given wicked counsell.* *Ezek. 11. 2. Driven out the brethren,* *Verf. 15. You have scoffed at my Prophets & prophetesies,* Chap. 12. 22. You have hearkened to lying Prophets and Prophetesses who have dawbed with untempered mortar. Sadded the hearts of the righteous, and strengthened the hands of the wicked. Chap. 13. 10. 22. You have set up Idolls in your hearts. Ch. 14. 3. You have justified Sodom and Samaria in all their wickednesse, and done more abominably then they, Chap. 16. 46, 47. You have broken Covenant with Nebuchadnezar, King of Babylon, and revolted from him, & sent to Egypt for help, Chap. 17. 15. And now consider, are not your wayes unequall? yea most unequall: had you any cause to charge me? have not I just cause to charge you?

OF

Of the 26, 27, 28, verses hath been spoken before in the 24. 21. and 14. verses of this Chap. Only those words in the 27. we shall speak a little unto, namely

*He shall save his soule alive.*

The Heb. is, *יחיה את-נפשו חיה* *ipse animam suam vivificabit*, he shall quicken his owne soule: the Sept. have it *τιν ζυξαν α υς του ανθρωπου*, he hath preserved, or shall preserve his owne soule: Vatabl. *ipse animam suam vivam servabit*, he shall keepe his soule alive. French is, *iceluy vivifiera son ame*, he shall make alive his owne soule.

This expression appears contradictory to what is recorded in *Psal. 22. 29.* where it's said, *none can keepe alive his own soul*; the Hebr. is *venaphsho to chijah*, hee shall not quicken or make alive his owne soule.

1. Wee must search out the meaning of the Hebrew word, and

2. See how to reconcile the places.

1. For the word *vivificare*, or *vivificare animam*, doth not note alwayes bringing to, or begetting life in the soule being dead; for how can that is dead act and produce life in it selfe; quickning from death either naturall or spirituall, is from the Lord, *John 5. 21. Ephes. 2. 5.* Sometimes it notes sparing of a mans life, *1 K. 20. 31.* Peradventure hee will save thy life, it's spoken of *Benbaddad*, being in the hands of *Ahab*; the Hebr. is *יחיה את-נפשו אולי* *peradventure he will quicken thy soule*. *Benbaddad* was alive, but in danger of death; the meaning therefore is, that if they tryed the King of *Israel*, he might free him from death, spare his life, and that was the quickning of his soule; in this sense it's used, *Gen. 19. 19.* Sometimes preserving of life. *2 Kings 7. 4.* Say the lepers, *Let us goe to the Syrians, if they save us alive we shall live*: The Heb. is, *if they quicken us*. If they wil give us to eat and drink our lives will be preserved, and so the word signifies, *Gen. 6. 19. Chap. 47. 25.* Sometimes it notes putting into a former condition, as *Neb. 4. 2.* *Will they revive the stones out of the heaps of the rubbish which are burnt*? That is, will they restore the stones

Stones burnt to ashes, and set them in the wall as formerly. Sometimes to comfort, *Ezek. 13. 18, 19.* So the false Prophets are said to *quicken*, or *save souls* that came unto them, they by their fained, and faire words, did beget hopes in them of good things, and good days. The fence we are to take it in here, is the first and second, *He shall quicken his soule, and make it alive*: that is, save it from death, and destruction, which wicked men are subject unto, they doe that wickednesse which shortens their days, *Job 36. 6. He preserveth not the life of the wicked.* The Originall is, *he shall not quicken the wicked, Lo jechiah rasbang, He shall not deliver him from the death and judgement* he hath brought upon himselfe; he shall die for his sin, but when a man ceases from wickednesse, he shall free his soule from death, and that this is the meaning, is cleare from the words in the 26. Verse. *Viz. For his iniquity that he hath done shall he die.* A righteous man, turning from his righteousness, and sinning, shall die; shall be cut off, a wicked man turning from his wickednesse, he shall save his life, and preserve it in a comfortable condition, he shall surely live. For the place in the Psalmist you may understand it of a naturall death; *so no man can keepe alive his owne soule*, that is, himselfe; or thus, he speaks of Christ in the Verse, the rich shall worship him, and the poor shall bow before him, and as it follows, *None can keepe alive his owne soule*, that is, without him, without Christ, *John 15. 5.* Without him none can free his soule from wrath, and eternall death; and if any will stretch *Ezekiells* words so far, that he shall save his soule alive from wrath to come, and the second death, he must take in Christ, it's not mans owne acting will doe it.

The 29. Verse is a repetition of the 25.; which is not in vaine, but,

1. Sets out the impiety, and impudence of those charged Gods wayes to be unequall.
2. How ill God took it at their hand.
3. It tends to a further clearing of God. And,
4. A fuller conviction of the Chargers that they were

C c c c

guilty;

guilty; all which I shall passe by, and come unto some few Observations.

*Obser. 1.*

Men are apt to question, quarrell, and carp at God, and the ways of God. *They say the way of the Lord is not equall.* Sometimes men charge his ways to be grievous, and burthen some. *John 6. 60. This is a hard saying, who can beare it.* *Amos 7. 10. The Land is not able to beare all his words.* Sometimes to be dangerous. *Prov. 26. 13. The sloathfull man saith there is a Lyon in the streets.* If I walk in Gods ways, I shall meet with reproaches, persecutions, temptations, and tempters, and these be all Lyons. Sometimes to be unprofitable. *Mal. 3. 14. Yee have said, it is in vaine to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts: So, Isa. 58. 3. Wherefore have we fasted and thou seest not? wherefore have we afflicted our soule and thou takest no knowledge? all our labour is in vaine, there is no benefit in his wayes.* Sometimes to be lying, and false, *Ezek. 12. 22. The dayes are prolonged, and every Vision faileth,* *2 Pet. 13. 4. Where is the promise of his comming?* Sometimes to be hereticall, *Acts 24. 13.* and here they are said to be unequall, and not onely doe men charge Gods wayes, but himselfe also; they blush not to speake it out, that, *God seeth not, that he hath forsaken the Earth,* *Ezek. 8. 12: 9. 9.* Some in these dayes affirme, that God is the Author of sin, that it's injustice in him to punish the souls of the wicked in Hell, while their bodies lye at rest in the Grave: That God doth as much hurt as good, take one time with another. O the corruption, pride, impudency, arrogancy of men, that dare sit in judgement upon God and his wayes, charge and sentence him and them so unjustly? And that which is to be lamented, good men sometimes have gone too far this way. See, *Psal. 77. 7, 8, 9. 73. 13, 14. Jer. 20. 12. Job. 10. 3.* Let us take heed of this wretched disposition, humble your selves for failings this way, and learn not to judge of God and his wayes, by our Fancies, and shallow Capacities; though we cannot see the reason of his proceedings,

ings let us adore him, and justifie them, for;

2. Gods wayes are just and straight whatever mens thoughts are of them, *Are not my wayes equall?* His wayes are full of equicy; those seem grievous are pleasant, *Prov. 3. 17.* those are thought dangerous are safe, *Prov. 1. 33.* *Who so hearkeneth unto me shall dwell safely, and shall be quiet from feare of evill.* Those said to be unprofitable are very profitable, *Psal. 119. 56.* *This I had because I kept thy precepts.* *Psal. 19. 11,* In keeping of them is great reward. Those are reckoned fall, and hereticall, are most true, *Psal. 119. 160.* *Thy word is true from the beginning,* *Ezek. 12. 23.* *The days are at hand, and the effect of every Vision.* *Rev. 15. 3.* *Just and true are thy wayes, O thou King of Saints.* *God is a God that cannot lye,* *Tit. 1. 2.* That cannot deale unjustly, that cannot pervert his ways; and therefore he makes challenge to the Sons of men to prove it if they can; to produce one instance of that kind, if they can. *Mic. 6. 3.* *What have I done unto thee? And wherein have I wronged thee? testifie against me.* Let your Kings, Nobles, Princes, Prophets, Priests, People, their wisemen and ancient ones come forth, and testifie against me if they can. I have been amongst you ever since I brought you out of *Aegypt*, now almost a thousand years, and if there be any unjust Act done by me, if I have walked in any un-equall way, let me heare of it, spare me not? So *Jer. 2. 5.* *What iniquity have your Fathers found in me? God put them to it, to make it out if there were any, but none could be found out.* It did stand for a truth in *Dauids* days, it doth stand now, and must stand for ever. *The Lord is righteous in all his wayes, and holy in all his works.* *Psal. 145. 17.*

3. When we have a controversie with any, we should not reproach them, be in passion, give them hard language, but gentle, sweet, loving compellations, *Heare now O house of Israell,* what a loving tearm was this, what entreaty was here from the great wronged, and provok'd God? *Mic. 6. 2. 3.* *The Lord hath a controversie with his people, and he will plead with Israel.* But how doth he plead? Not in fury, in an upbraiding, reviling way, but in a loving manner, *O my people, what have I done, &c.* Men when they are charged un-

justly, and have controversies with others, they forget God, and themselves: they are full of passion, bitterness, reproaching, exasperating, and dangerous expressions; they think they may take liberty to speake and vindicate themselves; true, but not in an unjust way, you must not speake evill of any man. *Tit. 3. 2.* you must not brawle, you must be gentle, *showing all meeknesse to all men.* Thus did Christ to a Reprobate, *Matth. 22. 12.* thus did Michael to the Divell, *Jude 4.*

4. When men are once prejudic'd against God and his wayes, it's hard to unprejudice them. When corrupt opinions are once gotten into the head or heart, they roote, take such hold, as it's a great difficulty to get them out againe. These *Jewes* said they suffered greatly for the sin of their fathers; that his wayes therefore were not equall, the Lord spends this Chapter upon them to free them from that prejudice, to extirpate that mis-conceit they had of him and his wayes, and to set himselfe right in their thoughts; but yet yee say, *vers. 19.* Yet yee say, *vers. 25.* Yet saith the house of Israel, the way of the Lord is not equall, *vers. 29.* The strong arguments the Lord brought did not prevaile with them.

No marvail then that Ministers cannot prevaile; people hold fast errors, lies, delusions, and will not let them goe. Many wonder that Learned men should not convince those are un-learned, and weake, and take them off from their Opinions: But see here, they stood it out against God. Men are very tenacious of erroneous, and false tenets, and being by them prejudiced against God, his truth, and wayes, they will not let them goe, they will rather die in, then depart from them. *Ahab* is prejudiced against *Micaiah*, and in him against God. *He Prophesies no good, but evill concerning me.* Hee's a man I hate, *1 Kings 22. 8.* *Jehoshaphat*, though a good man, and great King, he could not take him off from this prejudice he had against God, and the Prophet, but he persisted therein to his death.

One Rabbi *Akibba* being imprisoned amongst the *Gentiles*, another Rabbi brought him as much water as served to quench

quench his thirst, and wash his hands; the keeper of the Prison one day powred out halfe of it. *Akibba* seeing not enough water, said to the other Rabbi, give me that to wash my hands, to which he replied, there is not enough to quench your thirst. *Akibba* answers, *Quisquis manibus illotis cibum capit, is mortis reus est*, it will be better for me to die for thirst, then to despise the tradition of my Elders. *Buxdorf. Synag. Ind.*

The *Jews* are so strongly possesst with untoward Opinions, that no reason, no time will keep them off from them; they still think that neither *Elias*, nor *Messiah* are come, but look for them daily, and that God deals unkindly with them that he doth not send them; they hold that their *Messiah* shall not come in such a clandestine way as the Christians *Messiah* did. He shall have a glorious Kingdome here on Earth, many Wives, and leave Children to reigne after he is dead and gone. The Papiſts retaine their Opinions about images, transubstantiation, Christs descent to Hell, Purgatory, &c. notwithstanding all the Protestants Disputes, and writings to the contrary, they will die in their Errors rather then leave them to embrace truth.

5. Men faulty themselves, are forward to fault others, even those are most innocent; these *Jews* whose wayes were most unequall, they spie faults in God, as they conceive, and say his wayes are unequall. *Jonas* who run away from God, yet he was wroth with God for sparing *Niniveh*, and destroying the Gourd; he thought the Lord did ill in both, *Jon. 4.* and so with men, those are most guilty, and obnoxious, they are usually censuring, accusing, disgracing, condemning. *Ahab* who had sold himselfe to doe wickedly, set up Idolls, and done more abominably then others, yet he sets upon *Elijah* and accuseth him to be the troubler of *Israel*, 1 K. 18. 17. The Scribes and Pharisees who were very wicked and notorious Hypocrites, were most forward to charge Christ.



# VERS. 30, 31, 32.

Therefore I will judge you O House of Israel, every one according to his wayes, saith the Lord God; repent, and turne ~~your selves~~ from all your transgressions, so iniquity shall not be your ruine.

Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new Spirit, for why will yee dye O House of Israel?

For I have no pleasure in the death of him that dyeth, saith the Lord God, wherefore turne your selves and live yee.

**I**N these three Verses we have the second generall part of the Chapter; which is an Exhortation to Repentance.

The Particulars contained in the words; are,

1. A conclusion drawne up from the former Expostulation. Vers. 30. *Therefore I will judge you, &c.*

2. The Exhortation it selfe; which is variously set downe, and under diverse expressions.

1. Repent and turne your selves from all your, &c.

2. Cast away from you all your transgressions.

3. Make you a new Heart, and a new Spirit.

4. Turne your selves.

3. The Reasons hereof, which are three. The

1. Is from the benefite of so doing. *So iniquity shall not be your ruine. Vers. 30. Tee shall live. Vers. 32.*

2. Is from the danger if they doe it not. Vers. 31. *Why will yee die.*

3. Is from the Disposition of the Lord. *He hath no pleasure in the death of a sinner.*

Vers. 30. *Therefore will I judge you O House of Israel, every one according to his wayes.*

You have charged my wayes not to be equall, that I have wronged you, and herein you have condemned me, and justified

stified your selves, but I find nine owne wayes equall, and straight, your wayes un-equall, and crooked. *Therefore will I judge you,* even every one of you according to his wayes. I will recompence upon you your deserts, and make you experimentally to see and say, that my wayes are equall, that you suffer for your owne sins and not the sins of others. The Hebrew is, *Therefore every one according to his wayes I will judge you,* That is, I will so judge you, as I will judge every one of you, not in generall, but man by man. Of judging men according to their wayes hath formerly been spoken, Ch. 7. 3. 8. 27. Onely take this, that whatever thoughts men have of Gods wayes and their owne, the Lord will judge righteously, and make it appeare to the World, and to the Consciences of those that mis-judged him; that his wayes are equall, and himsef just in his proceedings with them, and in the Government of the World; he will stop the mouth of iniquity it selfe, and overcome in judgement.

*Repent and turne your selves.*

The Hebrew is, *שובו והשיבו* Convert and make to be converted. Sept. is, *ἐπιστρέψατε, και μεταστραφήτε* Returne you, & turne from. The Vulg. is, *Convertimini & agite penitentiam*, Convert and repent. Calv. *Convertimini & redire vos facite*, Turne, and make your selves to turne. Piscat. *Revertimini & avertite*. Revertite & avertite Castal. *Redite & vos revocate*, Returne and call back your selves. Fre. *Returne and repent*. Of these words was spoken, Chap. 14. 6. where the same words are, repent and turne your selves.

*Your selves.*

Is not in the Originall, some instead thereof have *Others*; repent and turne others: so the word *Hasbiu* is, *Make to convert*, whither themselves or others. When men are once returned from their wicked wayes, they will labour to bring others out of them, they will use what means they can to make others partake of their grace and mercy, especially those they have been instruments to draw to sin.

Ths

This turning themselves is called in 1 K. 8. 47. & 2 Chr. 6. 37. *Beſinking themſelves. Vebeshivu el libbam*, If they ſhall returne to their heart, or, bring back to their heart. When men goe from God and his wayes, they are inconfiderate, without heart and underſtanding. Prov. 11. 12. *He is deſolate of heart.* but when they repent and turne to him they come to themſelves. Luke 15. 17. then they have hearts, then they underſtand.

Sometimes repenting and turning is given to man, as here, and in ſundry other places: ſometimes unto God, as Acts 3. 26. 2 Tim. 2. 25. Jer. 31. 18. ſometimes to the inſtrument, or Medium God uſeth, as Acts 26. 18. 19. 26. Luke 1. 17. which is done to provoke man to uſe thoſe Talents and abilities God hath given him to further his owne good, as alſo to beget a due eſteem of, and reſpect to thoſe God imployes in ſuch a work, and eſpecially to cauſe men to look unto God, who works both the will and the deed. Phil. 2. 13.

*So iniquity ſhall not be your ruine.*

The Hebrew for Ruine is מכשול which is a ſcandall, an offence, that which cauſeth a man to ſtumble, to fall. כשיל is an Axe, or Hatchet, from כשל to weaken and cauſe to fall. Scandalls are Axes, Hatchets, which doe weaken men, and cauſe them to fall. Sept. is, ἐν ὀλέθῳ For a torment. Calv. In laqueum, For a Gin, Snare, Haltar, Caſt. hath it, Detrimento, fo your ſin ſhall be to you for loſſe. Of this word was ſpoken, Chap. 3. 20. 14. 3.

Verſ. 31. *Caſt away from you all your Tranſgreſſions.*

You hug, and hold them faſt, but caſt them away. השליכו Projicite, caſt off, caſt out, caſt away. ἀπορρίψατε Abijcite, Fling away, rid your ſelves of them. The Fr. Jetterz arriere de vous. Throw behind you all your prevarications, that they may never be in view more. This caſting away of ſin doth import more then ceſſation from ſin, or caution of ſin, men may ceaſe from ſin, take heed of ſin, and yet keepe much ſin in their Boſomes; you may mind ſuch expreſſions as theſe in the

Book of God, as *hiding*, and *keeping* of sin, *Job* 20. 12, 13. *Cleaving* unto sin, *2 Kings* 3. 3. *Taking hold* of sin, *1 Kings* 9. 9. *Holding it fast*. *Jer.* 8. 5. *Setting up* sin in the heart. *Ezek.* 14. 3. *Gathering iniquity* to it selfe, *Psal.* 41. 6. *Regarding* of it, *Psal.* 66. 18. *Setting the heart* upon it, *Hos.* 4. 8. or *lifting up* the soule unto it, as the Hebrew sounds. Now casting away of transgressions is contrary to all these, he doth so, lifts not up his heart to, sets it not upon sin, regards it not, gathers it not, nor sets it up, he holds it not fast, cleaves not to it, keeps it not, nor takes any hold of it, but to throw it out, to cast it away. Answerable unto which is what you have in *Heb.* 12. 1. *ὄντων ἀποθήματα πάντα*. Lay aside every burden, all filthinesse, and superfluity of naughtinesse, *James* 1. 21. And that in *2 Tim.* 2. 21. *Purging a mans selfe*: Likewise what yee have, *Ephes.* 4. 22. *Put off the old man*, and *Matth.* 7. 5. *Cast out the beame out of thine owne eye*. It is to lay aside, purge out, and put off, and cast forth all sin. There be three things implied in casting away sin.

1. *Solutio continui*, a dissolving of that union is between sin and the soule. Men and their sins are strongly united together, they love to oppresse, *Hos.* 12. 7. *They love Flagons of wine*. *Chap.* 3. 1. *And it is hard to divide between the Drunkard and his drunkenness*. *Prov.* 23. 35. *They love pleasures more then God*. *2 Tim.* 3. 4. You may sooner pluck men from God, then from their sins: Christ tells you that mens lusts are their Eyes, Hands, Feet, *Matth.* 18. 8, 9. Paul calls them *Members*. *Col.* 3. 5. as members have union with the body, so mens lust and sins have union with them. Now when sin comes to be cast away, there must be a breach of this union, untill that be, there can be no separation of sin from us: Therefore the Lord calls upon men to *Rend their hearts*, *Joel* 2. 13 *To breake up their fallow ground*, and not to sow among thornes. *Jer.* 4. 3. there must be a breach and separation between the Earth, and thornes, before thornes can be cast away.

2. *Detestatio soluti*, when the League is broken between a man and his Whore, he loaths her, and so when the union between sin and a mans heart is broken, he loaths, and ab-

hous his sins, and himselfe for them, Ezek. 36. 31. *They loathed themselves for their iniquities, much more then did they loath their iniquities, Psal. 119. 163. I hate and abhor lying. He saw matter of detestation, and abhorrency in it.*

3. *Ejectio detestati*, casting out, and away that is loathed and detested, Isa. 30. 21, 22, *When their ears heard the word, This is the way walke in it, And so were taken off from false wayes, then they should cast away the coverings, and Ornaments of their Idolls, as a mensstrous cloath, and say, get thee hence; they should looke upon them as loathsome things, and cast them away: Men cast away things that are either,*

1. Unprofitable and uselesse.
2. Hurtfull and dangerous.
3. Loathsome and grievous.

Sin is all these.

1. It's unprofitable and uselesse: See Jer. 12. 13. 16. 19. Prov. 5. 10: 10. 2. Wickednesse hath its treasures, but they are unprofitable. Eph. 5. 11. Works of darknesse are unfruitfull; the forbidden Tree yeilds no good fruit. Rom. 6. 21. *What fruit had ye in those things whereof ye are now ashamed. It is not of God, it hath no good in it. Rom. 7. 18.*

2. Hurtfull, and dangerous; Idolatry hurts, Jer. 7. 6. Murder hurts, Gen. 4. 23. Wantonnesse and uncleannesse wounds, Prov. 7. 26: 5. 7. Covetousnesse hurts, Eccles. 5. 13. 1 Tim. 6. 9, 10. It pierces men through, it drowns them in destruction, and perdition; lying, fearfullnesse, unbelieve hurt. Rev. 21. 8. Nothing harms like unto sin, no poyson, no Weapon can paine, torment the body, as sin doth the, Conscience. *A wounded Spirit who can beare, Pro. 18. 14. It's more bitter then death. Eccles. 7. 26.*

3. It's loathsome and grievous, it's likned to mire, and dirt. Isa. 57. 20. *to Vomit, 2 Pet. 2. 22. is filth, and filthinesse. Isa. 4. 4. 2 Cor. 7. 1. it's corruption, pollution, 2 Pet. 1. 4. Ch. 2. 20. It's abomination. Pro. 15. 26. it's rebellion, and grievous revolting, Prov. 17. 11. Jer. 6. 28. it's a detestable thing. Ezek. 11. 21. Mens righteousnesse are as filthy rags, Isa. 64. 6.*

What

What then are their sins, they are the quintessence of filthinesse, exceeding filthinesses.

*Make you a new heart and a new Spirit.*

These words are made use of by the Remonstrants to prove that the Lord in conversion of a sinner, doth not use such efficacy of grace, *Qua posita homo non potest non converti*: as also to shew, that men not converted have *Internam gratiam absolute sufficientem ad conversionem; vel parem illi qua alij convertuntur*. Bellarmin brings these words to prove the freedom of will in man.

Ames. in Anti.  
Synodal: de  
grat: c. 2.  
Lib. 6. c. 10.  
de gratia &  
libero Arb.

These words doe not favour or countenance such Opinions so far as is thought, if rightly understood. It's a rule in *Theologie*, that active Verbs are given to those things which doe not properly and by immediate influx, doe that which the Verbs doe signifie: *Sed certa tantum ratione concurrunt*: And this is frequent in the businesse of mans Salvation, where that is attributed to man, which is peculiar to God, and he instanceth in this place, *Make you a new heart, and a new Spirit*. This, saith he, is the worke of God alone, who by his saving word creates a *new heart and a new Spirit* in men, and in other Scriptures you shall find it given to the Lord. *Psal. 51. 10. Jer. 31. 33. Chap. 32. 39. Ezek. 36. 26. Chap. 11. 19.* Where was spoken of a new Spirit, and somewhat about mans liberty and power. God said to *Moses, Exod. 14. 16. Lift up thy rod, stretch out thy hand over the Sea, and divide it.* Had *Moses* power to divide the Sea? No, but because there was a certaine concurrence of *Moses* using the Rod according to direction, therefore it's attributed to *Moses*, which was the work of God alone. *Verf. 21.* it's given to God, for when *Moses* stretched out his hand, it's said, *The Lord caused the Sea to goe back.* So making a *new heart and a new Spirit* is given to man because of that concurrence of man in using the means appointed of the Lord, but when the new heart and spirit are wrought, they are the work of the Lord, as appears, *Phil. 2. 13. Ephes. 2. 10.* Thus we are to understand all those places which put so much upon a man, as to beleive, *1 John 3. 2.* to repent, *Acts 2. 38.* to put off the old man,

Glossus in  
Philologia. 1.  
3. P. 290.

to be renewed in the Spirit of your minds, to put on the new men. *Ephes. 4. 22, 23, 24. to cleanse our selves from all pollution of flesh and Spirit, 2 Cor. 7. 1. to lay hold upon eternall life. 1 Tim. 6. 12. to be filled with the Spirit. Ephes. 5. 18.* In these and the like places is n thing given to the power of man, if rightly understood, but man is commanded to apply himselfe to those means by which God works faith, repentance, holiness, Salvation, and conveys the Spirit.

These words then doe not hinder, but that the Lord may, and doth work efficaciously in the conversion of a Sinner. God bids men use means, wait upon him, and he will work powerfully in them by his grace, and spirit, and that the Lord doth work powerfully, see *Ephes. 1. 19. Col. 2. 12, 13. Dent. 30. 6. John 6. 37.*

For mans having internall sufficient grace to conversion, it's strange divinity, it argues a man is converted, and yet unconverted; if a man have grace he is converted, but you must know that *Arminians* make reason, understanding, to be grace, and the first grace, but, *John 3. 6. That is borne of the flesh is flesh.* And take the excellency of the flesh, even the wisdom of it. *Rom. 8. 7. It's enmity to God, it's not subject to the Law of God, neither can be.* If men have power and grace sufficient to convert themselves, to make them new hearts, and new Spirits, why should it be as impossible for men accustomed to doe evill, to doe good, as for an *Aegyptian* to change his skin, or a *Leopard* his spots, *Jer. 13. 23. why is it not easie?* What is hard to him hath power and will? Why cannot he subject to the Law of God? why cannot he add a *Cubite* to his stature, *Luke 12. 25. surely reason is not grace.* The *Athe-mians* who had reason mockt at Christ, and the Resurrection. *Acts 17. 18. 32. which if gracious they would not have done.* All men have reason but all have not grace. Many wise men after the flesh are called or chosen, *1 Cor. 1. 26. Had men power in themselves they would boast, that men may not boast; it is of God. Vers. 29, 30. It is of grace, not of our selves, our strength, reason, abilities, Ephes. 2. 8, 9.*

The ground that *Papists, Arminians*, and others, goe upon, is, that *Commandments* suppose power in men to doe what is Commanded.

This

*Quisquid nobis  
precipitur a deo  
ad illud faci-  
endum suffi-  
cientem potenti-  
am habemus.*



This ground is too weake to build their structure upon. For what man ever since *Adams* fall had power to keep the Law exactly, yet the Law consists of Commands, had men been able to have done it, the Law would have saved them. *Rom. 8. 3. What the Law could not doe in that it was weake through the flesh, God sending, &c. Gal. 3. 21. If there had been a Law given which could have given life, verily righteousness should have been by the Law. Why could not the Law give life because man had not power, strength to keep it; God may Command that which men have not power to doe.*

1. To breake the strength of mans confidence; Men through apprehension of their abilities stand much upon doing, and think they can performe much: What shall I doe to be saved? God may Command that now which is beyond mans strength, that so he may know his owne weaknesse.

2. To cause us to sue to him for help to doe what is commanded. When *Nebuchadnezzar* Commanded the wise men to tell him his Dreame, which was impossible, *Daniel* sought to God for the discovery of the thing, and obtained it. *Dan. 2. 17, 18, 19.* God Commands what we cannot doe, that we may know what to ask; if any thing behard, impossible, let us not stick in our selves, but run to God, saith *Leo, Qui ideo dat preceptum ut excitet desiderium & prestet auxilium.* *Aug. Ep. 24. Da quod ibes & jube quod velis.*

3. The Lord may doe it because he can give what he Commands, *Ezek. 11. 4.* God bids *Ezekiel* Prophecy, he could not doe it unlesse God gave him the Spirit of Prophecy, therefore in the next Verse it's said, *The Spirit of the Lord fell upon him.* Christ saith to *Lazarus*; Come forth, *John 11. 43.* he had no power to doe it, but he Commanded, accompanied his word with power: And *John 5. 25. The howre is coming, and now is, that the dead shall heare the voice of the Son of God, and they that heare shall live.*

The meaning then of these words, *Make you a new heart, and a new Spirit,* is, be not negligent and wanting to your selves, but use the means appointed of God, give diligence to obtaine a change of your hearts and Spirits, to get Repentance, and bring forth fruit worthy thereof. *Castal.*  
hath

hath it, *Comparete vobis*, Get ye a new heart and a new Spirit.

*For why will ye die.*

Heb. is, *And why will ye die.* In the former, these and the subsequent words, God speaks after the manner of men, as a Father doth to his untoward Children, or as a Minister to a perishing people.

Verf. 32. *For I have no pleasure in the death of him that dyeth.*

The Hebrew here is מֵמָוֶת which Montanus renders *Mortui*; so diverse Expositors have it, *Non delector morte morientis.* Of these words was spoken, Verf. 23. I shall give you some few Observations, and so end this Chapter.

### Obser. 1.

That repentance is profitable to man, and pleasing to God, *repent and turne, so iniquity shall not be your ruine, why will you die?* I have no pleasure in your death, but I have pleasure in your repentance and life. When man hath undone himselfe, repentance is his setting up againe; it's safe landing after Shipwrack: the Prodigall repenting and turning, did advantage himselfe, and please his Father, Luke 15. 18, 19, 20, 21. *Except ye repent ye shall all perishe.* saith Christ, Luke 13. 3. 5. Repentance preserves from destruction, and hath that good in it. See Acts 2. 38. Ch. 3. 19. Rev. 2. 5. 16. 2 Cor. 7. 9, 10. Acts 11. 18. And that it greatly pleases God. The Parable of the lost sheep sheweth, Luke 15. 7. *There is more joy in Heaven for the repentance of one sinner, then for the righteousness of 99. just persons.* Sacrifices under the Law were pleasing to God; a repentant broken heart is instead of all Sacrifices, Psal. 51. 17. God will not, he cannot despise it, he will looke to it, Isa. 66. 2. he will dwell in it, Isa. 57. 15.

2. Sin is of a ruining nature, *so iniquity shall not be your ruine.* Sin in it selfe is destructive, what is said of time, it's *Edax rerum*, a consumer of all things, is verified of sin, nay, more then time could doe, sin hath done: time could never have ruin'd Angels, sin did it, sin threw them out of Heaven,

Adam

*Adam* out of Paradise, sin ruined the Old World, *Gen.* 6. 5. 7. it ruin'd *Sodom*, and *Gomorrab*, *Gen.* 19. 13. The cry of their sins was great, and therefore the Angels destroyed it. Wars are ruining and desolating things, so is the plague, and famine; but sin brings them all, *Ezek.* 14. 13. 17. 19. and is more ruining then they all. Sin ruins the name, *Prov.* 6. 33. it ruins the *Conscience* and comforts of it, *Psal.* 32. 3. 51. 8. It ruins the *Soule*, *1 Pet.* 2. 11. *1 Tim.* 5. 6. These things, the name, Conscience, comforts, soule, sword, famine, plague, cannot reach; they may, and doe oft ruine our outward comforts, our flesh, our lives, but further they goe not, sin ruins both these and the other. Sin is wonderfull *Malignant*, and proves destructive to them that deale with it. *Gideons* Ephod was a snare to him and to his House, *Lemokest*, it ruin'd him, and his, *Judg.* 8. 27. it was their sin which laid wast the Common-wealth of *Israel*, which brought the slaughtering Angels, *Ezek.* 9. and kindled the fire in the Temple, and Citty, and laid all wast.

3. That man who in truth comes unto God, must come off from all sin, he must not stick in any. *Repent and turne from all your transgressions*. Cast away all your transgressions, you must not like any, but loath all, not keep any, but cast out all; if you cast out a thousand, and receive but one, it's no sound comming to God, no true repentance, or turning. *Herod* turn'd from many evils, but would not turn from his *Herodias*, *Marke* 6. 18, 19, 20. and all his turning was nothing. *Judas* his life was faire as the other Apostles, no visible sin appeared, onely he had a covetous heart within, and because that golden Devill was not cast out, he was cast into Hell; his Apostleship, Preaching, working of Miracles, hearing of Christ conversing with him did him no good. Let men goe as far as they will in repentance, turning from, and casting off of sin, if it be not from all, it's from none; for if any one sin be kept and lived in, the Union betweene sin and the soule is not dissolved, and so there is no true hatred, no reall ejection of sin. If a man did hate sin, and cast it out because it's sin, he would doe so by all sin, because there is the same reason for all as for one, and for one, as for all. Let us look  
narrow-

narrowly to it, that we doe not harbour, nor spare any sin in our bosomes. *Saul spared Agag, and the Witch of Endor, whom he should have destroyed, and they were his ruine.*

4. That for the encouragement of men to use the means, and wait upon God in them, he honours them with the doing of that which is his prerogative and peculiar work. *Make you a new heart, and a new Spirit, turne your selves.* These be acts which none but the Lord can doe. A new heart, a new Spirit is, *Opus divinae gratiae.* because there is *Aliquis ab homine Conatus*, therefore he is said to doe that, *Quod precipue divinae gratiae virtus operatur: Sanct. in Locum.* This is very faire for a Jesuite, but the Apostle goeth further, *Phil. 2. 13. The will and the deed are of the Lord.* Let us be encouraged therefore to be dilligent in the use of all means, and that constantly; there may be a new heart, and a new Spirit given in from God, his mighty power put forth to work these, and yet be attributed to us, that we have made our selves new hearts, and new spirits.

26 5. The Lord would not have men run on in sinfull courses, and dye, but turne and live; he hath not pleasure in their perishing, but in their living, *why will you die, &c.* In this Question secretly is locked up an Answer to all they could Object: as

1. We beare the iniquity of our Fathers who sin'd greatly, and therefore we must die. No, you shall not die upon that account. *Vers. 20. The Some shall not beare the iniquity of the Father.*

2. Our sins are great and grievous, what then? *Why will you die?* Come, let us reason together, though your sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wool.

3. We have nothing to bring if we come to thee, what then? *Why will you die?* If you have no money, yet I have mercy, and mercy enough, a Sea of mercy, a Heaven of mercy, a World of mercy, *Come buy without money, Isa. 55. 1. I am a God of mercy, delight to shew mercy.*

4. But thou bidst us repent, turne, cast away all our sins. make us new hearts, &c. we cannot doe these things. What then? If you will but looke unto me I can give you what is Commanded, it's my way of dealing with sinners, I can give you repentance, power to cast out all your sins, I can give you a new heart, a new Spirit, why will, &c. *Isa. 45. 22. Look unto me and be saved all the ends of, &c.*

5. Thou hast forsaken us, and left us to our owne lusts, but now I sue unto you, call upon you, tender life unto you, hold out my hand, and desirous to take you in, *why will yee dye O House of Israel.*

6. Thou hast threatned our destruction by the Prophets, and thy threats must take place, thou wilt make good thy word, take pleasure in fulfilling it, and destroying us. What if my threats be out, so they were against *Niniveh*, they repented of their sins, I repented of my threats, I doe not take pleasure in executing of judgements, nor in your death, and why will you die.

7. We are *Jews*, have apostatized from our profession, from what the Prophets taught us, we have lived long in such a way, it's too late now to think of turning. No not so, turne and live yet there is mercy.

E e e e

Ezekiel,

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## Ezekiel, C H A P. 19.

### V E R S. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Moreover take thou up a lamentation for the Princes of Israel  
 And say, what is thy mother? A lioness, shee lay downe among  
 lions, she nourished her whelps among young lions.  
 And she brought up one of her whelps: it became a young lion, and  
 it learned to catch the prey, it devoured men.  
 The nations also heard of him, he was taken in their pit, and they  
 brought him with chains unto the land of Egypt.  
 Now when she saw she had waited, and her hope was lost, then shee  
 tooke another of her whelps, and made him a young lion.  
 And he went up and down among the lions, and became a young lion,  
 and learned to catch the prey, and devoured men.  
 And he knew their desolate Pallaces, and he laid wast their Cities,  
 and the land was desolate, and the fulnesse thereof by the noise of  
 his roaring.  
 Then the Nations set against him on every side, from the Provinces,  
 and spread their net over him: he was taken in their pit.  
 And they put him in ward in chains and brought him to the King of  
 Babylon, they brought him into holds, that his voice should no more  
 be heard upon the mountains of Israel.



HIS Chapter is a Chapter of Lamentation.

1. For the Princes of Israel.

2. For Jerusalem or the Kingdom of Judah.

The lamentation for the Princes of Israel is set  
 out under the parable or similitude of a Lyons whelps, from the  
 the

the 1. *vers.* to the 10. The lamentation for *Jerusalem* is from the 10. *vers.* unto the end of the Chap. held out under the resemblance of a *Vine*.

As for the 1. part, the lamentation for the Princes of *Israel*, we may consider therein,

1. The lamentation commanded in the 1. *vers.*
2. The mother of the whelps, or the *Lionesse*, and what she did, *vers.* 2. 3.
3. The advance of the Whelps, their carriage, ruine, and punishment, in the 3. 4. and rest of the verses.

1. *Take thou up a lamentation.*

The Lord here speaks to the Prophet to put himselfe into a mourning posture, and to bewail the conditions of the Kings of *Israel*: The word for lamentation is ננח the same that *Jeremie* useth in the Title of his booke cal'd the *Lamentations*, of which was spoken *Chap.* 2. 10.

*The Princes of Israel.*

These were *Jehoahaz*, *Jehoiachim*, *Jehoiakin*, and *Zedekiah*, who were Kings of *Judah*, as appears, 2 K. 23. 31. 34. *Chap.* 24. 8. 18. They are cal'd the *Princes of Israel*, because that is a comprehensive terme, and included *Judah* in it, which these were Kings of, and not of *Samaria*, for the ten Tribes and their Kings were captivated before.

V. 2. *What is thy mother?*

Because it's not said *what is your mother*; some think, he means the Prophets mother; but it's said, thy mother in reference to each Prince. *Jehoahaz*, *what is thy mother?* *Jehoiachim*, *what is thy mother?* and so of *Jehoiachim* and *Zedekiah*, by mother here is meant *Jerusalem* and the *Kingdome of Judah*. Great Cities & Kingdoms are in a metaphorical sense cal'd Mothers, they bring forth Kings, they elect, crown, and set them up to rule.



*A Lionesse.*

*Jerusalem* is likened unto a Lionesse in severall respects.

1. A Lyon or Lionesse is a noble and Kingly creature, and so was *Jerusalem* a noble and Royall Citie. The Ensign of the Tribe of *Judah* was a Lyon. Old *Jacob*, Gen. 49. 9. said, *Judah* is a *Lions whelp*, that Tribe was the royall Tribe, and the chiefe City in it was *Jerusalem*.

2. A Lionesse is strong, *Judg.* 14. 18. *what is stronger then a Lyon*, *Prov.* 30. 30. *Jerusalem* was a strong Citie, *Psal.* 31. 21. 125. 2.

3. A Lions is venterous and bold, *Prov.* 28. 1. 2 *Sam.* 17. 10. So *Jerusalem* was a bold daring Citie, the people of it were impudent and provoking. *Isa.* 3. 8: 65. 31. *Ezek.* 3. 7. provoked him to his face.

4. The Lionesse is cruell and bloody, *Psa.* 7. 2. *Isa.* 38. 13. So *Jerusalem* was an oppressing City, *Zeph.* 3. 1. 3. A bloody Citie, *Ezek.* 24. 6.

5. Libidinous, mingles with the Leopard and Hyæna, so *Jerusalem* mingled her self with other Nations, *Ezek.* 16. 26. 28. Shee was not humane, but Lionish in her manners; no pietie, justice, humanity were in her; she was bruitish.

*She lay among Lyons.*

By Lyons here are meant the Nations, or Kings of the Nations round about, who were prophane, barbarous, and cruel; and *Jerusalem* was like unto them, and therefore it's said to lye down among Lyons, as one Lyon doth among others without feare: The Gentiles made no conscience of sin, but did what ever they liked or lusted after: and *Jerusalem* had cast off the worship and wayes of God, following their own wills and lusts.

*Shee nourished her whelps.*

Heb. is, *she multiplied whelps*, in a little time she had many Princes which were to succeed in the Kingdome. These whelps

whelps were *Jehoabaz*, *Jehoiakim*, *Jehoiachin*, and *Zedekiah*, whom he calls whelps.

1. Because they were young when they began to reign, *2 King*. 23. 31. 36: *Chap.* 24. 8. 18. One was but 18. another 21. A third 23. And the Eldest was but 25. when he came to the Throne.

2. Because they were little in comparison of former Kings: *David* and *Solomon* were great Lyons in respect of them, the Kingdom then flourished, but now it was declining; they reigned long, these but a little while.

3. Whelps because of their disposition and propensity to doe like Lyons and Lyonesses: There is the same nature in the whelps as is in the damns: If the Lyon be fierce, cruell, the whelps will be so.

*Among young Lyons.*

Heb. in the midst of young Lyons: כפיר *'is a young lion that begins to prey: leunculi sunt principes*, saith *Vatabl*: whether wee take them for the Princes of the Nations, or the Princes and Nobles of *Jerusalem* (for there were Princes who were not of the Royall Family, *2 K.* 24. 12. *2 Chron.* 24. 17.) they were brought up after their manners and fashions.

*Verf. 3. And she brought up one of her whelps.*

The Heb. is, *she made one of her whelps to come up*, that is, to come up into the Throne, and to be King. This was *Jehoabaz*, whom after the death of *Josiah*, the people took and made King in his Fathers stead in *Jerusalem*, *2 Chron.* 36. 1. *2 K.* 23. 30. *Jerusalem* and the people of the land joyned together to make him King. *Jehoabaz* was the whelp of this Lioness.

*It became a young Lion.*

Being made King, hee reigned like a Lyon, yea a young Lyon: Hee was tyrannicall, and Tyrants are compar'd to Lyons, and you may see a true picture of them in the Lyon.

1. Their faces are stern, and voices terrible: *fremitu & rugitu conturbant omnia*, *Amos* 3. 8. The lion hath roared, who

will

*Kephir* is a lyon *andrus anate*, grown up to strength, & hungry, desirous of prey finer then any other, *Ps.* 34. 10. *Gur* is catulus, a whelp, hanging upon the dam & cannot run our.

*Arie* or *ari*, a lyon come to his full strength, *cuius oculi semper intente ad pridam*.

*Levia* a lioness & *laui*, an old lion, hearty & strong, though not so swift, yet more subtle.

*Lai*sh, an old lion that cannot hunt or get prey.

will not feare? It's said of the Gaditané Soldies they had faces like the faces of Lyons, 1 Chron. 12. 8. terrible. Such are Tyrants, their countenances and voices trouble and disturb much. When they send out their Edicts, Proclamations, Commands, which are their voices, and have the Effigies of their grim Countenances within them, how do they shake Cities, Kingdoms, Nations: when *Ahasbuerosb* decree was given forth for the destruction of the Jewes, it's said, *the City Shushan was perplexed*, Esth. 3. 15. so all the Provinces where the sound of it was. Tyrants roare like Lyons, they strike terrour into all. Prov. 19. 12. *The Kings wrath*, &c. 20. 2. *The feare of a King is as the roaring of a lyon.*

2. As they are roaring, so ravening, they are greedy of their prey, Psal. 17. 12. *Like a lyon that is greedy of his prey.* See Psal. 22. 13. Lam. 3. 10. Psal. 104. 21. They roare after their prey, and are hardly satisfied. Job 38. 39. *Wilt thou fill the appetite of the young lyon?* So wicked Rulers and tyrannicall Princes are ravenous and greedy of the prey. What a strong appetite had *Abab* to *Naboth's Vineyard*; he was sick, and refuses to eat, if hee have not that morsell to feed upon, 1 K. 21. 2. 4. When the Jews would have a King, the Lord told them what a ravenous creature he would be, 1 Sam. 8. 11, 12, 13, 14, 15, 16, 17. It's said of *Saul* their first King, that he did *flee upon the spoile*, Chap. 15. 19. What a vast appetite had the King of *Babylon*, who enlarged his desire as hell and death, and could not be satisfied, but gathered unto him all nations, and heaped unto him all people, Hab. 2. 5. That Princes are greedy of their prey, see Zeph. 3. 3. Ezek. 22. 27. Mica. 3. 11. *Caligula* his impositions, tributes, and new devised exactions were innumerable, *Herb.* 129.

3. They are vigilant and subtle, lying in wait to get their prey. They sleep little, and when they sleep it's *apertis oculis*, with open eyes, they mind their prey much, and are cunning to catch it. Psal. 17. 12. *The young lyon lurks in secret places.* He hides himselfe, and when the prey comes near he suddenly surprizes the same. Our Prophet saith here of the young *whelep*, it learn'd to catch the prey, it learn'd the cunning of the old Lyons.

Basil

Principes atque  
urbes qui leones  
alunt coguntur  
magnos sumptus  
in eos facere.  
Lavac. in Job  
1.

*Basil* saith, they use to lye down flat upon their bellies, to counterfet sleep, not to stir, and to doe as Cats when they catch birds. Another cunning device the Lyons have is, when the prey is too swift for them, and so likely to save it selfe by flight, they roare grievously, which so affrightens the creatures flying from them, that their spirits faint, are forced to stand still and become a prey: he also hides his claws, & covers his steps with dust by his tayle, that he may not be discovered.

*Somnum simulare & nihil se movere quem admodum feles facit: insidiantes aviculis. Ut abiecto prorsus animo consistent & prada ei fiant.*

So tyrannicall Princes are watchfull and cunning to catch their prey. *Saul* had many stratagems and devices to catch *David*. What a cunning plot had *Jezabel* to catch *Naboth*; the pollicies of Tyrants are infinite to catch the people and make a prey of them.

4. They are proud and stately, they goe alone, *numquam leo pascitur cum leona*, they eat not with the Lionesses, much lesse with other creatures; they will not stoop to, or turn away for any, *Prov.* 30. 3. They do what they list: such are Tyrants, you may see the pride and arrogancy of *Nebuchadnezzar*, *Dan.* 4. 30. The Prince of Tyre said he was a God, and sate in the seate of God, *Ezek.* 28. 2. *Who is the Lord, that I should obey his voyce*, *Exod.* 5. 2. said *Pharaoh*.

*Alexander* would be accounted and worshipped as the son of *Jupiter Hammon*: *Caligula*, *Domitian*, *Heliogabalus*, would be worshipped as gods.

*Omnia arbitratu suo feruntur.*

5. They are cruel, bloody, devouring creatures, *Nab.* 2. 12. The Lyon did tear in pieces, and strangled for his Lionesses, they have terrible claws, sharp teeth, and are mighty to crush, & break all the bones. The Devill is cal'd a devouring Lyon, *1 Pet.* 5. 8. because he destroys as Lyons doe. *2 K.* 17. 6. *The Lyons slew them*. Such are tyrannicall Princes. *Prov.* 28. 15. *As a roaring Lyon and a ranging Beare, so is a wicked ruler among the poore people*. Like as Lyons and Beares in a Forrest doe catch, crush, and devour the Sheep, Lambs, Kids, Conies, and what ever they find preyable, so wicked Rulers deale with the people. *Mic.* 3. 1, 2, 3. *The Princes of Israel plucke off the skin and flesh of Gods people from their bones, brake and chopt them in pieces as for the pot; when they kil men they think*

*Quum occidunt  
servos suos,  
imputant esse,  
non crimen  
Salvien de  
Gubern. dei,  
l. 4.*

think it lawfull, not sinfull. Our Prophet tells you that this Lyon *Jehoahaz* devoured men, he learned to catch the prey and devoured men.

Histories tell us of Cannibal men-eaters; such are tyrannicall Governors, they feed upon men. *Athaliah* devoured all the royall seed at a meale, *2 Chron. 22.* *Jezabel* eat up *Naboth* at a fast, *1 King. 21.* What a multitude of children did *Herod* devour at once in *Bethleem*, *Matth. 2. 16.* What tearing, flesh-eating, bone-breaking was there, when that roaring cruell Lyon *Manasses* fil'd *Jerusalem* with innocent blood, *2 King. 21. 16.* What Lyons were in the time of the ten Persecutions: *Christiani ad leones.*

6. It's dangerous to meddle with Lyons, *Numb. 24. 9.* Hee lay downe as a Lyon, as a great Lyon, who shall stirre him up.

Lyons if offended and provoked, are revengefull. *Æliah* tels of a Beare that came into a Lyons denne, and bit the whelps she found there; the Lyon returning, the Beare to shift for her selfe, got up into an high tree, the Lionesse watch'd at the foot of the tree: the Lyon ranged abroad in the woods, and meets with a man that had an Axe, and us'd to fell trees; this man the Lyon brings to the denn, shewed him the wounded whelps, directs him to the tree where the Beare was, which he cut downe. The Beare being torn in pieces, the man was safely dismiss. In the hunting or taking of Lyons, the Lyon observes who wounds him, and on him if possible hee will be reveng'd. Such are tyrannicall men, it's ill meddling with them; if they be rous'd, or any of theirs wrong'd a little, they will remember and revenge.

*Leonina societas  
est periculum  
Iesa.*

Verf. 4. *The Nations also heard of him.*

After the death of *Josiah* by *Pharaoh Necho*, King of *Ægypt*, *Jehoahaz* was by the Jewes set up King; but the *Ægyptians* thought themselves wrong'd, that they had no hand in disposing that Kingdom; and placing a King over it, which it's probable the Jewes apprehended, in that they passed by  
*Eliakim*

*Eliakim* who was Elder, and set up *Jehoabaz* who was younger, as is evident, if you compare the 31. *vers.* of the 23. *Chap.* Kings 2. with *vers.* 36. They judg'd this doubtlesse of a more warlike and Lion-like spirit, and so fitter to encounter the *Egyptians*, if they should assault them, which is conceiv'd they did, for he reign'd but 3. moneths, and then was taken.

*He was taken in their pit.*

The word for pit is *shachath*, which signifies a net or a pit, and is from *shabeth*, to corrupt or kill, because pits and nets are to take creatures, and so tend to their killing and corruption. One way of taking Lyons was to observe their haunts, and in that way they used to dig a round pit, leaving a pillar of earth in the midst of it, upon which they tyed a Lamb, covering the pit with boughs, the hungry lamb bleating in the evening, invites the Lyon to supper, who hastning thereunto, falls into the pit, and so is taken. *Ezek.* alluding hereunto, saith, *Jehoabaz was taken in their pit.* Some think he was taken by a wyle, that *Pharaoh* sent for him, under pretence of friendship and kindnesse; and then when he had him in his power, kept him. Others, that there was a bloody battle between *Jehoabaz* and *Pharaoh*, in which, though he was taken, yet not without great losse to the *Egyptians*: Therefore the Vulgar render these words, *non absq; vulneribus sui ceperunt eum*; they tooke him, but not without wounds.

*They brought him with chains, &c.*

The Heb. is *Bachachim*, with hooks: chains are hooky things linckt together; the word chains here, in 2 *King.* 23. 33. is bands, *Pharaoh* *Necho* put him in bands, hee was carryed bound to *Egypt*.

*Obser. I.*

It's matter to be lamented, when Princes are wicked, tyrannicall, and ruine themselves and the people they are set  
F f f f over.

over. *Take up a lamentation for the Prince of Israel : so Ezek. 32. 2. Take up a lamentation for Pharaoh King of Egypt, and say unto him, thou art like a young Lyon of the Nations, and thou art as a whale in the Seas, &c.* When Princes, Rulers, are roaring and ravening Lyons; when they are cunning and cruel, and take such courses as tend to the ruine of themselves and others, it's a great and just ground for lamentation. Solomon saith, *there is a time to mourn*, Ecclef. 3. 4. And if any be a fit time to mourn, it's when it goes ill with the Church of God; with the State, when Rulers are Lyons, and do like Lyons. We mourn when some Personall or Familie evill is upon us, but publique evils are neglected. Evil Rulers, evill Princes, evill Magistrates, are publique evils, like so many Lyons and wild beasts: where such are, there is an houte of mourning, and let the living lay it to heart. I fear we have Lyons among us, for whom we may justly take up a lamentation.

2. That those Princes do oppress their people, and ruine their Kingdoms, are ingratefull and unnaturall, for their People and Kingdoms are their Mothers: *what is thy mother? Jerusalem, Judea is thy mother; it's the people chooseth them, and so brings them forth, sets them up. 2 King. 23. 30. The people of the land tooke Jehobaz the sonne of Josiah, and anointed him, and made him King in his Fathers stead:* How wickedly did he therefore to become a Lyon to this people who advanced him; if he were unnaturall, who ript up the bowels of his own Mother, so likewise is hee that rips and rends the bowels of that Kingdom begate him. Princes should entreat them well who have given them their Princely being; They have their milke and maintenance from them, and it's height of ingratitude to wrong or ruine them.

3. Such as the people be, usually such are the Rulers, the Princes: If the Mother be a Lionesse, the Whelps will be Lyons; if the Lionesse be audacious, bloody, libidinous, idolatrous, the Lyons will be such. *Jerusalem was very wicked, and her Princes likewise, the Princes were like the people. Hos. 8. 4. They have set up Kings, but not by me.* The people



people set up *Jeboabaz*, and he was a Lyon, he did wickedly,  
2 King. 23. 32.

4. Great is the efficacie of evill example, it prevails more than good example. *Jeboabaz* had a godly parent, *Josiah* by name, of whom it's said, that *there was no King like him before or after him, that turned to the Lord with all his soule, heart and might according to all the law of Moses*, 2 King. 23. 25. Not the good education nor good example he had from and by his Father, did sufficiently antidote him against the poyson and power of evill example; he was brought up *among lyons*, and learnt of them to catch the prey. They were wicked, covetous, proud, fierce, subtle, cruell, revengefull, and their manners he took up, conform'd unto. Wickednesse is easily learn'd, men are so apt to it that they need no rods, ferulacs to put them on. Parents cannot propagate piety; if that could have been, *Josiah* would have had sonnes as eminent for holinesse, as they were for impiety; gracious parents have gracelesse children, let none be troubled thereat as a thing strange, it was so with *Josiah*. If you be godly, and would have your children so, take heed of being ill examples your selves, or letting them be amongst those who give ill example; for tinder is not apter to take fire, waxe, the impression of the seale, paper the ink, then youth is to receive the impressions of wickednesse.

5. After good Princes and great Reformers, Divine Providence orders it so, that wretched wicked Kings, enemies to all good are set up. *Josiah* was a most godly King, and more throughly reforming, then ever *Judah* had any before; yet after him comes a Lyon, a wicked *Jeboabaz*. When people are unthankfull for good Princes and Rulers, when they murmur against Reformation, have a secret enmity, open bitternesse against godlinesse, and those are godly; it's just with God to set Lyons over them, to be terrible unto them, to eate up their estates and them.

6. When wicked men come to places of eminency, they vent their corruptions lay hid before, they make progresse in wickednesse, nothing restrains them. When this *whelp*,

F f f f 2

*Jeboabaz*

*Jehoaſhaz* came to the Throne, he beame a young Lyon, a Lyon rampant; he could catch the prey, and devour men. We oft think that the whelps of great Ones are well natur'd, well educated, very hopefull; will prove admirable instruments of Gods glory and publique good; but we deceive our selves: when they come to publique and high places, their Lyonish natures do appear, and they grow worse and worse; they perfect wickednesse, nothing prevails to keep them in, but they must play the Lyons, slay the skins, suck the blood, cate the flesh, and crack the bones. There was as great hope of *Josiah's* sons, as ever of any, yet you see how they prov'd. *Nero* at first for five yeares carryed himselfe wel, like a lamb; but he was a Lyon, and his Lyonish disposition shewed it self to the full. You are godly, and have hopefull issue, promise not too much unto your selves of them: great expectations disappointed, cause great vexations.

7. That Princes pervert the end for which they were ordained of God, and set up by men: God appointed not Magistrates, be they Princes or others, to *lurk for the prey*, to *devour men*, but to preserve men: They should be Shepherds, not Lyons, nursing Fathers; not Canniballs, they should govern them according to divine rule, *Deut. 17. 18, 19, 20.* not after Prerogative, a devouring beast which eats up mens estates, honours, lives, they should do Justice, not obstruct or pervert it: But where be those Princes that answer the end of their institution, that lurk not for prey, that devoure not men? In *Micah's* dayes the heads of the house of *Jacob*, and the Princes of the house of *Israel* abhord judgment, and perverted all equity; they built up *Sion* with blood, and *Jerusalem* with iniquity, and for their sins and sakes was *Sion* plowwed as a field, and *Jerusalem* made heaps. Take heed you are Governours of Families, that you pervert not that institution; *Ne sis leo in domo tua*, be not bitter to your Wives, beat not Servants for your phantasies, oppresse not any are under you, *Ecclesiasticus 4. 30.*

8. The evill doings of Princes flye abroad; if they play the Lyons, roare, raven, teare, oppresse, the Nation will hear  
of

They should  
be in *utilita-*  
*tem*, not *dimi-*  
*nutionem* *sub-*  
*ditorum.*

ofit. When *Jehoabaz* became a Lyon, catch'd the prey, devoured men, *the Nations also heard of him*: not only his owne Nation knew it, but the Nations round about. Princes, great persons stand high, their voyces are heard, and actions seen farr: Let them whisper in secret, plot mischief in their closets, out they come: Cabbinet-letters, Counsels, Designs, Treasons, come abroad and spread far. Their projects how cryphically soever carryed, are observ'd, divulg'd, and fill the Nations with the noise thereof. Princes generally are so wicked, that they do *male audire in omni gente*. Chronicles and Nations are fill'd with the reports thereof; if they will doe infamous things, they cannot bee conceal'd.

9. When Princes prove Lyons, God stirs up some to hunt and take those Lyons. The Nations hearing that *Jehoabaz* catch'd the prey, and devoured men, they bethought and bestir'd themselves, digg'd a pit, hunted this Lyon into it, and took him.

When *Zimri* had gotten the Crown, he did rend and teare like a Lyon; but presently God stirred the people to set up *Omri* to be King, who hunted that Lyon into a fiery pit, 1 K. 16. *Saul* plaid the Lyon in his reign, and at last he was hunted, slain, and taken by the *Philistims*, 1 Sam. 31. *Jehoram* became a young Lyon, prey'd upon his brethren, devoured them, 2 Chron. 21. 4. And the Lord stir'd up the spirit of the *Philistims* and *Arabians* against him, who came and spoiled him and his, *Vers. 16. 17.*

*Manasses* was a ramping and roaring Lyon, he brake the bones of many, and sucked much blood, and he was taken in the pit of the *Assyrians*, 2 Chr. 33.

When the Rulers and Potentates of the earth oppresse and tyrannize over the people, God in his wise providence sets some a work to catch & crush them, *Amos 3. 10. 11.* One way or other their strength is brought down, and they suffer for their oppressions, and are cut off by violent and untimely deaths. *Tiberius* was poysoned or smothered by his own Nephew; *Caligula* slain by his own guard; *Vitellius* was over-  
thrown.

thrown in battle, taken prisoner, and drawn with an halter about his neck along the streets halfe naked; and after many outrages done unto him, he was kil'd and cast into Tyber. Fitz-Heibert.

Leander, Tyrant of Cyrena, was taken alive, and being sewed into a leathern bagg, was cast into the Sea. Thirty Tyrants were slain in one day at Athens by Theramenes, Thra-sibulus, and Archippus, who did it with 70. men.

10. Princes who by covetousnesse and cruelty spoile others of their estates and liberties, through the just judgment of God, come themselves to be deprived of their estates and liberties. *Jehoahaz* he catch'd the prey, and himselfe was caught and made a prey; he devoured men, and himself was devoured; he fettered, chain'd others, and himself was put in chains; he lost his Kingdom and Liberty; *Pharaoh* tooke him, bound him, carryed him to Egypt: This was he whom *Jeremie* calls *Shallum*, Chap. 22. 11, 12. and saith he should return no more, but dye in his captivity. It was a great evill, a sad judgment to be taken and carryed out of his owne Land, and to dye in a prophane land amongst *Egyptians*, therefore it's said, *vers. 10. Weepe soare for him that goeth away, for he shall return no more, nor see his native Countrey.* Such judgments do Princes bring upon themselves, to satisfie some bate and bloody lusts, they hazard all, yea oft do lose their Kingdoms, liberties and lives, whereas they might be happy if they would keep within their bounds, yea live and dy comfortably in their own Lands: but when they deale injuriously with others, hook, fetter, and spoile them, God meets with them, *Amos 1. 2.* Those oppressed the poor, & crushed the needy, God would take them with hooks, and their posterity with fish-hooks; he would pull them out of their estates, power, greatnesse, as fishes out of the water.

Verf. 5. Now when shee saw shee had waited, and her hope was lost.

When Jerusalem the Lionesse had expected the return of  
*Jehoahaz,*

*Jehoabaz* from *Ægypt*, and saw it was in vain, that there  
there was no hope of it.

The Hebr. runs thus; and she saw, because she hoped, her hope  
had perished. The Sept. for her hope was lost, ἀπώλετο ἡ σπουδαία  
αὐτῆς, her substance perished, or was lost: shee thought the  
Prince (& so usually do States) was a strong and substanti-  
all foundation to build upon; but she was deceived, and her  
hope fail'd her. The Fr. is, when she saw, que son attente es-  
toit assoublie & perdue, when she saw her expectation was weak-  
ned and lost.

*Then shee tooke another of her whelps.*

What whelp this was is controverted amongst Expositors,  
and how to hit the white is the work. Some make this  
whelp to be *Zedekiah*, but there is least reason for that, be-  
cause hereby both *Jehoiakim* and *Jehoiachin* are passed over,  
who were both Kings before *Zedekiah*, this whelp therefore  
must be one of them. The Protestant Expositors doe make it  
to be *Jehoiakim*, call'd also *Eliachim* and *Joachim*, and so doe  
some others; but the difficulty is, if meant of them, how  
that is true which is in the 9. vers. They brought him to the K.  
of *Babylon*, they brought him into holds, that his voyce should no  
more be heard upon the mountains of *Israel*. Whereas *Jehoiakim*  
came back again if he were in *Babylon*, and his voyce was  
heard. If it be meant of *Jehoiachin*, there is also this great  
difficulty, how he reigning but 3. moneths, could lay wast  
their Cities, and make the Land desolate as it is, v. 7. being  
but 8. years of age, as it is 2 *Chron.* 36. 9. or at most but 18.  
as it is 2 *King.* 24. 8. To let passe *Jehoiachin*, and to come to  
*Jehoiakim*, whom we may take to be the man represented  
by the whelp here: the difficulty shall be answered when we  
come to the 9. vers.

*Shee tooke another of her whelps, and made him a young  
Lyon*

That is, she set him up to be King: But this seems crosse  
to what you have, 2 *Chron.* 36. 4. 2 *K.* 23. 34. where it is  
said,

πρωτης sub-  
stantiam, sub-  
sistentiam, for  
titudinem cer-  
titudinem &  
fundamentum  
stabile cui ali-  
quid nititur  
significare solet  
apud sacros &  
prophanos au-  
thores. Præd. &  
he interprets  
Heb. 11.1. fir-  
ma persuasio c-  
orum que spe-  
rantur in futu-  
rum, &c. vid.  
p. 238. c. 2.  
l. e.

said, that Pharaoh King of Ægypt made Eliakim King over Judah and Jerusalem, and turned his name to Jehoiakim. If Pharaoh therefore made him King, how is it said here, that he, viz. Jerusalem, made him a young Lyon; that is, exalted him to Kingly dignity? The answer is, that Pharaoh did it not, *vi & armis*, but by the joynt consent of the people, Jerusalem's concurrence was in this work. The Prophet saith, *hee made him a young Lyon*. You may find it frequent in the Histori- call books, that the people did elect and set up their Kings. 2 Chron. 36. 1. The people made Jehoahaz King. 1 K. 21. 24. The people made Jostab King: They made Omri King, 1 K. 16. 16. They made Jeroboam King, 1 K. 12. 20. They made David King, 1 Chron. 12. 38. They made Saul King, 1 Sam. 11. 15. They made Jephthah head, Judg. 11. 11. God himself when hee commended a King unto them, would have their consent and concurrence in it, Dent. 17. 14, 15. There is an essentiall and fundamentall right in the people, to choose & set up them who are to rule over them; therefore they are call'd *ἐκκλησία κρείταις*, 1 Pet. 2. 13. The ordinance of man, or a humane creation.

Verf. 6. *He went up and downe among the Lyons.*

Being advanc'd to Princely state, here his carriage is set out, he conversed with Lyons, that is, with wicked men who had Lyonish dispositions, who were stern, covetous, crafty and cruel: the King of Ægypt, the King of Babylon, the Princes about him in the bordering Countries, they were Lyons, and he went up and down amongst them. Their Counsels he took, their manners, fashions, customs hee learn'd, their steps he trod in, &c.

*Became a young Lyon.*

That is; had the nature, properties and qualities of a young Lyon, of which you heard before.

*Learn'd to catch the prey.*

Heb. is; *to prey the prey*; the word *Tekeph* is that which wild beasts

beasts hunting, do get and feed upon, from טרם to catch and teare with the teeth, and is applied here unto Kings who are metaphoricall Lyons; and what ever they can get, catch, teare and rend from others, that is their prey, that they feed upon. Sept. is, ἀρπάζειν ἀπράγματα, to snatch away the prey. Fr. de gripper la proye. Pl. 76. 4. There is mention of mountains of prey, which are the kingdoms of this world. They are like mountaines where wild beasts are which prey upon what is thereon, or thereabouts; and so Kingdoms have wild beasts in them, which prey upon those are in their Kingdoms.

*Devour men.*

Sept. ἀνθρώπους ἐφαγε, eat men. This young Lyon fed upon men, the Heb. is *man*, in the singular number; but hath the force of a plurall, and so is rendered.

This devouring of men was by taking away their estates, liberties, limbs, lives. *Jehoiakim* was very covetous and very cruell. Jer. 20. 17. speaking of him he saith, *Thine eyes and thine heart are not but for thy covetousnesse, and for to shed innocent blood, and for oppression, and for violence to doe it. His eyes and heart were set upon nothing else but catching the prey, and devouring of men.* 2 King. 23. 35. *He exacted silver and gold of the people of the land. Pharaoh* that Egyptian Lyon commanded him to tax the Land; he yeelds to *Pharaoh*, taxes and exacts upon the people. It's not improbable that he was perfidious, bloody and cruell towards the Syrians, Moabites, & Ammonites, who infested him, 2 R. 24. 2. and Interpreters say he slew the Prophets.

Verf. 7. *And he knew their desolate pallaces.*

Hebr. is *variedah almenothau*, which *Montanus* renders *cognovit viduas ejus*, he knew their widows. *Vatab.* *cognovit viduas illorum*: so the French. The Hebr. *ud Almenoth* is so translated, Psal. 68. 5. *A father of the fatherlesse, and a judge of widomes is God.* So it should be, the word is *almanoth*, widows; but in *Isa.* 13. 22. It's used for desolate pallaces: and wild

G g g g

Forsterus in  
lexico annotat  
hanc vocem al-  
menoth, pro ar-  
menoth. which  
is palatia, and  
the Chaldie  
hath it, arme-  
notaf.

beasts



beasts of the Islands shal be in their desolate houses, bealmenothaf: If we take the word for *widowes*, and so the old Translation hath it; the sense is, that *Jeboiachim* defil'd the Widowes, whose chastity hee ought to have preserved; he wrong'd them greatly by devouring their Husbands, & defiling their bodies. Or thus; when their Husbands were put to death, and estates unjustly taken away, the widows came petitioning for reliefe; whereupon he knew them; but was so hard hearted, as that he was not moved with their teares, cries, requests or complaints. If we take it for *desolate pallaces*, as it's here, the interpretation is, that have deprived the pallaces of their Husbands, their owners and Inhabitants, and made them widows, he did confiscate them to his own treasury, he challeng'd them to be his: having unjustly devoured the men, he thought he might justly devour their pallaces: hee knew their pallaces and took possession of them.

*He laid wast their Cities.*

He made their Cities to be wast, desolate, or dried up, as the word imports; as the sun dries up ponds, brooks, or some diversion draws away the water, that they are void, empty: so did this K. by his taxes & impositions draw away their estates, and dry up trading: or he did those things which caused their Cities to be laid wast: he provoked God and men against himselfe and them by his tyranny and cruelty, he caused many to fall, many to fly, and forsake their habitation, so that the Land was desolate, and the fulnesse thereof:

*By the noise of his roaring.*

Heb. by the voyce of his roaring. *Shaog* is to roare as Lyons doe, yea it's proper to Lyons, but is metaphorically given to men, as here. The roaring of Lyons is very terrible. *Prov. 19. 12. The Kings wrath is as the roaring of a Lyon.* When the Lyon roares, it troubles all the beasts of the Forrest and mountains: and when Kings in their wrath roare and send out their commands, edicts, &c. they trouble and make desolate Families, Cities, Lands:

Verf.

Verf. 8. *The nations set gainst him on every side.*

His wickednesse and tyranny was such, as that all the Nations were provoked against him, and contributed their help to take this young Lyon. The Originall is *dederunt super eum gentes*, the nations gave upon him: they gave their judgments upon him, that he was not fit to range, ramp and roare any longer. Vulgar reads it *convenerunt*, they came together, took counsell, resolv'd to hunt and take this wild beast.

*From the Provinces.*

*Mimmedinoth medinah* is a Province, from *יור* *judicare*, *ius dicere quasi juri dictio*, where power and authority were exercised and bounded. What Provinces these were you may see 2 King. 24. 2. The Chaldeans, Syrians, Moabites, Ammonites. These all cal'd upon, and cal'd out one another to hunt this Lyon, and to take him.

*And spread their net over him.*

Heb. for net is *רשת* which is either from *jarash*, to *possesse*, because a net holds in possession what it catcheth; or from *רש* to *make poore*, because a net deprives of liberty, and oft of life. These hunters prepared a net strong enough to hold this Lyon, and they spread it out for him.

*He was taken in their pit.*

Of these words were spoken, *vers. 4.*

Verf. 9. *And they put him in ward.*

Heb. *Bassugar*, in *claustrum*, they put him into safe custody, into some prison, they shut him up that he might not escape, and be as a lyon among the people any more: they put chains upon him, an iron collar, or about his neck a chain, and brought him to the King of Babylon. They did not carry him into Babylon some think; for 2 Chr. 36. 6. *Nebuchadnezzar* King of Babylon came up against him, and bound him in chains or fetters to cary him to Babylon; but that he did ca-

ry him thither, or send him back, having rebel'd against him, 2 King. 24. 1. doth not appear, neither is probable. That which makes most for this opinion, is what you have in Jer. 22. 19. *He shall be buried with the buriall of an asse,* drawn and cast forth beyond the gates of Jerusalem: These words induce some to believe, that either he went not to Babylon: or if he did, that he returned, that Jeremies prophetic might be made good: and if that were so, how is it true here, *that his voyce may be heard no more upon the mountains of Israel.*

To clear this doubt and difficulty, it's most probable that Jehoiakim was carried to Babylon; for that in 2 Chr. 36. 6. of Nebuchad. comming up against him, is to be understood of his Forces, rather then his person: And in the 2 K. 24. 2. it's said, bands of the Chaldees, not Nebuch. himself. Our Prophet also saith, *they brought him to the K. of Babylon.* And wheras some affirm he dyed by the way, (being led in a disgracefull manner, like a wild beast, with an iron collar about his neck, and a chain fastned thereunto) how suits it with what is recorded; they brought him to the King of Babylon, *they brought him into holds*; that was saith Pisc. into the Citie of Babylon, which was ful of strong holds: and being there shut up till his death, *his voyce was no more heard on the mountains of Israel.*

For that in Jeremie, it's a mistake to conceive the Prophet meant that Jehoiachim should dye in Jerusalem, be drawn up and down the streets thereof, and be cast out at the gates thereof; the words are, *he shall be cast forth beyond the gates of Jerusalem*, that is, beyond the bounds and limits belong to Jerusalem. Dying, or being slain in Babylon, he was cast out & judged unworthy of Buryal, his carcase lay like an Asses, to be meat for the beasts of the earth, and fowls of heaven, to be subject to all wind and weather. Jer. 36. 30. *His dead body shall be cast out in the day to the heat, and in the night to the frost.*

Though two whelps only be here spoken of, yet I make no doubt but that the other two also, Jehoiachim and Zedekiah be intended, who were caught and carryed away; that  
their

Non in sepulchro patrum sed in aliena regione. Prad. vid. p. 240. col. 2. l. 14.

their voices might no more be heard on the mountains of Israel.

Obser. 1.

The hopes of the wicked are not long liv'd, they are soon dash'd and disappointed : when shee saw she had waited, & her hope was lost. She promised much to her self, expected much from Ægypt, and from Jehoabaz ; but all was in vain, no relief came thence. Prov. 11. 7. *The hope of unjust men perisheth*, and that easily and speedily, Job 8. 14. It's liken'd to a Spiders webb or house, a little thing, a besome sweeps away the house and Inhabitant together, and that in a moment ; such is the hope of wicked men, it's suddenly and easily ruin'd. Had not they great hopes that were before Dublin, did they not think to take it and triumph in it : but I may say of them as Ambrose did of wicked men, they came, they went, they stood still, they vanished : God hath cut down their hopes, and many of them, the spider and her web are gone together : they may say, *the Lord hath destroyed us on every side, and our hope hath he removed like a tree*, Job 19. 10. There is a difference between the hopes of the righteous and those of the wicked. Prov. 10. 28. *The hope of the righteous shall be gladnesse, but the expectation of the wicked shall perish.*

2. Corrupt States are so affected with, and addicted to their Princes, that they wil set them up, have them rule over them, though it be to their own ruine, & ruine of the State also. Jerusalem the Lionesse sets up another of her whelps, and makes it a young Lyon. She put this whelp into the royall seate, and stir'd him up to do Lyon-like, such things as did undoe himsef and Jerusalem also : She learn'd nothing by the losse of her former whelp, but proceeds in her old way, & would have Lyons Tyrants to be over her, she being a Lionesse very corrupt and wicked, couples with that Ægyptian Lyon Pharaoh, and brings forth, advances a Lyon like themselves.

The over-much love of States, of Mothers to their children, is the undoing of them ; they set them up who teare out their own bowels. When an Astrologer told Agrippina that Nero her sonne should be Emperour, but withall that he

Venerunt, abierunt, altiterunt, evanuerunt, l. 3. Epist.

he should kill his own mother ; what said she, even like a fond and foolish woman, *modo impetet occidat*, so he may reign, I care not, though he be my ruine. The men of *Shechem* made *Abimilech* King ; but he prov'd not only a bramble, to scratch them, but a fierce and fiery Lyon to consume them.

Mothers had need consider the temper of their sons, and how they advance them : and States whom they set over them, lest they become Lyons unto them.

3. Such as men live amongst and converse with all, such they prove ; *he went up and downe among the Lyons, and became a Lyon* : those Lions he conversed with, talked of enriching themselves, by laying taxes, rates and burthens upon the people, by taking them out of the way who should oppose, of making themselves great, of having their wils, & ruling by prerogative, and these things & such like were soon learnt by this whelp. When *Nebuchadnezzar* was among beasts he became brutish, and did as they did. *Plutarch* reports of a woman brought to a Serpentine and poysonous nature, by feeding on Serpents ordinarily ; and those converse with a generation of vipers, will prove viperous ; those converse with Lions will prove lionish. Ill company is the *Dalila* that bewitches, defiles, undoes many in their estates, names, bodies and soules ; men that have infectious diseases you will not come near, you love your bodies, your lives. Wicked company have infectious vices, come not near them, neither your selves nor your children, love your souls & theirs too. If you suffer your children to be among lions, among wicked ones, they will learn their manners ; and those will not leave ill company, it's a thousand to one they will lose their soules. Be choise of your company, it's the making or marring of young ones : many are choise in their dyet, in their apparell, choise in every thing they buy, yet have no care of company : will you not admit a foule dish to come to your Table, and will you admit foule and vitious ones to be your companions, we should touch no unclean thing ; ill company is pitch, it's poison : *David* knew it, therefore said, *depart*

*from*

*In vita Alex.  
Mag.*

from me yee workers of iniquity, Psal. 6. And I am a companion of all them that feare thee, Psal. 119. 63.

4. They converse with wicked ones do not only become wicked, but many times they prove eminently wicked, they are skilful in wickednesse, they exceed their teachers. *Jehoiachim* by his converse with Lyons, became not only a Lyon to catch the prey, but such an one as devoured men, deſtroy'd widows, made deſolate Pallaces, laid waſt Cities, & the land alſo. He tyranniz'd ſo, that he went beyond other Tyrants; he was *artifex ſcleris*, and profited above others in his way, and came to a perfection of iniquity. It's incident to mans nature to out-strip one the other, if not in good, yet eſpecially in evill: It's ſaid of this *Jehoiachim*, 2 King. 23. 37. *He did that which was evill in the ſight of the Lord, according to all that his fathers had done.* Take any, or all his Predeceſſors, he did evill according to all they did.

5. Tyrannie is hatefull unto Heathens: *Then the Nations ſet againſt him on every ſide.* *Jehoiachim* was ſuch a roaring Lion, that the Heathens could not endure him; hee ſpoiled their Pallaces, Cities, Land, ſo with his tyrannicall proceedings, that hee became hatefull to all round about him. Doubtleſſ the Princes of the Nations were tyrannous themſelves: Yet this man being a Prince of Iſrael, exceeded ſo in his tyrannicall praſtiſes, that he incur'd the diſpleaſure & hatred of them all. Tyrannie is contrary to humanity. Tyrants ceaſe to be men, and become beaſts, therefore here are call'd Lyons, and are ranked amongſt wild, ſavage creatures, which none can endure. When there be wild beaſts in a land, all are againſt them, and often there is a mutuall agreement and concurrence of all ſorts to deſtroy them, being deſtructive to the publique. So was it here; the Nations agreed to hunt and take this Lyon, which roar'd, prey'd, ſpoil'd, and did ſo much miſchief.

6. God hath times, meanes, wayes to catch Lyons, to deale with covetous, cruell, and bloody men. *Then the Nations ſet againſt him on every ſide.* When *Jehoiachim* made deſolate the Pallaces, waſted the Cities and Land, became a ter-  
rour

rouer to all; then the Lord stir'd up the Nations, they were his net, his pit, his instruments he us'd to take this Lyon withall. When wicked men, tyrannical spirits are at their height, have fill'd a land with confusion, oppression, desolation and bloody doings, through their roarings and tearings, then the Lord appears, roars like a Lyon against them, and sets his Agents on work to catch those roaring and ramping Lyons; he wants not means to take them, he is richly stored and provided that way; he hath the Nations at command and can call them forth, set them on to hunt Lyons when he please. *Jerem. 51. 27, 28, 29. Blow the trumpet among the nations, prepare the nations against her (that is, Babylon and her Princes who were great Tyrants) Call together against her the Kingdoms of Arrarat, Minni & Ashchenaz, appoint a Captain against her, cause her horses to come up as the rough Caterpillars, prepare against her the nations, with the King of the Medes, the Captains thereof, &c.*

Nebuchadnezzar was a crafty, cruel, and bloody Lyon, and so were the whelps that came of him and after him, but the Lord had a time & means to catch those Lyons and Whelps *Jer. 50. 9. I will raise and cause to come up against Babylon an assembly of great nations from the North Countrey.* Great Lyons must have great nets, great pits, great doings to take them, God would bring an Assembly of great nations.

7. Tyrannical Princes are not of long continuance; usually they are short liv'd, either they lose their power, or their power and lives both. *Jehoiakim* roar'd and plaid the Lyon eleven years, and then he was taken in the pit of the Nations, and lost his power. So *Jehoabaz* before him, hee tyranniz'd 3. moneths, and then was taken. In *2 King. 15.* you may read of four Lyons which roar'd, but their roaring quickly hasten'd their ruin. *Zechariah* lioniz'd it 6. months, *Shallum* one moneth, *Pekabiah* two years, and *Pekah* 20. years, and then they were cut off. When Potentates oppress, tyrannize, their ruine is at hand. God hath said, *bloody men shall not live out halfe their dayes, Psal. 55. 23.* and he makes it good. *He cuts off the spirit of Princes, and is terrible*



to the Kings of the earth, Psal. 76. 12. Stories will tell you what quick dispatch hath been made of Tyrants.

8. Eminent wickednesse brings eminent judgments; both *Jehoabaz* and *Jehoiakim* exceeded in wickednesse, and their judgments were answerable, they were chain'd, carryed into strange lands, put into strong holds. *Abimelech* murther'd 70. of his brethren, that he might get to the Throne: but a woman cast a piece of a millstone upon his head, brake his skull, and manifested the just hand of God upon him, *Judg.* 9. 53. 56. *Jezebel* and *Ahab* were eminently wicked, and Gods hand was upon them both, in an eminent manner, *1 K.* 22. *2 K.* 9.

*Richard* the 3d. obtained the Crown by the murther of his Nephews: and having tyranniz'd two years, 2 moneths, and one day, he was slain in a Battle at *Bosworth* Field, his naked body was laid upon an horse like a hogg or calf, his head, arms hanging on the one side, & his legs on the other; and being all besprinkled with mire and blood; he was brought into *Leicester*, where for two dayes he lay naked and unburied; after, his body was buried, but without solemnity, and the stone chest wherein his body lay is since made a drinking trough for horses at a common Inne.

*Speed.*

9. God takes away wicked and tyrannicall Princes, that it may be well with his people, that *Sion* may have the benefit of it. *Jehoiakim* was taken, chain'd, carryed to *Babylon*, put in strong holds, and why? *that his voyce should no more be heard upon the mountains of Israel.* That the people of God might not be terrified with his roarings, nor torn with his teeth, but might enjoy freedom & safety. It's a greas mercy when Lyons are not in a land, nor other hurtfull wild beasts; where such are, there is no dwelling or sleeping in safety; but God for the good of his, destroys or drives out the wild beasts. *Ezek.* 34. 25. *I will cause the evill beasts to cease out of the land, and they shall dwell safely in the wilderneffe, and sleep in the woods.* *Isa.* 35. 9. *No Lyon shall be there.*

In the primitive dayes were many Lyons, and they roar'd terribly upon the mountains of *Israel*; they scatter'd, toar,  
H h h h and

and devoured the Flocks of the Lord which were feeding upon those mountaines, but the Lord hunted those Lyons into pits, and tooke them away for his Flocks sake.

Senacherib with a great Army comes up to the gates of Jerusalem, roars upon the mountains about it, fills all with feare, but the Lord sends a destroying Angel that slew his Armie, and caused that Lyon to flye, that *his voyce* might be heard no more upon the mountains.

## VERS. 10, 11, 12, 13, 14.

*Thy mother is like a vine in thy blood, planted by the waters, she was fruitfull and full of branches by reason of many waters.*

*And she had strong rods for the Scepters of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.*

*But she was plucked up in fury: shee was cast downe to the ground, and the East wind dried up her fruit: her strong rods were broken and withered, the fire consumed them.*

*And now shee is planted in the wildernesse in a dry and thirsty ground.*

*And fire is gone out of a rod of her branches which hath devoured her fruit, so that she hath no strong rod to be a Scepter to rule: this is a lamentation, and shall be for a lamentation.*

**I**N these Verses is laid downe the second generall part of the Chap. viz. the lamentation for Jerusalem, or the kingdome.

dome of Judah under the parebolical representation of a Vine. We may here consider,

1. The state of this vine as it was in *Jeboiaahins*, and especially in *Zedekiah's* dayes, v. 10, 11.
2. The miserie befell it, v. 12, 14.
3. The transplantation of it, v. 13.

The words must be opened, and then the Observations shall be given in.

*Thy mother.*

That is, *Jerusalem*, or the Kingdome of *Judah*, which was the mother of Princes. *Thy Mother*, O *Ieboiachin*: he had spoken before to *Ieboahaz* and *Ieboiachim* as whelps of this Mother under the notion of a *Lionesse*, now hee comes to speak of *Ieboiachin* and *Zedekiah*, as branches of this Mother, under the notion of a vine.

*Is like a Vine.*

Frequently doth the spirit of God resemble Israel and Judah to a Vine, as *Isa.* 27. 2: 5. 2: 3. 14. *Psal.* 80. 8. 14. 17. *Jerusalem* or the Kingdome of *Judah* is likened to a Vine.

1. *Ob præstantiam*, for the excellency or choisenesse of it. Vines are noble, choise, and excellent plants; so this Kingdome was a noble vine, *Jer.* 2. 21. *A choise vine*, *Isa.* 5. 2. And *Psal* 78. 67, 68. He refused the *Tabernacle* of *Joseph*, and chose not the tribe of *Ephraim*, but chose the tribe of *Judah*.

2. *Ob extensionem*, the Vine spreads and extends it self far. *Psal.* 80. 9, 10, 11. The Jewish vine fill'd the land, and covered the hills, it extended far. This is one thing chiefly intended here; for after *Ieboiachin* and *Ieboahaz*, two roaring Lyons, which laid all wast, were taken and carryed to *Ægypt* and *Babylon*. In the dayes of *Zedekiah* this Vine did flourish and spread. *Ezek.* 17. 6. It grew and became a spreading vine, &c. It grew in wealth, in power, in glory.

3. *Ob fertilitatem*, Vines are fruitfull things, no tree, no plant like them. *Psal.* 128. 3. *Thy wife shall be as a fruitfull*

*H b b b 2*

*vine*

vine. Vines are fruitfull in branches, in leaves, in clusters. This Kingdome had Princes and Nobles, and Zedekiah diverse sonnes, 2 King. 25. 7.

*In thy blood.*

These words are variously rendred by those touch or treat upon them. The Sept. is, *ὡς ἄνθος ἐν ποτῶν*, or *ποτῶν*, as the flower of a pomegranate or peach. Thy mother is ruddy and comely, as the flowers of those trees are; but the Heb. beares not this sense. The words are כרמך; if we take the word for quiet and silence, the sense is this; the Kingdom flourished and prospered like a Vine. While Iehoiachin and Zedekiah were quiet, and did not roar and ravin as their Predecessors did. Vines torn, cut down in time of Warre, doe grow again and flourish in times of Peace. If we read the word, *in thy likeness*, or *in the likeness of thee*: the meaning may be, thou O Zedekiah art a King, but low and meane in comparison of other Kings that were before, as *Asa* and *Iehoshaphat*, *Hezekiah*, and *Iosiah*, and thy Mother is like unto thee. *Jerusalem* and *Judah* flourish not as in former dayes, but are low and little, according to that in *Ezek. 17. 6. It grew and became a spreading vine of low stature.* Hee speaks there of Zedekiah and the Kingdome in his days.

But seeing the words are in our Translation in thy blood, and the Originall bears it so, it's fit to enquire what sense the words so taken may beare. Thou camest of Kings, Princes, and Nobles, they were thy Progenitors, and in production of them, *Jerusalem* thy mother is like a vine in thy blood.

It's usual by blood to note the stock, race, and house that men come of: or *thy mother is like a vine in thy blood*: that is in thy seed and issue; thou hast a numerous issue, and this renders thy mother like a Vine, a generous Vine, bringing forth noble plants. Some think by blood is meant *succus, robur*, and then the sense may be this, *thy mother is like a vine upheld by thy influence and strength.* Thou and thy sons support this feeble Kingdome.

*Planted*

Which *Jun.*  
renders in *qui-*  
*etate tua.* *Pisc.*  
*in silentio tuo.*  
*Forsterus*, in  
*similitudine,*  
*tua*, they de-  
rive the word  
רמ from  
רמה *quiesce-*  
*re, silere, simi-*  
*lem esse.*  
So *Pagnine,*  
*Shindler, Acc-*  
*narius & Bux-*  
*torphius* in *vei-*  
*bo* רמה so  
*Montanus* in  
*margine.*

*In ortu tuo, &*  
*in femine tua*  
*Æcolampad.*  
*In stirpe regia.*  
*Varab.*

*Planted by the waters.*

In hot Countries they were carefull to plant their trees and vines where they might not want water. Canaan was an hilly Countrie, yet full of water. Deut. 8. 7. *It was a land of brooks of water*, of fountains and depths that spring out of valleys and hills, and their Vines planted by the waters could not want moisture, though the heate was great there. Nebuchadnezzar planted Zedekiah among the poor; he carried away with Jeboiachin the Princes, Nobles, and chiefe of the Land, 2 King. 24. 14. where it's said, *none remained save the poorest sort*, and those were the waters this Vine was planted amongst and by, Chap. 17. 5. 8. They are call'd great waters, and here many waters.

Hebrai in similitudine tua.  
Sanguinis enim copia vires rebur ad auget.  
Æcolampad.

*Shee was fruitfull.*

After the great waſt, ſpoile, made in the Pallaces, Cities, and land by the tyrannie of thoſe two Lyons Jeboabaz and Jeboikim. This metaphorical Vine did flouriſh and become fruitfull. In the 17. Chap. verſ. 8. it's ſaid, *it was planted in a good ſoile, and by great waters, that it might bring forth branches, that it might beare fruit*: and here it's ſaid, *ſhee was fruitfull and full of branches*: She brought forth ſuch as had been carryed away; thoſe branches were pluckt off, grew again. Smiths, Craftſ-men, Soldiers, mighty men of valour, Nobles, Princes, Counſellors and ſuch like: the Pallaces were frequented; the Cities re-built, the Land tilled, the Vines dreſſed.

*By reaſon of many waters.*

By waters here we may well underſtand the mercies and bleſſings of God upon this Kingdom; for as God himſelfe is a fountain of living waters, Jer. 2. 13. ſo his bleſſings, mercies are call'd waters, Iſa. 27. 3. Speaking of his Vineyard, hee ſaith, *he will water it every moment*, he will continually bleſſe it and afford it what may doe it good. Iſa. 57. 11. Hoſ. 14. 5. Or if wee will underſtand it of the poore Jewes who

came

came out of the waters of Judah, *Isa.* 48. 1. and are cald waters, *Ecc.* 11. 1. It was by vertue of Gods blessing upon their labours, God watered them; they watered the Kingdome, so that it became as a flourishing and fruitfull Vine.

Verf. 11. *And shee had strong rodde for the Scepters of them that bare rule.*

*ῥαβδὶς ἰσχυρῆς*  
Vulg. virgæ solidæ.  
Jun. Scipiones robusti.  
Pisc. rami robusti.  
Lavar.  
virgæ fortes.

Heb. is, rods of strength: so the Sept. a rod of strength. Others, sound, strong rods, boughs, or branches. It's said of this Jewish Vine, *Pf.* 80. 10. that the boughs thereof were like goodly Cedars. The meaning is, there were in the Kingdome of Israel men of great worth and eminencie in *Dauids* dayes. Now it had rods of strength, and such rods as were fit to make Scepters of.

How this suits with what we had in the 15. Chap. is considerable, where it was said, that the Vine-tree yeelds not wood fit for any worke, no not to make a pinne of it to hang any vessell thereupon. And here it's said, the vine had strong rods for Scepters. There he speaks of the materiall Vine, here of a metaphoricall Vine: There was shewn Gods rejection of them, and what the Vine was in Gods accompt, here what this Vine was fit for in mans account. This Kingdome thought every sonne of *Zedekiah*, which were the rods of strength, being *Ex regis stirpe*, fit & meet to sway Scepters, rule Kingdoms, but the Lord thought not so.

We may by strong rods understand not only the royall branches, but also the Nobles, Judges, Counsellors, and men of might, who were of use and great service to those did beare rule, and fit to be Rulers under those did bear the Scepter.

*Her stature was exalted among the thick branches.*

Heb. her stature was lifted up above among the perplexities, contortions; that is, the thick branches. This Kingdome, though greatly batter'd and broken, yet like a Vine grew up againe to a greatnesse and height: the people were encreased much, and the royall Family was exalted high. *Zedekiah*, though  
he

he were a wicked King, yet both he and his were magnified by the people; they were the top-branches of the Vine. In all States there be some more eminent then others.

*And ſhee appeard in her height with the multitude of her branches.*

She flouriſhed, ſpread, multiplyed, grew ſo great & high, that her height and greatneſſe appear'd to others. It was evident that God had done much for this Kingdome, &c. Thus through the multitude of her branches, and greatneſſe of her power, wealth and honour, ſhe became proud, deſpiſed others, and ſo appeared in her height. The words thus taken, correſpond with what you have in *Chap. 16. 15. Thou diſt truſt in thine owne beauty.* He ſpeaks of *Jeruſalem* under the notion of a woman, ſhe being grown into a Kingdome, become great, rich, renowned, ſhe waxed proud, and truſted in her own beauty.

*Obſerv. I.*

That States and Kingdoms broken to pieces, ruin'd in times of War and trouble, do flouriſh again in times of quiet and ſilence: When roaring lyons are taken away, and men of peaceable and quiet ſpirits ſucceed, then the Vine grows, then the land proſpers, then breaches are repair'd, then waſts are built up, &c. Tyranny, oppreſſion, wars pull down, root up, deſtroy, *2 Chron. 15. 5, 6.* But when there is peace and reſt, it's otherwiſe. *Chap. 14. 6, 7. They built and proſpered: and why? they had reſt on every ſide.* In ſtorms and fights Ships ſuffer much in their ſailes, maſts, tacklings, often they are greatly broken; but when the ſtorms and fights are over, then all things are mended and made up again. So when State-ſtorms are over, all things begin to grow up again, that were broken or troden down. Peace after Warre is like Spring after a ſharp Winter, which revives, cauſeth growth and greenefſe: yet know that States ruin'd by tyrannie of Princes, by Warres, do not ſuddenly recover themſelves, or attain to their former greatneſſe and ſplendor:



splendor : though *Ierusalem* became a Vine after the roaring and spoile of *Iehoiakim*, yet she was a vine of a low stature : *Thy mother is a vine in thy like nesse*. Thou art low, and thy Mother is low.

2. It's through the mercy, goodnesse, and blessing of God that wasted Kingdoms do become as Vines, and flourish again. *Thy mother is like a Vine fruitfull and full of branches by reason of many waters*. God watered the Kingdome with blessings; he gave peace, he gave the poor strength to labour, he rain'd upon them, and gave sapp to the Vine, that shee was fruitfull. When God layes wast his Vineyard, then he commands the clouds that thy raine no rain upon it, *Isa. 5. 6*. But when he causes it to flourish, then he calls forth the rain, he moistens the spirits of men of all sorts, to contribute their help, thoughts, counsels for the good of a Kingdom, he stirs up the spirits of men to be doing for the publique, hee gives people planted by him many waters, many blessings. We have been rent, torn, wasted, God is beginning to make us as a Vine fruitfull and full of branches, let us take heed we abuse not our mercies lest God dry up the waters, and so we wither and utterly be laid wast.

3. When mercies are multiplied, men are apt to abuse them, and swel with the enjoyment of them; this metaphoricall Vine the Kingdom of *Judah* had strong rods, her stature was exalted among the thick branches, & she appeared in her height with the multitude of her branches. She grew up again to an height, greatnesse; she had a multitude of branches, variety of mercies, and these swel'd her so, that she became proud, insolent, and despised others. Prosperity is a dangerous thing, and hath hazarded many. *Isa. 47. 6, 7*. the *Babylonian* Kingdom was so rich, great, populous, plentiful, that it was cal'd the Lady of kingdoms, and she her self said, *I shall be a Lady for ever*. She prided her selfe in her prosperity: so spirituall *Babylon*. *Rev. 18. 7*. *I sit a Queen and am no widow, and shall see no sorrow*. Shee had abundance of blessings and delicacies; *vers. 3*. but she glorified her selfe, not the Lord. When *Amaziah* had smitten the *Edomites*, and prospered in  
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his undertakings against them ; his heart was lifted up, and that unto boasting, as *Joash* told him, 2 *Chron.* 25. 19.

After *Hezekiah* had received many mercies, his heart was lifted up, 2 *Chron.* 32. 23, 24, 25. *Rehoboam* when he was strengthened in the Kingdom, forsook the law of the Lord, and all Israel with him, here was a sad effect of prosperity, 2 *Chron.* 12. 1. This people were seldome the better for mercies and blessings bestowed upon them. *Jer.* 22. 21. *I spake unto thee in thy prosperity, but thou saidst, I will not heare; this hath been thy manner from thy youth, that thou obeyedst not my voyce.* The Heb. is, *in thy prosperities*; for she had many times of prosperity, and in none of them did she hearken, but grew so wicked, that the daughters of the *Philistims* were ashamed of her lewdnesse, *Samaria* and *Sodome* lesse sinfull, *Ezek.* 16. 27. 47. She had forgotten the caution the Lord gave her in the dayes of her infancy, *Deut.* 8. 11, 12, 13, 14. *Beware that thou forget not the Lord thy God, lest when thou art full, thy heards, flocks, silver, gold, and all thou hast be multiplied. Then thine heart be lifted up, &c.*

Verf. 12. - But she was plucked up in fury.

Here he shewes the miserable event of this vine; it was not broken, prun'd, cut down, but *plucked up*. The Hebr. word signifies to eradicate or pluck up by the roots, as trees and Plants are pull'd out of the earth, roots and all, and it's metaphorically applyed to other things, as *Jer.* 1. 10. *I have set thee over Nations and Kingdoms to roote out; that is, to prophesie the extirpation of them.*

שׁוּן de arboribus proprie de aliis metaphorice.

*In fury.*

Not in mercie, with a gentle hand, as sometimes the owner or Vine-dresser doth, but *in furie*. When a Vine hath been planted in a good soile, watered, and long waited upon, with expectation of fruit, and yeelds nothing but leaves, suddenly, and in great displeasure the Mr. of the Vineyard comes, lays hands upon it, puts forth all his strength, and

pulls it out of the earth, and saith, it shall never cumber the ground longer.

*Shee was cast downe to the ground.*

Vines are weake things, and have *fulcimina* to support and uphold them, and when they are gone they fall to the ground. The Lord would no longer uphold this Vine, this Kingdom of *Judah*; he would with-draw all supporting props it had; pull it up, and cast it down, as a man doth a dry or barren plant; when he hath pul'd it up, he throws it away in anger. God would bring down the exalted state of this Vine to a low condition.

*The East-wind dried up her fruit.*

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τοῦ Σεπτ.

Of this East-wind was spoken, Chap. 17. 10. East-winds are very prejudiciall to Corn, Fruit & Plants, especially to Vines: when East-winds blow much upon them, they are barren, and often dried up. These winds are *venti urentes*, scorching and consuming; therefore great afflictions are cal'd East winds, *Isa. 27. 8*. This Eastern wind was *Nebuchadnezzar* with his Forces, *Habakkuk* mentions him and his Army under this notion of an Eastern wind. Chap. 1. 9. *They shall come all for violence, their faces shall suppe up as the East wind.* This wind hath a sucking vertue in it; the water, the moisture of the earth, the juyce of trees and plants are sucked up by it, so that it leaves things dry and withered: so should the *Chaldeans* suck up and devour all the pleasant things of this Kingdom, all the fruit of this Vine from the highest branch to the lowest.

*Her strong rods were broken and withered.*

*Montanus* reads the words thus, *they are broken and withered*, and leaves the other words to be joyned with what followes; thus, *the rod of her strength the fire hath consumed it*; and so *Lavater*. But others read the words as you have them: and which way soever you read them, there is no considerable difference therein. The Hebr. is in the singular number, which

which frequently in the holy language is put for the plural. The rods of strength on this Vine were not only *Zedekiah's* sonnes, but all the principall young men who were full of blood and spirits, as the chiefe branches in a Vine are full of juice. Yea all that had places of power and trust, and were supporting strength to this Vine, did *Nebuchadnezzar* by his Forces pluck away, breake in pieces, and made to wither. Break off the strongest part of a Vine, the strongest rod upon it, and throw it aside, it quickly dries up: so these being pul'd from their places, stript of their wealth and power, withered.

*The fire consumed them.*

When the branches, the strong rods of a Vine are plucked off and withered, they are fit for the fire, and that consumes them; these strong rods and branches the fire consum'd. This fire was the fire of Gods wrath; the coales which the man cloath'd in linnen scattered over the City, *Chap. 10. 2.* *Jerusalem* with all the pretious and pleasant things in it was burnt with fire, *2 King. 25. 9.* By the Babylonish Army the Walls were broken down, the Land laid wast, and all considerable things and persons carryed away. Thus was this Jewish Vine which had been planted by Gods hand in a good ground, plucked up again by him in fury.

*Verf. 13. And now shee is planted in the Wilderneffe.*

This Wilderneffe was *Babylon*, which was a fruitfull, pleasant, and well watered Country: the Citie and Land were the glory of Kingdoms, *Isa. 13. 19.* It had variety of Rivers, *Psal. 137. 1.* *By the rivers of Babylon there wee sate downe.* Some write of it, that it yeelds 200. yea in the fertilest parts of it 300. fold increase: That it abounds with Dates, whereof they make honey and wine. Now if this were the nature of the Countrey, how is it here call'd a wilderneffe? It's so call'd not in respect of it selfe, but in reference to the Jewes, who being Captives therein, were as in a Wilderneffe.

The Author  
of the man-  
ners and cus-  
tomes of all  
Nations.

*In a Wildernesse.*

1. A man is destitute of all comforts:

2. Exposed to many dangers.

So were the Jewes in Babylon.

1. They were destitute of comforts, they came naked into Babylon, where they were amongst a people of a barbarous and unknown tongue, that knew nothing of God, there they had no form of a Church or State; they had no *alimentum vitale*, but were as drye bones, Ezek. 37. 1. 1. There they were Captives: Babylon was a prison unto them, and Prisons of what kind soever are not pleasing. Prisoners endure much hunger and thirst, and doubtlesse so did the Jewes in Babylon. Though there were plenty, yet they had little enough, and therefore it was a drye and thirsty land to them.

2. They were exposed to many dangers, being amongst them that mock'd and hated them. The Babylonians were bitter and hastily, terrible and dreadfull, Habak. 1. 6, 7. They were like wild beasts in the Wildernesse, and sought, upon all occasions to make a prey of the poor captiv'd Jewes. They got the three Children into the fiery Furnace, Daniel into the Lyons Den, and Haman attempted the totall ruine of them.

*Shee is planted.*

Before in the 12. vers. it's said, *the fire consumed them*: what is consumed in the fire is burnt to ashes, and how then can that be planted? Hee doth not say the whole Vine was burnt, but her strong rods were broken off and burnt; some were burnt and consumed by Famine, some by the Plague, some by the Sword. 2 Chron. 36. 17. *The King of the Chaldees slew their young men with the sword*, but they that escaped the sword he carryed away to Babylon, where they were servants to him and his sonnes, vers. 20.

If it should be granted that the whole Vine was dried up, withered and burnt to ashes, yet these words may beare a good.

good and sound sense, viz. Thus they may be understood of *Jehoiachin* and those that were with him in *Babylon* at that time when they were spoken; for the words run in the present tense, *shee is planted*; not *shee shall be planted*; for *Zedekiah* and those escaped the sword were carried after this Prophecy to *Babylon*.

Verf. 14. *And fire is gone out of a rod of her branches.*

What this rod was, and the fire that went out of it, is fit to enquire. I will not say that *Ishmael* was the rod, and the fire went out of it; the destruction of *Gedaliah*, whom the King of *Babylon* had left Governour over the Land, and this *Ishmael* slew, 2 King. 25. 25. Jer. 41. 1, 2, 3. with many others. But rather conceive *Zedekiah* to be this rod, who being of the Royall familie, was a principall rod of this Vine, and the fire which went out of this rod was his rebellion against the King of *Babylon*, who had set him up upon the Throne of *Judah*; for this act of his stir'd up *Nebuchadnezzar* to come and lay all wast, 2 King. 24. 20: Chap. 25. 1, 2, 3. to the 11. 2 Chron. 36. 13. 17. Jer. 52. 3, 4. So that *Zedekiah* was *ignis & causa excidij*, he did that which brought fire and destruction upon this Vine.

*Which hath devoured her fruit.*

The fire caused by him did devour the young men, maidens, old men, the vessels of the Sanctuary, the treasure of the Lords house, and the treasure of the King and Princes, 2 Chron. 36. 17, 18, 19.

*So that shee hath no strong rod to be a Scepter to rule.*

The meaning is, that this Vine was so ruin'd, that there was none left to beare rule. *Zedekiah's* sons were slain, and the Princes of *Judah*, Jer. 52. 10. Yet not all, for it's said, 2 King. 25. 25. That *Ishmael* was of the seed Royall, or of the Kingdome: And Jer. 41. 1. That the Princes of the King, even  
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*tenne men.* That is, those Princes or Nobles who had escaped, joyned with *Ishmael* in the murdering of *Gedaliah*; but these and others which had some small power were glad to flye, some to the *Ammonites*, some to *Egypt* for feare, as appears in that 4. of *Ier.* and 2 *King.* 25:26. None of them were able to raise up the Kingdome again, now the Kingly power was taken from them, and expir'd in *Zedekiah*. His daughters were left in the custodie of *Gedaliah*; but it was not for women to sit upon the Throne of *Judah*. The Kings and Kingdom of *Judah* were swallowed up in the *Babylonish* Captivity; for after they had no Kings, but Governors, *Haggai* 2. 21. And *Paul* called their State not a Kingdome, but *the Common-wealth of Israel*, *Ephes.* 2. 12. So that in this sense also, she was planted in a wilderness in a dry and thirsty land: She had not vertue, power, strength, to bring forth any rods for Kingly government.

The Scepter seemed now to be departed from *Judah*, there being no strong rod to be a Scepter to rule: Now there was no King in *Israel*, nor any more to be. True, it seemed so, but it was not so; for though *Zedekiah* and his seed were cut off, yet the Lord had an eye to his promise, remembered the Covenant with *David*, *Psal.* 89. 34, 35, 36. and shewed his faithfulness, for he thought upon *Jehoiachin* or *Jechonias*, from whom as a dry root sprouted *Salathiel* and *Zorobabel*, who brought them out of *Babylon*, and was Ruler over this people, and so in him, his, and the High Priests after him, was the power of the Scepter continued till *Christ* came.

The promise was not that there should be Kings alwayes of the Tribe of *Judah*, but that ruling power should be in that Tribe of one kind or other, which was made good.

*This is a lamentation, and shall be for a lamentation.*

This Prophecie is matter of mourning to me at present, to heare and speak of such sad things coming upon *Judah* and *Jerusalem* is a lamentation, and when they shall be accomplished



plished, they will be for a lamentation; to posterity they will lament for the Princes of Israel, for Jerusalem, for the Temple, and for this Vine plucked up by the roots.

*Obfer. I.*

God layes waſt, deſtroyes flourishing and potent Kingdoms when they provoke him by their Inſull and grievous courſes. This Kingdome of Judah did flourish like a Vine, had many branches, ſtrong rods, much wealth and power, but it treſpaſſed grievouſly, Ezek. 14. 13. and here God plucks it up in ſurie, he ſpares neither branches, bodie, nor roots. The quiet, happineſſe, and flourishing condition of earthly Kingdoms is not perpetuall, God hath wayes to weaken them, to ruine and root them up: by the Egyptians he lopped this Vine, and by the Babylonians he pul'd it up, ſee 2 King. 25. 11. Jer. 52. 15. God had threatned oft before to pluck up and root them out, if they provoked him by their diſobediſſe, Dent. 28. 25. 48. 63. 1 King. 14. 15. 2 Chr. 7. 20. *I will pluck them up by the roots out of the land which I have given them. I will pluck up even this whole land,* Jer. 45. 4. God made good his word, he pluckt them up; though the houſe of Israel had been his Vineyard, and the men of Judah his pleaſant plant. *Iſa. 5. 7.* If Nations would flourish like Vines, and continue in a flourishing condition; they muſt not provoke the Lord to fury, but bring forth fruit anſwerable to mercies given in, anſwerable to the ſoile they are planted in, the waters they are planted by, the digging, dunging, pruning, hedging, and ſhining upon they have had; if not, but bring forth ſowr grapes, Injuſtice, Oppreſſion, Prophanefſe, heare what is ſaid, *Pſal. 107. 34.* *He turns a fruitfull land into barrenneſſe for the wickedneſſe of them that dwell therein, yea he drives out Princes for their wickedneſſe.* Ezek. 31. 11. *And men cannot be eſtabliſhed thereby.* Prov. 12. 4. *It's righteouſneſſe exalts a nation.* Prov. 14. 34. *But ſinne is a reproach to any people.* And though they may proſper a while, be like Vines, yet God plucks them up at laſt, and that in fury.

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2. When God is in his fury, yet he shewes some mercy: Although he pluck'd up this Vine, threw her down to the ground, dryed up her fruit by an East-wind, brake off her strong rods, consumed them in the fire, yet something of this Vine he spared and planted in the Wildernesse, the body and some branches of it were carryed to *Babylon*, and set there, which was mercie. God might have burnt them all in his fury and fire of his indignation: but *in wrath he remembers mercie*. Though hee let out much wrath, much fury, yet he lets out some mercie. When *Pharaoh* pillaged this Vine, pluck'd off the principall branch, yet some mercy was shewn, *Jehoiakim* was planted in his room: when *Nebuchadnezar* took him away, *Jehoiachin* was set up, which was mercie; and when both *Jehoiachin* and *Zedekiah* were pluck'd away, yet here was mercie, some were planted in *Babylon*. The Lord let not out all his wrath at any time against them, but as *Isaiah* saith, *he left them a remnant, and made them not as Sodom and Gomorrha*, Chap. 1. 9. Gods wrath and fury have appeared towards our English Vine; and though hee have pluck'd up many branches and rods of strength, yet hath hee not pluck'd us up in wrath and fury, hee hath shewn us rich, great, extraordinary mercie, let us bring forth better fruit henceforward, lest he put forth his hand and pluck us up by the roots.

3. Those are planted amongst wicked and ungodly people, they are in no better condition then men in a Wildernesse: What though the place be pleasant, well watered, fruitfull, and abounding with outward blessings, yet it's no better then a Wildernesse to them have liv'd in *Canaan*.

When these Jewes were planted in *Babylon*, which was a Garden, a Land of Rivers, of delightfull things, it was *locus incultus* unto them, like an Heath and Wildernesse, things were not suitable to their spirits, they were destitute of true Comforts, they had no Temple, no Sacrifice; they were expos'd to great and many dangers, and liv'd amongst wilde Beaste: *Canaan* was the land of the living. There the living God did manifest himselfe, there were  
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the living Oracles, the living waters, and the living people, all Lands else were Heaths and Wildernesſes; they had dead and dumb gods, dead worſhip, dead waters, and were full of dead and dry bones. Such was *Babylon*, affording no ſpirituall and living ſap to nourish this Vine. The Jewes could not ſing the Lords ſong there, *Pſal.* 137. 4.

When people plant themſelves among wicked and prophane ones, they plant themſelves in *Babylon*, in a Wilderneſſe.

4. When men are planted in a good ſoile, and bring not forth good fruit, it's juſt with God to remove them from the meanes they enjoy.

This Vine was planted in a good ſoile, *Ezek.* 17. 8. By many waters, *Vent.* 10. of this Chapter: but ſhee brought not forth good fruit, therefore God pluckt her up, depriv'd her of thoſe mercies and meanes ſhe formerly enjoyed, and planted her in a dry and thirſty land. *Deut.* 28. 47, 48. *Because thou ſervedſt not the Lord with joyfullneſſe and gladneſſe of heart for the abundance of all things. Therefore ſhalt thou ſerve thine Enemies which the Lord ſhall ſend againſt thee, in hunger, in thirſt, in nakedneſſe, and in want of all things.*

This it may be they had forgotten, being given out in *Moses* dayes; but *Jeremie* oft minded them of it who lived amongſt them, even when they were removed, ſee *Chap.* 15. 4: 29. 18: 34. 17. God had brought this Vine formerly out of *Ægypt*, and planted it in *Canaan*, where it tooke deepe roote, *Pſal.* 80. 8, 9. For it enjoyed many mercies: but becauſe it degenerated, and was like the plant of a ſtrange Vine unto God, *Jer.* 2. 21. Therefore hee remov'd it from the pleaſant land to the Wilderneſſe, hee carryed it out of his Orchard or Garden, and ſet it in the Forreſt.

5. The waſting and ruine of Kingdoms is from themſelves: The cauſe is intrinſicall; *A fire is gone out of a*

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rod

*rod of her branches, which hath devoured her fruit.*

It was not *Nebuchadnezzar*, but *Zedekiah* that kindled the fire; hee was a rodde of this Vines branches, hee did the mischief by his rebellion, hee brought the Eastern wind which dried up the fruit of this Vine, broke off her strong rodde, and burnt them in the fire. *Jehoiachim* was a rodde of this Vines branches, hee likewise rebel'd, 2 *King.* 24. 1. And so fire came out of this rod to destroy the Vine; for presently bands of *Chaldees*, bands of *Syrians*, bands of *Moabites*, and bands of the children of *Ammon* came against *Judah* to destroy it, *vers.* 2.

*Manasses* was a rod of this Vine, and out of him went fire to wast it, hee pluck'd off, and consumed many branches of it, 2 *King.* 21. 16. And hee caused the Lord to bring in the Captains of the Host of the King of *Affria* to spoile it more, 2 *Chron.* 33. 11. Yea his finnes had the greatest influence into the consumption of this Vine, *Jerem.* 15. 4. 2 *King.* 24. 3.

The desolation of Kingdomes usually have beene by their own Kings and Rulers, by those they have brought forth and set up. Their follies, cruelties, treacheries, have fir'd and consum'd their Kingdomes. It was *Hosea's* conspiracy that ruin'd the Kingdome of *Israel*, 2 *King.* 17. 4, 5, 6.

6. When a lawfull form of Government is abused by Governours growing Tyrannicall and unfaithfull: God may set by, yea destroy such Governors and their Posterity, and change the government. *Fire hath gone out of a rodde of her branches, which hath devoured her fruit, so that shee hath no strong rodde to be a Scepter to rule.*

*Zedekiah* was Tyrannicall and Perfidious, and here GOD excludes him and his Familie from all Kingly power and ruling, and changed the government.

The LORD is not tyed to any men, any familie, any way of government; but whom hee please he may pull

pull downe, and what form of government he will, hee may set up.

*Hee bringeth Princes to nothing, hee makes Judges of the earth as vanity.*

*Yea, they shall not be planted, yea, they shall not be sown, yea, their stock shall not take roote in the earth: and he shall also blow upon them, and they shall wither, and the whirle-winde shall take them away as stubble, Isa. 40. 23, 24.*

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| 05             | 24    | 216   | 2                | 2       | 128   | 1                    | 1     | 182   |
| 08             | 8     | 122   | 2                | 11      | 230   | 3                    | 12    | 428   |
| 08             | 10    | 409   | 2                | 13      | 22    | 3                    | 37    | 559   |
| 22             | 14    | 373   | 2                | 18      | 232   | 3                    | 39    | 534   |
| 25             | 6     | 180   | 2                | 31      | 201   | 4                    | 16    | 20    |
| 26             | 9     | 35    | 3                | 5       | 317   | 5                    | 6     | 426   |
| 27             | 3     | 607   | 3                | 12      | 20    | <i>Ezekiel.</i>      |       |       |
| 31             | 5     | 122   | 4                | 10      | 28    | 22                   | 27    | 488   |
| 33             | 22    | 461   | 5                | 7       | 257   | 24                   | 16    | 7     |
| 40             | 15    | 349   | 7                | 12      | 335   | 28                   | 3     | 44    |
| 40             | 26    | 474   | 7                | 26      | 30    | 33                   | 4     | 516   |
| 42             | 15    | 464   | 7                | 31      | 215   | 33                   | 10    | 519   |
| 44             | 9     | 199   | 9                | 5       | 547   | 34                   | 27    | 191   |
| 46             | 6     | 200   | 10               | 7       | 471   | 36                   | 25    | 150   |
| 46             | 13    | 188   | 13               | 18      | 164   | <i>Daniel.</i>       |       |       |
| 48             | 18    | 531   | 14               | 11      | 50    | 2                    | 37    | 384   |
| 52             | 15    | 372   | 15               | 9       | 233   | 4                    | 11    | 445   |
| 54             | 13    | 372   | 17               | 1       | 6     | 5                    | 23    | 468   |
| 55             | 7     | 150   | 19               | 4       | 12    | <i>Hosea.</i>        |       |       |
| 56             | 12    | 284   | 20               | 7       | 26    | 2                    | 2     | 6     |
| 57             | 3     | 84    | 20               | 16      | 308   |                      |       | 168   |
| 57             | 5     | 200   | 23               | 22      | 79    | 2                    | 5     | 231   |
| 57             | 7     | 240   | 23               | 32      | 31    | 4                    | 11    | 235   |
| 58             | 1     | 79    | 24               | 9       | 31    |                      |       | 447   |
| 58             | 7     | 299   | 31               | 19      | 364   | 4                    | 12    | 201   |
| 59             | 2     | 17    | 31               | 28      | 126   | 5                    | 15    | 62    |
| 61             | 10    | 163   | 31               | 32      | 395   | 7                    | 2     | 521   |
|                |       | 164   | 33               | 8       | 150   | 8                    | 1     | 350   |
| 62             | 12    | 108   | 34               | 18      | 133   | 8                    | 13    | 10    |
| 63             | 17    | 26    | 46               | 16      | 383   | 9                    | 10    | 22    |
| 64             | 9     | 537   | 50               | 16      | 383   | 10                   | 1     | 65    |
| 65             | 1     | 107   | 50               | 33 & 34 | 466   | 11                   | 8     | 257   |
|                |       | 108   | 50               | 38      | 200   | <i>Hosea.</i>        |       |       |
| 66             | 3     | 10    | 51               | 25 & 26 | 333   |                      |       |       |

# THE SCRIPTURE-TABLE.

| <i>Hosea.</i> |                   |       | <i>Malachi.</i> |              |       | <i>Luke.</i>    |         |       |
|---------------|-------------------|-------|-----------------|--------------|-------|-----------------|---------|-------|
| Chap.         | Verf.             | Page. | Chap.           | Verf.        | Page. | Chap.           | Verf.   | Page. |
| 11            | 10                | 37    | 2               | 5            | 480   | 16              | 9       | 297   |
| 11            | 12                | 193   | 2               | 14           | 479   | 16              | 13      | 297   |
| 14            | 5 & 6             | 72    | <i>Matthem.</i> |              |       | 22              | 32      | 549   |
| 14            | 9                 | 504   |                 |              |       | 22              | 53      | 465   |
|               | <i>Joel.</i>      |       | 5               | 22           | 30    | 22              | 61      | 364   |
|               |                   |       | 5               | 42           | 495   | <i>John.</i>    |         |       |
| 2             | 12                | 16    | 6               | 11           | 210   |                 |         |       |
| 2             | 14                | 109   | 7               | 03           | 527   | 8               | 3       | 221   |
|               | <i>Amos.</i>      |       | 7               | 12           | 488   | 8               | 9       | 325   |
|               |                   |       |                 |              | 489   | 8               | 31      | 546   |
| 2             | 6                 | 296   | 8               | 22           | 102   | 8               | 34      | 547   |
| 2             | 9                 | 82    | 10              | 28           | 454   | 8               | 40      | 547   |
| 4             | 2                 | 592   | 12              | 45           | 30    | 8               | 41      | 207   |
| 5             | 12                | 47    | 15              | 11           | 276   | 8               | 42      | 84    |
|               |                   | 487   | 15              | 20           | 38    | 8               | 51      | 454   |
| 6             | 01                | 294   | 20              | 3            | 287   | 11              | 26      | 454   |
| 6             | 4 & 6             | 280   | 20              | 6            | 293   | 15              | 12      | 298   |
| 6             | 8                 | 184   | 25              | 12           | 560   | 16              | 2       | 77    |
|               | <i>Obadiab.</i>   |       | 25              | 19           | 468   | 17              | 1       | 475   |
|               |                   |       | 25              | 25 & 26      | 293   | <i>Acts.</i>    |         |       |
| 6             | 7                 | 132   | 25              | 27           | 498   |                 |         |       |
|               | <i>Micah.</i>     |       |                 |              |       | 13              | 10      | 84    |
|               |                   |       |                 |              |       | 17              | 28      | 464   |
| 6             | 3                 | 207   |                 | <i>Mark.</i> |       | 20              | 35      | 303   |
|               |                   | 565   | 6               | 11           | 333   | 26              | 18      | 16    |
| 0             | 7                 | 216   | 14              | 3            | 67    | <i>Romans.</i>  |         |       |
|               | <i>Habakkuk.</i>  |       |                 | <i>Luke.</i> |       |                 |         |       |
|               |                   |       |                 |              |       | 4               | 12      | 506   |
| 2             | 15                | 281   | 1               | 25           | 124   | 9               | 51      | 462   |
|               | <i>Zephaniah.</i> |       | 6               | 34           | 495   | 10              | 20      | 108   |
|               |                   |       | 6               | 38           | 301   | 13              | 13      | 285   |
| 1             | 8                 | 169   |                 |              | 303   | <i>1 Cor.</i>   |         |       |
|               | <i>Zachariah.</i> |       | 6               | 35           | 499   |                 |         |       |
|               |                   |       | 7               | 37           | 638   |                 |         |       |
| 8             | 16                | 502   | 13              | 7            | 293   | 6               | 12      | 283   |
| 11            | 1                 | 387   | 14              | 1            | 210   | 6               | 13 & 15 | 477   |
| 11            | 2                 | 394   | 14              | 13           | 184   | 6               | 18      | 477   |
| 13            | 4                 | 174   | 15              | 17           | 15    | <i>1 Corin.</i> |         |       |
| 14            | 21                | 389   | 16              | 8            | 498   |                 |         |       |

# THE SCRIPTURE-TABLE.

| 1 Corin.     |         |       | 2 Theſſalonians. |         |       | 1 Peter.    |       |       |
|--------------|---------|-------|------------------|---------|-------|-------------|-------|-------|
| Chap.        | Verſ.   | Page. | Chap.            | Verſ.   | Page. | Chap.       | Verſ. | Page. |
| 7            | 20 & 24 | 292   | 2                | 11      | 011   |             |       | 170   |
| 11           | 5       | 159   | 3                | 10      | 291   | 3           | 7     | 237   |
| 11           | 10      | 159   | 3                | 11      | 287   | 3           | 12    | 20    |
|              |         |       |                  |         | 289   | 4           | 3     | 199   |
| 2 Corin.     |         |       | 1 Timothy.       |         |       |             |       | 227   |
| 4            | 6       | 370   | 2                | 9       | 168   | 5           | 05    | 171   |
| 8            | 9       | 295   | 2                | 10      | 169   | 2 Peter.    |       |       |
| 12           | 7       | 273   | 2                | 12      | 237   | 1           | 10    | 546   |
| Galatians.   |         |       | 4                | 10      | 464   | 2           | 6     | 335   |
| 2            | 9       | 426   | 5                | 6       | 289   | 2           | 13    | 280   |
| 5            | 10      | 29    | 6                | 22      | 297   | 2           | 14    | 236   |
| 5            | 21      | 283   | Titus.           |         |       | 2           | 20    | 38    |
|              |         | 285   | 1                | 2       | 565   | 1 John.     |       |       |
| Ephesians.   |         |       | Hebrews.         |         |       | 2           | 4     | 371   |
| 2            | 8       | 46    | 3                | 12      | 22    | 3           | 9     | 543   |
| 5            | 15 & 16 | 293   | 4                | 2       | 135   |             |       | 547   |
| 6            | 11      | 289   | 4                | 24      | 521   | 3           | 17    | 298   |
| 6            | 15      | 155   | 10               | 29      | 150   | 5           | 16    | 47    |
| Philippians. |         |       | 10               | 38      | 207   | 2 John.     |       |       |
|              |         |       | 13               | 4       | 249   |             |       |       |
| 3            | 31      | 505   | 13               | 5       | 500   | 9           |       | 551   |
| 3            | 19      | 185   | James.           |         |       | Jude.       |       |       |
|              |         | 279   | 1                | 14 & 15 | 25    | 7           |       | 308   |
| 3            | 21      | 174   | 4                | 1       | 236   | 12          |       | 69    |
| Coloſſians.  |         |       | 4                | 6       | 273   | Revelation. |       |       |
| 1            | 23      | 546   | 4                | 8       | 12    | 1           | 5     | 150   |
| 1 Theſſalon. |         |       | 4                | 12      | 236   | 6           | 2     | 164   |
| 4            | 14      | 454   |                  |         | 461   | 12          | 1     | 367   |
| 5            | 7       | 186   | 5                | 4       | 485   | 16          | 5 & 6 | 221   |
| 5            | 14      | 289   | 1 Peter.         |         |       | 17          | 16    | 246   |
| 5            | 21      | 533   | 1                | 5       | 545   | 21          | 9     | 367   |
|              |         |       | 1                | 18      | 526   |             |       |       |
|              |         |       | 3                | 3       | 168   |             |       |       |

Errata.

# Errata.

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